

Sabbath School Exercises.

BY W. H. SWARTZ.

Continued.

DEAR BRO. LITCH:—I have just read Bro. Robinson's "Appeal" in the last issue of the *Herald*, which is so pointed and forcible, that I feel prompted for one to respond to the suggestion. The death of our dear brother BLISS is such a sudden and painful stroke to our cause, that it well behoves us as readers of the *Herald*, to observe the course prescribed by brother R., and if possible counteract the effects of the blow which has fallen so heavily upon us. Brother BLISS was a tried and faithful editor, and the loss we sustain by his death may never be retrieved. Yet I believe God will not leave us without some one to fill his post. When Christ was about to leave this poor, lone, defenseless disciples, he said, "I will not leave you comfortless." Some means will be provided as a substitute for this great loss. And so they found it.

When Moses was taken away, a successor was provided in the person of Joshua, and a noble successor he was. May God so provide us a man in the room of brother BLISS. We are still laboring to strengthen the things which remain here, and not we trust without some success. We have many good veterans of the cross in this great city. But we greater need consolidation and concentration of the elements scattered throughout the place. The admonition of Paul to the Philippians is very significant:—"Stand fast in one spirit, with one mind *striving together* for the faith of the gospel."

Beside our regular meetings in "Cooper Institute," we have a Mission meeting in progress in Seventh Avenue, between twelfth and thirteenth streets. Thus far we have been decidedly successful in this enterprise. Several have become recipients of the grace of God as the fruit of this effort. Next Sabbath we expect to attend to the ordinance of Baptism. We have connected with this mission four or five stated meetings. On Monday evening we have prayer meetings; Wednesday evening preaching, Thursday evening prayer-meeting, Friday evening singing, and Sabbath evening, the "The Children's Bible Exercise." This last service, considering the short time allotted us in preparing it is certainly very interesting as well as instructive. Our object being solely to instruct the mind and reach the heart with the thrilling and sanctifying truths of the sacred Word. For the benefit of those interested, and by request I will send you a summary of an exercise given a few evenings since. Thus far our subjects embracing from fifty to seventy-five parts, have been confined to the Redeemer. His birth, character, names and titles, offices, and work. The one I send you was upon the names and titles of Christ. The following order of exercises, being observed with some slight variations in every service, will illustrate and explain the manner of presenting them. First, singing by the school, recitation of Scripture, by a class of little ones, or single scholar, prayer, singing, exercise, interspersed with singing and followed by addresses bearing on, and illustrating and enforcing the subject.

The following are the names and titles of the world's Redeemer:—

A.

Adam, 1st Cor. 15: 45.
Almighty, Rev. 1: 8.
Amen, Rev. 3: 14.
Alpha, Rev. 1: 8, 22, 13.
Angel, Gen. 48: 16, Exo. 23: 20.
Angel of the Lord, Exo. 3: 2.
Angel of God's presence, Is. 63: 9.
Apostle, Heb. 3: 1.
Arm of the Lord, Is. 51: 9, 53: 1.
Author and Finisher of our faith, Heb. 12: 2.
Advocate. "My little children, these things write I unto you that ye sin not. And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous." Jno. 2: 1.

B.

Beginning of the creation of God, Rev. 3: 14.
Blessed and only potentate, 1st Tim. 6: 15.

Branch, Jer. 23: 5; Zach. 3: 8.

Bread of life, Jno. 6: 35, 38.

"And Jesus said unto them, I am the bread of life, he that cometh to me shall never hunger; and he that believeth on me shall never thirst."

C.

Captain of the Lord's host, Josh. 5: 14, 15.
Captain of salvation, Heb. 2: 10.
Chief Shepherd, 1st Pet. 5: 4.
Christ of God, Luke, 9: 20,
Consolation of Israel, Luke, 2: 25,
Chief corner-stone, Eph. 2: 20; 1st Pet. 2: 6
Commander, Is. 55: 5.
Behold, I have given him for a witness to the people, a leader and commander to the people.

D.

David, Jer. 30: 9; Ezk. 34: 23.
Day Spring, Luke, 1: 7, 8.
Deliverer, Ro. 11: 26.
Desire of all nations, Hag 2: 7,
Door, Jno. 10: 7.

"By me if any man enter in, he shall be saved, and shall go in and out, and find pasture."

E.

Elect of God, Is. 42: 1.
Emanuel, Is. 7: 14, Matt. 1: 23.
Eternal Life, Is. Jno. 1: 2.
Everlasting Father, Is. 9: 6.
"And his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of peace."

F.

Faithful Witness, Rev. 1: 5.
First and last, Rev. 1: 17.
First-begotten of the dead; Rev. 1: 5.
Forerunner, Heb. 6: 20.

"Whether the forerunner for us has entered, even Jesus made an High Priest forever, after the order of Melchisedec."

G.

God, Is. 40: 9, Jno. 20: 28.
God blessed forever, Ro. 9: 5.
God's Fellow, Zach. 13: 7.
Glory of the Lord, Is. 40: 5.
Good Shepherd, Jno. 10: 14.
Great High Priest, Heb. 4: 14.
Governor, Matt. 2: 6.

"Out of thee shall come a governor that shall rule my people, Israel."

H.

Head of the Church, Eph. 5: 23, Col. 1: 18.
Heir of all things, Heb. 1: 2.
Holy Child Jesus, Acts, 4: 30.
Holy One, Ps. 16: 10, Acts, 2: 27, 31.
Holy One of God, Mar. 1: 24.
Holy One of Israel, Is. 41: 14.
Horn of Salvation, Luke 1: 69.
"And hath raised up a horn of salvation for us in the house of his servant David."

I.

I am, Exo. 3: 14, with Jno. 8: 58.
"Before Abraham, was I am."
Jehovah, Is. 26: 4, Is. 40: 3.
Jesus, Matt. 1: 21.
Judge of Israel, Mic. 5: 1.
Just One, Acts. 7: 52.

"And they have slain them which shewed before of the coming of the Just One."

K.

King, Zach. 9: 9.
King of Israel, Jno. 1: 49.
King of the Jews, Matt. 2: 2.
King of saints, Rev. 15: 3.
King of kings, 1st Tim. 6: 15.

L.

Law-giver, Is. 33: 22.
Lamb, Rev. 13: 8.
Lamb of God, Jno. 1: 29.
Leader, Is. 55: 4.
Life, Jno. 14: 6.
Light of the world, Jno. 8: 12.
Lion of the tribe of Judah, Rev. 5: 5.
Lord of glory, 1st Cor. 2: 8.
Lord of all, Acts, 10: 36.
Lord our righteousness, Jer. 23: 6.
Lord God of the holy prophets, Rev. 22: 6.
Lord God Almighty, Rev. 15: 3.

M.

Mediator, 1st Tim. 2: 5.
Messenger of the covenant, Matt. 3: 1.

Messiah, Dan. 9: 25, Jno. 1: 41.

Mighty God, Is. 9: 6.

Mighty One of Jacob, Is. 60: 16.

Morning Star, Rev. 22: 16.

"I am the root and the offspring of David, and the bright and the Morning Star."

N.

Nazarene, Matt. 2: 23.
"He shall be called a Nazarene."

O.

Offspring of David, Rev. 22: 16.
Only Begotten, Jno. 1: 14.
Our Passover, 1st Cor. 5: 7.
"For even Christ our passover is sacrificed for us."

P.

Plant of renown, Ezk. 34: 29.
Prince of life, Acts, 3: 15.
Prince of peace, Is. 9: 6.
Prince of the kings of the earth, Rev. 1: 5.
Prophet, Luke, 24: 19; Jno. 7: 40.

R.

Ransom, 1st Tim. 2: 6.
Redeemer, Job, 19: 5.
Resurrection and Life, Jno. 11: 5.
Rock, 1st Cor. 10: 4.
Root of David, Rev. 22: 16.
Root of Jesse, Is. 11: 10.
Ruler in Israel, Mic. 5: 2.
Rose of Sharon, song 2: 1.
"I am the Rose of Sharon and the Lily of the valleys."

S.

Saviour, 2d Peter 2: 20.
Servant, Is. 42: 1.
Shepherd and Bishop of souls, 1st Pet. 2: 25.
Shiloah, Gen. 49: 10.
Son of the blessed, Mar. 14: 61.
Son of God, Luke 1: 35.
Son of the Highest, Luke, 1: 32.
Son of David, Matt. 9: 27.
Son of man, Jno. 5: 27.
Son of Righteousness, Mal. 4: 2.
Surety, Heb. 7: 22.
Star, Num. 27: 17.

"I shall see him, but not now; I shall behold him, but not nigh. There shall come a Star out of Jacob and a Sceptre shall arise out of Israel, and shall smite the corners of Moab and destroy all the children of Sheth."

T.

True God, 1st Jno. 5: 20.
True Light, Jno. 1: 9.
True Vine, Jno. 15: 1.
Truth, Jno. 14: 6.
"I am the way, the truth and the life."

W.

Way, Jno. 14: 6.
Wisdom, Prov. 8: 12.
Witness, Is. 55: 4.
Wonderful, Is. 9: 6.
Word, Jno. 1: 1.
Word of God, Rev. 19: 13.
Word of Life, 1st Jno. 1: 1.
"That which was from the beginning which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life."

Jesus, the name high over all,
In hell, or earth, or sky;
Angels and men before it fall
And devils fear and fly.

Jesus, the name to sinners dear—
The name to sinners given;
It scatters all their guilty fears,
It turns their hell to heaven.

W. H. SWARTZ.

New York City, March 31, 1863.

P. S. To our friends scattered abroad, who may chance to call this way, or stop in the city over the Sabbath, I would observe, that by a reference to the religious notices published in Saturday's *Daily Tribune*, they will find the notice of our meeting, under the title "Messiah's Church."

In our Lord's Prayer, how sweetly does each petition flow into the channel of the next! The heart that earnestly prays, "Thy kingdom come," unconsciously goes before, and ere the words are uttered, breathes the prayer, "Thy will be done."

HARVEST AND VINTAGE.

BY A. J. H. DUGANNE.

I dreamed of a marvelous harvest,
I dreamed of a threshing floor,
Where men, like grain, by angels twain,
Were garnered in measureless store—
All bound in sheaves, like corn in the leaves,
And flailed from husk to core.
And the angels sang, with voices sweet,
"Out of the grain the dross we beat,
Out of the chaff we winnow the wheat:
True souls are the wheat of a nation!"

I dreamed of a wonderful vintage—
I dreamed of a wine-press red,
Where men, like grapes, by angel shapes,
Were trodden with wrathful tread,
As grapes ye work to must and to murk,
And crush them, shred by shred.
And the angels sang, with tongues divine,
"Out of the murk the must we fine,
Out of the grapes we mellow the wine:
Brave hearts are the wine of a nation!"

I would that my dreams were real—
That angels this land might beat!
And scourge our sod with the flails of God,
And scatter the chaff from the wheat,
And mightily tread, in our wine-press red,
All dross beneath their feet!
That our souls might sing in joyous strain,
"Out of the chaff the wheat we gain,
Out of the murk the wine we drain—
The wheat and the wine of our nation!"

I pray that the Angel of Freedom
May strive with the Angel of War,
Till men, like grain, these winnowers twain
Shall flail, from husk to core;
Till men, like wine, in libation divine,
To thee, O God! they pour;
And for evermore sing, with tongues divine,
"God of the true! this wheat is thine,
God of the free! receive this wine—
The heart and the soul of our nation!"

For the Herald.

Letter from Rev. Charles P. Dow.

DEAR BRETHREN:—Times' movements are onward, and the golden moments of merciful opportunity are hastening away, and we are being borne onward to the solemn, the final judgement. What a time of thrilling interest do we occupy? and how important that we duly realize it. We are living near the time when the long absent Saviour will return to reward his people, and punish his enemies.

In some places in this vicinity and elsewhere, persons are being brought to Christ, and be assured dear brethren, faithful, scriptural and untiring effort will take effect and produce good results.

The first of February, I commenced a meeting in Bolton, C. E. where I have preached some nineteen sermons to interested audiences during stormy weather, which produced fruit to the glory of God; and some who went to meeting say, "Who shall show us any good?" returned to pray. Several were brought to rejoice "in hope of life," who at the commencement of the meeting were "without hope and without God in the world." An intelligent lady who was brought to Christ in the meeting—said that she had not been once spoken to upon the subject of religion by ministers of the gospel, although they were frequently entertained at her house, and were free to talk upon other subjects; until she was not expecting it from any minister. But I have heard her say with tearful eyes, and a glad heart that she expected to praise God during an eternity of joy, for the good she had received in the meeting above referred to. Let me quote the following anecdote. "A few years ago, a layman of one of the churches in New England, sat musing on the eve of the new year, and he said within himself, "I will labor to bring as many souls to Christ this year as possible. He immediately began by embracing every opportunity to converse personally with whomsoever he met, about the interests of their souls. The first person he accosted, was a very gay and wealthy young lady, who indicated no seriousness at the time,

who was wholly irreligious, and who said that she had never been conversed with before in relation to the salvation of her soul. She became serious, sought religion, obtained it, was a devoted Christian, and, before the year expired, she died in the Lord. In the course of that year he conversed directly upon the subject of their souls salvation with about sixteen hundred individuals, more than half of whom said that they had never before been accosted upon the subject." This is an example we ought to imitate. What a shame for ministers to neglect it. Since the Bolton meeting, I have attended a series of evening meetings in my own neighborhood, at Stanbridge Borrough, which has resulted in considerable apparent good. Some have been converted from the error of their ways, and old professors have been revived. There are indications of good, and new converts in other parts of the town. Prayer meetings attended by some faithful brethren from St. Armond, and some in Stanbridge and elsewhere, have been the means of good to several. Elder Miles Grant recent discussion in Stanbridge, of the question, "Do the Scriptures teach the future personal coming of Christ, and give evidence that his Second Advent will take place in the nineteenth century?" with Mr. Chapin, Universalist minister, was the means of good to many, as also his faithful and earnest preaching after. Many here remember him affectionately for his faithful and able defence of the truth. Thus we ought to thank God and take courage, and be very faithful in this last hour of preparation for the judgment. Oh brethren, we should be "wanting in no good gift; waiting for the revelation of Jesus Christ," Werleys note on this place is, "Waiting with earnest desire for the glorious revelation of our Lord Jesus Christ—a sure mark of a true or false Christian, to long for, or dread, this revelation," 1st Cor., 1: 7. How many professors; not to say Methodists, would now stand by this text. And is it not a scriptural one? I felt sad on receiving the news of Bro. Bliss's death, the tidings were utterly unexpected; and yet who is secure? no one. Solemn thought, think of it as we will. May his place be filled by one that will subserve the interests of truth, and make the "Advent Herald," to be a faithful "Herald" of the coming one. The character of a paper does not entirely depend upon its Editor, but it does measurably. May we all have grace fitting us for our several stations, and be enabled to act in the fear of God.

The events of this period are truly ominous of the end, so that we may with confidence say, "We have not followed cunningly devised fables, when we made known the coming of our Lord Jesus Christ." May we "gird up the loins of our mind, be sober, and hope to the end for the grace that is to be brought unto us" at the revelation of Jesus Christ." Let us take hold of the work before us with renewed faith, and labor more for immediate results; expect to see sinners converted, use the means provided faithfully; and we shall make progress in the right direction.

CHARLES P. DOW.

Stanbridge, C. E. March 21st, 1863.

WALK WITH CHRIST. "The Christian's life is in Christ, on Christ, by Christ, to Christ, for Christ, and with Christ." "Walk with Christ, and God will walk with you." "It is not talking of God, but walking with God, that marks the Christian."

"True piety should not be a thing of fits and starts, but an even walk with God." "Learn not to have one life for God and another for the world, but let your every footstep be a walk with God." "He who walks with God is one who observes God in all, goes to God with all, trusts God for all, and loves God above all." "Those only are right and safe and happy who make God's glory their end, God's Word their rule, God's Spirit the guide of their affections, and God's providence the guide of their affairs." "Those who walk safely and honorably in the Christian course are they who walk closely with God in secret." "Those who walk with God know him best, and those who know him best love him most." "We must keep in God's way, that we may be prepared to do God's work."—*Olive's Thought Book.*

Letter from Elder Samuel Chapman.

DEAR BRO. LITCH, (*Editor protom*).—When I last wrote for the columns of the *Herald* (Jan. 15th.) we were engaged in a protracted effort in West Woodstock Ct. (some sixty miles east of here) surrounded with opposing influences. Having no access to the churches, or house of worship there, we held our meeting in a commodious hall within a few rods of the Congregational house. The minister who occupied that desk being decidedly hostile to the view we held, exerted his influence to prevent his people from meeting and mingling with us: But wishing to know what we preached, quite a number of them, (even of intelligent minds,) ventured in, notwithstanding, to hear and judge for themselves; and learning that we did not advocate certain doctrines or theories of which we were accused, but confined ourselves to the important subject of the "Soon coming of the Lord," "Resurrection of the dead," "Final inheritance of the saints," "Everlasting punishment of the wicked" &c. And in view of these things urged repentance, or a speedy preparation of heart to meet the event, they were interested; and continued thereafter to give us a hearing, bring others with them, until we had our full share of the people in that community. Perceiving that many, and even those of his own ordinary congregation would flock in to hear what he denominated "heresy," our opponents, as a last resort, gave his people a lengthy discourse on the Millennium, attempting to prove the conversion of the world; and to enforce the subject on the minds of his people. Books were also circulated, which advocated the same theory, and which, if true, or authentic, would of course disprove our doctrine. Being readily informed of the fact, I perceived that a speedy reply was absolutely called for; and announced publicly, "I will speak on that subject this evening." The hall was full, and still as the house of death. Being familiar with the Scriptures which are generally quoted in support of that theory, (having advocated the fable myself for more than twenty years), I had great liberty in speaking for near two hours; and this seemed to settle the question in the minds of all who heard; and soon they began, one after another to confess faith in the doctrine we taught. This of course displeased the minister, and he began to insinuate that he should leave them; to which none of those who had been interested in our meetings made serious objection. That being the state of things there, we continued our meeting at the hall some ten days after the date of my last, (four weeks in all), which resulted in the happy conversion of a goodly number to the Advent faith and the doctrines connected therewith; most of whom were members of the "C. church." Having made public confession of their faith, and thus committed themselves; they ventured to invite us to their houses for personal conversation. So I took "brother Perrin," as I was about to leave, and we went through the village, and called on the various families, and found a much deeper work wrought in some hearts than we had anticipated. A Mrs. S. (member of the "C. church") as we entered her house said, "I am glad to see you brother Chapman, but regret that my husband is absent, for he is anxious to see and converse with you," and added, "Mr. S. went to your first meeting full of prejudice against the advent doctrine; but when he returned, said it is not what we supposed it to be; and from that time he has attended every meeting at the hall; and now says, he has about concluded that Mr. Chapman is the only one that preaches the true gospel." "And as respecting myself, I tell the members of our church, and all that I converse with, that the doctrine you preach is true, and I believe it with all my heart." "Our children also are deeply interested, and would gladly attend every meeting, and weep freely when it comes their turn, (or turn for one of them) to stay at home." Called on a Mrs. K. (a prominent member of the same church,) who had just come in from visiting several families that had attended our meetings, and said, "I have just written to our friends in S. telling them about our good meetings at the hall, and that

I have heartily embraced the advent doctrine;" she then turned to us, and with a tearful eye said, "I believe brother Chapman that I am sanctified through a belief of, and confession of my faith in this doctrine; for I never felt such abiding peace of mind before: When your meetings commenced I was entirely ignorant on the subject; and yet filled with prejudice against it; but the novelty of the thing prompted me to attend your first meeting, and unexpectedly I was much interested. When Sunday came I wanted to hear you, but was ashamed to leave the church and go to the hall, and besides I had some fears that I should be called to an account for it, if I had done so on the Sabbath. But brother Chapman, that pride of heart is all gone, so that I care not what they say about me, nor what they do with my name on their church books, provided I am prepared to meet the Lord at his coming." After listening to so hearty and voluntary confession of facts, "Bro. P." and I were not disposed to doubt that sister K. was indeed "sanctified through the truth," for we remembered that our Lord when praying for his disciples said, "Father, sanctify them through thy truth, thy word is truth." Several other cases we found in making our calls, of like interest, but having these as a specimen, we forbore to say more on that point. During the past few weeks I have received several heart cheering letters from the friends there. Saying that "all of the Advent faith remain steadfast, and quite a number of young persons who were interested in our meetings at the hall have since complied with the terms of salvation, and are now rejoicing in the pardoning love of Christ, others inquiring "what must we do," &c. One brother writes (after speaking of the benefit he had derived from those meetings) that "Eternity alone can disclose the full amount of good that was accomplished by that four weeks' labor; although preformed in the midst of cruel, unprovoked opposition." He further states that the minister of the "C. church" has finally left, and things are now going on quietly. After completing my work in West Woodstock, I went to Ashford (six miles south,) where we held a few evening meetings at a district school-house. Our congregations were not large, but very attentive to the word, and after preaching, several spoke freely. Among the number were two or three persons who attended our meetings there in September, and manifested penitence of heart, asked for prayers, &c. but had since found peace in believing, and uniting with the Baptist church, (although Adventists in sentiment). An interesting lad of thirteen years, who met with us there last fall; was then very thoughtful, and promised us that he would seek the Lord, was now indulging hope in Christ, and asked for baptism at our hands, which would have been cheerfully given; but before the appointed time arrived, he was suddenly attacked with a disease which prevented. This occasioned regret; but should there be no other opportunity granted to that young disciple, the Lord will doubtless accept the will for the deed. Went next to Chaplin, (6 miles further south) where we spent the Sabbath and a few evenings with that devoted band of disciples (of whom I spoke so freely in a former letter). Poor in worldly matters, but rich in faith, and manifestly heirs of the kingdom, I walked to, and from, and felt richly compensated by seeing them feast on the word, giving glory to God. Returned and met my appointment in Ashford. Then, on my return to Hartford, visited the isolated brethren and sisters at Pompy Hollow, Willington, Tolland and Manchester. Held no public meeting, but preached much by the fire-side; by means of which we were enabled to "strengthen the things which remained." Arrived at Hartford about the 10th of Feb. Found all well; made a short stop, and then entered upon a brief northern tour; spent the first Sunday, and several days with the Advent church at Warehouse Point. Had preaching at their chapel on the Sabbath, and at a school-house on King street, one evening. Some good brethren and sisters there who love the pure Advent doctrine, and feast on the word, but the non-resurrection fable has done very much harm in that section. Spent the second week in

Suffield. Adventists there are few in number, and widely scattered, so that we had no public gathering, but I visited them from house to house. Enjoyed some precious sermons, and think the time was not entirely lost. Went from there to Haydenville Mass. (50 miles north of Hartford) Spent a week there; met small congregations in "brother Sheldon's hall," six evenings, and talked to them on the present signs of the times and soon coming of the Lord. A few were manifestly comforted; others were equally indifferent. Haydenville is a hard place, and Bro. Sheldon has but few there to sympathize with him in his "blessed hope." Returned and spent a week or more in Hartford. Should have mingled with the brethren at the Advent hall on the Sabbath, but the noted G. S. was there with his "non-resurrection theory," and I chose to remain at home and write to absent friends, rather than give countenance to the theory, even so much as to be seen in the congregation.

I thought of leaving about that time, and taking a western direction, but town meeting (for the election of Governor, &c.) being but few weeks in the future, and much strife manifested by the contending parties, I consented by the earnest solicitation of friends, to tarry till after election, and shall probably cast in my vote on that occasion. This is what I have not done except on one occasion for more than twenty years. But it seems suitable that loyal men (especially in Ct.) should now speak and act. Being thus detained and somewhat fatigued went down to spend the last week in East Haddam (30 miles south). Rested entirely from public labor, and had a refreshing time with Judge Higgins and his interesting family. Having recently "put on Christ" (Gal. 3: 27,) the judge is in a peaceful and happy state of mind, expecting deliverance soon. I had a pressing call from Michigan. Shall probable go West soon; and may go as far as Michigan. The Lord direct my steps, is my earnest prayer. Brother Bliss is gone; we feel sad, knowing that he will be greatly missed in the Advent ranks. My address, till I write again, will be Hartford, Ct., care of S. E. Chapman.

Brother Litch, with much respect,

SAMUEL CHAPMAN.

Hartford, Ct., April 1st, 1863.

For the Herald.

BRO. LITCH:—I send you the following verses, composed by Bro. WILDER, of New York city, which I think will be acceptable to the readers of the *Herald*. Respectfully,

ANSON H. BROWN.

THE VICTORS CROWNED.

Tune—"Star Spangled Banner."

Ye soldiers of Christ, who are battling for life,
Your captain requires no half-hearted devotion;
Be vigilant, be brave, firmly stand in the strife,
For such only shall win; through Jesus their promotion,

When the battle is fought, and on those faithful found

Rewards are bestowed, and the victors are crowned;
O then what we do, let us do to the Lord,
With our hearts in his cause, and our faith in his word.

Ye meek of the earth, who do patiently bear
From a vain world its hate, its reproaches,
and scornings;

Like your Master endure, all its crosses and care,
In hope of the glory, in yon future that's dawning.

When the good of the land, to the saints shall be given,

And o'er a new earth shine the sun-light of heaven,
O, then what we do, let us do to the Lord,

With our hearts in his cause, and our faith in his word.

Ye pilgrims faint not, tarry not in the road,
Though rugged the pathway, and temptations invite you;

Still onward, and upward, in the city of God,
There is rest evermore,—ever joys to delight you

When your pilgrimage ends; when the soldier is crowned;

And the meek in the earth, have inheritance found.

O, then what we do, let us do to the Lord,
With our hearts in his cause, and our faith in his word.

Rahway, N. J., March 30, 1863.



ADVENT HERALD.

BOSTON, APRIL 14, 1863.

JOSIAH LITCH, EDITOR.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

Salutatory.

It will be seen by reference to the report of the quarterly meeting of the standing Committee of the A. M. A., that they have appointed the present incumbent of the chair editorial to conduct the paper for the balance of the current year.

In assuming the duties and responsibilities of the office, we deeply feel the peculiar difficulties of the position. We are to follow the lamented Bliss, who had so long and ably filled the chair, and had so greatly endeared himself to the readers and patrons of the paper; and feel our insufficiency to make good his place, and must crave the forbearance and encouragement of all, in the attempt to do what we can.

On the other hand, we all the time feel as if in communication with old, valued and tried friends, "among whom we have gone preaching the kingdom of God" these many years, and whom we have the fullest confidence, that they will aid us by their prayers, contributions of their pen and in financial support.

We enter on our duties finally resolved that what we can do, shall be done to make the *Herald* what its name imports. A herald of the glorious appearing, of the speedy coming and kingdom of our Lord Jesus Christ, as its great leading object. We intend as far as in us lies, to have in every number something bearing directly on the subject in such a form that a stranger to the doctrine will obtain a definite thought or idea in reference to it, and which will render the paper worthy of circulation as a tract.

We shall keep its columns open for candid enquiries on points of doctrine, or passages of Scripture, on which light is desired; and with all desiring light, to make free use of the privilege.

We intend to make it a valuable family paper, by giving the correct news of the day and valuable recipes and hints, for farmers, mechanics, housewives, &c., and also a vehicle of communication for exchange of thought on important theological questions, where brethren will be permitted within reasonable bounds to discuss their views; reserving to ourselves the right to criticize and dissent from anything we deem erroneous.

Then with the aid of the "American Do" Society, we propose to have a "children's department," not second to any paper in existence.

With the children, generally, we propose to be on the best of terms, and have good times in our weekly visits to their homes. And in return we expect them to "do" something handsome for the *Herald*.

THE WORK BEFORE US.

We are finally persuaded that we are living in the closing period of the present dispensation; in the days which immediately precede the day of the Lord and glorious appearing of our Lord Jesus Christ. If so, then the word of God distinctly announces as striking characteristics of these days, the development of two great forces, in opposition to each other, the exponents of two great ideas. "There shall come in the last days, scoffers, walking after their own lusts and saying, 'Where is the promise of his coming?' The announcement of such a class, implies the existence of another class who proclaim his coming near. And this the Savior intimates when he said, 'And this gospel of the kingdom shall be preached in all the world for a witness unto all nations, then shall the end come.' And this he said in answer to the question, 'What shall be the sign of Thy coming and of the end of the world?'"

Such conflicting agencies on a large scale, are now at work in the earth. By one class, and that a large and increasing one, the testimony is distinctly given, "The kingdom of God is at hand," "The coming of the Lord draweth nigh." While

by the other, the doctrine that Christ is never to return to earth in person, and is never to set up a kingdom here, but is simply to come in Spirit, or Spirit manifestations. That the world is to stand in its present state for thousands and millions of years; that it is yet in its infancy.

We may be sure that such a state of things, so in accordance with the word of God, is a marked and unmistakable sign of the last days. And there can be no doubt but God in His providence has raised up a standard against this flood of scepticism, in the great body of believers in his speedy coming. Are we not, then, bound to consider our duty? Every man, women, and child who believes this Gospel of the kingdom, should prepare themselves for action. The least may do something for Christ, and others may do more.

We have a mighty foe with which to contend, and a faithful leader, who never lost a battle. Christ our Lord will lead us on, if we keep our eye fixed on him, and follow his instructions.

A new era in our history is opening, with the opening spring. Our old editor has been by a mysterious providence, removed from our midst, and thus we are shown how vain is the help of man. And while we are thus bowed down with the weight of this affliction, we are admonished of the necessity of those who survive, to devote themselves anew to this great cause, and make even this great apparent reverse a means of success and triumph.

WHAT WE NEED.

First: A praying brotherhood, who shall daily, specifically and earnestly, in full faith make request to our Heavenly Father, for the sake of his dear son, to direct our counsels and give success to our efforts, so that whatsoever we do, may glorify Him, and benefit our fellow men. If we speak to a friend or stranger, ask a special blessing on that word. If we give a tract, ask the Lord specially to bless it to the instruction, or the conversion of souls. If we preach, exhort or write, ask that we may do it in wisdom and in the spirit of meekness, love and humility. This latter we must never lose sight of. We may be very zealous and bold, but if we have not love, humility and meekness to guide and season our words, they will do harm rather than good.

Nothing can be more appropriate than the saying of Paul:—"The servant of the Lord must not strive, but be gentle toward all men, apt to teach, patient, in meekness instructing those who oppose themselves, if God peradventure may give them repentance to the acknowledging of the truth," &c., &c. A sour, harsh angry word may excite prejudices which cannot be removed. While we speak in all faithfulness, we must cultivate this spirit.

Second: We want faithful, reliable Evangelists, who are masters of the subject of historical prophecy in its outlines, and who can expound the kingdom of God soon to come, with the Millennium, the two resurrections, &c., to go everywhere and preach the gospel of the kingdom, giving four or five lectures in a place, to stir up inquiry; and then to circulate books, tracts, and papers. Many who cannot take charge of a church or circuit and preach stately, can do this to great advantage. Third: We want a fund for publications, to be either sold or circulated gratuitously everywhere. We have stereotype plates for some most excellent tracts, and only want money for paper and printing to be in readiness to start our colporteurs and lecturers as they are raised up by the Lord.

Fourth: We want a fund for the special purpose of sending out gratuitously to ministers and others, as the circumstances indicate, single copies of the *Herald*. In this way the subscription list will be increased and good be done.

We would here take occasion to express our hearty thanks to the subscribers of the *Herald* for their kindly forbearance and sympathy with us in our new, arduous, and trying situation since coming into the office. There have been some unavoidable delays and errors in the almost entire change of hands in the office since Feb. 1st. But we trust we have now surmounted the difficulties, and shall be able to proceed with regularity, promptness and harmony with our duties.

We have girded on our armor and are ready for the conflict.

New Tract.

We are about to publish a tract from the pen of Rev. D. Bosworth, entitled—"THE CUP OF WRATH TAKEN FROM THE HANDS OF THE JEWS AND PUT INTO THE HAND OF THE GENTILES. A SIGN OF THE TIMES," pp. 4.

We will furnish at \$2.50 per thousand or 30 cents per hundred, postage 6 cents per hundred. It is brief, pointed and stirring. We want it, and others to follow it, spread everywhere. Send your funds and orders.

New Arrangement.

By the action of the "Standing Committee" of the "American Millennial Association," which held "their regular Quarterly Meeting at the *Herald* office" on Thursday last, Dr. JOSIAH LITCH was appointed the Editor of the *Herald*, to fill the vacancy caused by the sudden and unexpected and lamented death of Brother SYLVESTER BLISS, until the Annual meeting of the Association, which occurs in Sept. next. In this appointment "the Standing Committee" has made a wise choice;—one in whose ability and faithfulness, they, and the readers, and supporters of the *Herald*, will be able to impose confidence; and who happily combines the qualities of both a vigorous editor and traveling agent,—which duties have been assigned him, and which has been so much needed for the past few years. There has also been secured a new Christian, intelligent, and efficient foreman in the office, to make up the forms of the paper each week, and attend to other duties in the office, and who will spare no pains to give us a paper in form which will appear in good dress, and without so many typographical and other errors as in the past. Mr. JAMESON, whom we introduce to the brethren in this department, will do credit to his trust and see that his work is done well, and in time to meet the wishes of the subscribers of the *Herald*. It cannot be otherwise than that the *Advent Herald* will maintain, under such supervision and help, its former value as a religious paper, and advocate uncompromisingly the Advent of the Coming Kingdom of God nigh at hand. We speak for it a hearty support of its old patrons and an effort to extend its circulation beyond its present limits. Dr. Litch is absent necessarily the present week, on a hurried visit to Philadelphia, but will return the coming week.

O. R. FASSETT.

Corresponding Secretary of the A. M. A.

"The Great Consummation."

The following is the introduction to this work, by Rev John Cumming, D. D. "The foundations of duty are laid in the past. Revelation is the record of all we owe to God, to man, and to ourselves. Motive, direction, and authority are there. But duty is not always easy; sometimes it is sacrifice. The love that inspires it occasionally falters, and the weary heart feels deponent. We are laborers in a dismantled vineyard, voyagers on a stormy sea, and travellers on a rugged, crooked, and storm-beaten road. Hope reads the prophecies and promise of that future, to the grandeur of which all past ages contribute, and in the glory of which they shall all be crowned, and imparts unto wavering faith and weary love those joyous and brilliant prospects which refresh the heart, and restore the strength, and give what in itself is victory—the assurance of a near and glorious success. Faith brings stores from the past, and Hope brings sunshine from the future, and both pour their contributions into the arduous, the troubled, and perplexing present. It was because Moses 'had respect to the recompense of rewards,' that he was able to 'esteem the reproach of Christ greater riches than the treasures of Egypt.' Abraham was sustained in life's struggles because 'he looked for a city which hath foundation, whose builder and maker is God.' So it is written of that white-robed and glorified company: 'These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth,' 'seeking a country, a better country, that is a heavenly one.'"

"Despair is the evening twilight that settles in eternal night. Hope is the morning twilight that expands into everlasting day."

"We find the toiling and struggling men of the world fleeing to the novel or romance in order that, lifted out of the oppressive present on the wings of fancy, they may enjoy a transient respite and refreshment. Human nature would die of exhaustion were its back always bowed down. It must turn aside occasionally, if only to gather a wayside flower, or dream of summer, or draw on the picturesque creation of genius for thoughts that lift it above the earth and waft it away to bright and more ethereal realms. Prophecy has all the interest of the most brilliant romance, with nothing of its emptiness; all the charm of the highest poetry, all the beauty of the noblest painting, and all the reality of truth and fact. It is God's ways of lightening the load of care, glorifying the present and gladdening the heart. Christianity, the religion of faith, and love, and hope, is the religion of happiness. It alone presents an axis of rest to the drifting masses of mankind; it imparts a hope 'that maketh not ashamed'; it alone brings down into the cold heart the warmth of heaven. It is the temptation of men to borrow for to-day the troubles of to-morrow, and to carry over to to-morrow the duties of to-day, thus setting aside the business that belongs to him,

and trading on capital that does not. It is the teaching of heaven to draw from the morrow its sunshine not to supplant, but to sustain the duties of to-day. That blessed morrow, thank God! comes nearer every day. No Christian would wish to adjourn it were it possible.

"Nor are any of its thoughtful inhabitants so perfectly satisfied with the world as it is, that they do not desire to see that transfiguration of heaven and earth, which will have more of the splendor, and nothing of the transience of Tabor."

"Our earth is a grand ruin, for which, however, there is reserved a glorious restoration; but that restoration will be accomplished by Him that made it, and not by the consummation of any process now going on. The Creator will appear as the Restorer; the great High Priest will come forth from the Holy of Holies, as Aaron came out from the 'holy place made with hands,' and will pronounce that Divine benediction which will descend into the depth of the earth, and rise to the heights of the heavens, and spread as the waves of an illuminated sea, extinguishing the primeval curse, and causing every wilderness it touches to rejoice, and the solitary places of the world to blossom as the rose."

"Every Christian believes in the advent of a day of rest and restoration. Every one who accepts the Bible as the inspired revelation of the mind of God, looks for the Millennium. The only existing difference of opinion refers to the nature of it and the means by which it is to be introduced. Dean Alfred, in his *Critical Greek Testament*, Vol. iv., Part 2, observes that there is a division of opinion "whether the expected second advent is to be regarded as preceding or succeeding the thousand years' reign or Millennium. The majority, both in number and in learning and research, adopt the pre-millennial advent, following, as it seems to me, the plain and undeniable sense of the sacred text of the book itself." "On one point," remarks Dean Alfred, "I have ventured to speak strongly, because my conviction on it is strong, founded on the rules of fair and consistent interpretation; I mean the necessity of accepting literally the first resurrection and the millennial reign." "The Lord will come in person to this earth; that during that blessed reign the power of evil will be bound, and the glorious prophecies of peace and truth on earth find their accomplishment—this is my firm persuasion, and not mine alone, but that of multitudes of Christ's waiting people, as it was that of his primitive apostolic church, before controversy blinded the eyes of the fathers to the light of prophecy."

"The Dean also remarks, in his note on the last chapters of the Apocalypse: 'This eternal kingdom is situated on the purified and renewed earth, and will become the blessed habitation of God with his glorified people. Though not here stated on the surface, it is evident that the method of renewal is that described in 2d Pet., iii. 10, namely, renovation by fire.'"

"I have illustrated and unfolded those portions of the Old Testament prophets which, like the prophecy on the Mount of Olives, bear on and delineate this blessed era, and have endeavored to present to the reader a faithful, clear, and most comforting hope of the world as it will be."

"In my first volume, 'The Great Tribulation,' or Things Coming on the Earth" I endeavored to describe what St. John calls *ethlipseis emegale* "the tribulation the great," through which we must pass, and on which the world has already entered."

In my second volume, 'The Great Preparation, or, 'Redemption Draweth Nigh,' I collected the various signs and earnest of the glory to be revealed 'at that day.'"

"In this volume, which concludes and completes the series, I have labored to set forth that nearing blessedness, that bride of heaven and earth, the consummation of a long betrothal—the sunshine which once bathed all Eden—and interrupted, clouded, and refracted for six thousand years, will break—the sooner the better—on our earth, and perfect a world that will never fade, and cover it with a glory that will never die."

"That they who scoff may be brought to a better mind, and that they joyfully hold fast the blessed hope may both meet with me 'in that world as it will be,' is my earnest and sincere prayer."

Tract and Book fund.

We wish immediately to raise a thousand dollars for book and tract publication. An old tried and faithful friend of the cause has made a donation of \$300 dollars to the A. M. A., to be appropriated as needed for the cause. We propose to take \$50 of this for the Tract fund, and wait for responses from others.

An early friend of the cause,

\$50.00

To Correspondents.

Elder R. R. YORK. There is 50 cents due. S. FOSTER. All the money has been paid and credited to the subscribers.

Quarterly Meeting of the Standing Committee of the A. M. A.

The quarterly meeting of the Standing Committee of the A. M. A., was held April 9th, 1863, at the office of the *Advent Herald*, the President in the chair. After prayer by Eld. O. R. Fassett, the minutes of the previous meeting was read and approved. The chairman of the Committee on Finance then submitted the Annexed Report, which was accepted and approved.

REPORT OF THE FINANCE COMMITTEE.

To the Standing Committee of the American Millennial Association.

The Treasurer of this association, our beloved brother SYLVESTER BLISS, having departed this life on the 6th ultimo, the undersigned begs leave to present the following statement of its receipts and expenditures for the quarter ending March 31st.

Receipts: The receipts have been as follows:—

From payments of subscribers to the <i>Advent Herald</i> ,	\$1159.26
Sale of books,	70.32
Donations,	178.66
Advertisements and interest,	32.39
Making,	\$1440.63
Balance of cash, Jan. 1st,	526.80
In hands of agents,	132.35
Total,	\$2,099.78

This Report includes pre-payments for the *Herald* for the coming year, a large part of which is due to the subscribers of the *Herald*.

Expenditures: The expenditures for the same period:—

The editor, foreman and compositors,	350.71
Presswork,	77.00
Folding papers,	6.36
Carting forms,	13.00
R. Robertson, agent,	3.00
Paid rent in advance to Jan. 1, '64,	150.00
Soap and two tumblers,	75
Paid City water bill, for 1863,	9.00
Mrs Sullivan for putting things in order,	3.00
For Boston Journal,	2.35
For sponge,	25
For J. Emerson's bill, Nov. 6,	4.50
For five hundred one cent stamps,	5.00
For coins,	1.00
For R. Wendell, for reading proofs,	2.00
For two towels 28 cts., express on books from Providence, 15 cts.,	41
For P. O. Directory for office	50
For Type and leads,	67
Postage on letters,	19
Boy for office work,	16
For N. Y. Observer, one quarter,	65
Grant, Warren & Co's. bill for paper,	\$285.60
Deduct for old papers,	20.34
Total of Expenses,	\$895.76
Loaned Boston Advent Association,	256.00
Paid for books, merchandise,	27.64
Cash on hand this date,	854.28
In hands of agents,	66.10
\$2099.78	

All of which is respectfully submitted.

ANTHONY PEARCE, for Finance Committee,
R. R. KNOWLES, Auditor.

Bro. R. R. Knowles, chairman of the Committee on publications, then stated to the Board in session, that immediately following the decease of the late editor and Business Agent, he repaired to the office in Boston, and happily found Eld. Litch, President of the A. M. A., already there: that they together examined the books, safes &c., belonging to the Association; and took charge of their contents; that it was agreed for the President to take charge of the office affairs, and for Mr. Knowles to convey the books to Providence for settlement; and that having carefully examined the books, notes, memorandums, bills, and assets, he was happy to report them all well and carefully arranged, and speaking well for faithfulness and ability in the late lamented treasurer.

On motion of Eld. L. Osler, the following resolutions of sympathy with the family of the late SYLVESTER BLISS, were unanimously adopted.

Whereas,—While in the providence of God we meet to day, at this our regular Quarterly meeting of the Board of the A. M. A., we would not fail to be impressed with the peculiar circumstances under which we meet, arising from the recent death of our beloved brother BLISS, late Editor of the *Advent Herald*, and business Agent of the A. M. A. And we would take this occasion to express our high appreciation of our brother, our deep and heartfelt sorrow at his sudden removal from us; while at the same time, we would reverently and submissively bow to the divine allotment which has ordered it thus to be.

Our lamented brother most happily combined in his character, those traits which eminently fitted him for the various relations in life and made his society and counsel very valuable. All who knew him recognized in him the highest type of a Christian gentleman. As a counsellor, he was kind, confiding and judicious. As a Christian laborer in the work of God he was whole-hearted, consistent, and hopeful. As a conductor of a religious periodical, he united together the highest form of Christian courage, with sincerity, urbanity, and an undeviating consistency. As a disputant, he was frank, honorable and just. As he was called upon in his position to consider about every question which has effected the church, or been discussed in the religious world, he showed a versatility of talent, a thoroughness of research, a keenness of penetration, and as power to grasp the subjects he undertook, which made it manifest that he was a workman that need not to be ashamed. As a reviewer he was very superior, and as confessed by friends and foes he wielded a mighty pen. As an author he deservedly had a high reputation. In all his relations and positions he showed himself equal to any emergency, and an unflinching faithfulness in duty.

Looking at the condition and wants of the world, the position of the protestant church on the subject of Christ's premillennial Advent and reign, the signs of the times, the opening and inviting fields of usefulness; and the eminent fitness of our brother by culture and experience to improve these providential opportunities; his death at this time is certainly a mysterious dispensation; but we may not say, "All these things are against us," because our Lord, whose coming we wait, understands the interests of his own cause, and has allowed this allotment in the removal of our brother at this juncture or wise and gracious purposes: and it is for us submissively to bow to the stroke, and in meekness learn the lesson which his providence suggests. His absence is most seriously and painfully realized in the dear family circle of which he was the honored and pious head, in the church where he was an important and useful member, in the commonwealth, where he was a valued and responsible citizen; and in the cause, for the advancement of which, he devoted his best days, the power of his mind, and his devout and earnest supplications. But we shall see him no more in the Editorial chair. We shall never again be cheered and instructed by his counsels, at our Quarterly or Annual meetings. We shall never more have our homes honored and consecrated by his presence and prayers. He has laid his pen aside for the last time, and the ink which he used to inscribe his last thoughts has dried upon the manuscript; and his record is on high. He has joined the long procession of departed worthies, following Miller, Fitch, Barry, Kent, and Southard. But he died in the faith, he fell at his post, remaining a faithful sentinel to the last. He has fought a good fight, finished his course, kept the faith; and for him a righteous crown is reserved to be given him at his Master's coming. If he could again speak to us, he would doubtless say, brethren, in the name of the Coming King, carry forward this work faithfully until the end. In view therefore of this afflictive dispensation and the changed condition in which we are consequently placed:

Resolved,—That we in the fear of God accept the added responsibilities placed upon us, and by the divine assistance will endeavor faithfully to discharge our duty and acquit ourselves like men.

Resolved,—That we tender to the family of our departed brother our warmest Christian sympathies in this their time of bereavement and sorrow, with the assurance of our prayers, that God may overrule it for their good.

Resolved,—That brother Litch be the bearer of this preamble and these resolutions, to the family of our deceased brother after they are published in the *Herald*.

It was then voted that Eld. J. Litch be the authorized editor of the *Advent Herald* until the annual meeting of the A. E. A. Conference.

R. R. Knowles, of Providence, was appointed business agent for the same term.

Contributions to the columns of the *Herald* are expected from the following names, with others:—

J. Pearson, D. Bosworth, L. Osler, O. R. Eastett, O. M. Orrock, D. Robinson, R. R. Hutchinson, D. T. Taylor, D. Elwell.

Adjourned.

Attest:—F. GUNNER, Recording Secretary.

THE VICTORS CROWNED.—Tune—*The Star spangled Banner*.—We have printed this beautiful hymn on slips for the use of our congregation, and will send them by mail for 50 cents per hundred. Postage paid. With a good choir it will thrill a congregation.

The *Herald's* Washington dispatch says a rumor was in circulation that Gen. McClellan has tendered his resignation.

An Exhibition in the Heavens.

On Thursday evening last, from 8 1-2 to 9 1-2 o'clock, a rare celestial spectacle was exhibited, which was witnessed with wonder and admiration by thousands who were fortunate enough to discover it. From the horizon in the West flashed up to the zenith, there to meet and blend with its twin splendor from the East, a semi-arch, of purest luminous white, dense enough to be a marked and substantial milky-way, and so transparent that the stars could be discovered peeping through. This lustrous zone on the cloudless sky divided the concave hemisphere with a steady and yet flickering lustre for nearly an hour, and then faded away slowly and reluctantly, as if loth to depart.

There have been frequent and more splendid exhibitions of the Aurora, but for thirty years, (to the remembrance of the editor of this paper), not one more peculiar in graceful and stainless beauty.

Pardon and Peace.

As when a felon, whom his country's laws
Have justly doomed for some atrocious cause,
Expects, in darkness and heart-chilling fears,
The shameful close of all his mispent years;
If chance, on heavy pinions slowly borne,
A tempest usher in that dreadful morn,
Upon his dungeon walls the lightning play,
The thunder seems to summon him away,
The warder at his door his key applies,
Shoots back the bolt, and all his courage dies;
If then, just then, all thoughts of mercy lost,
When hope, long lingering, at last yields the ghost
The sound of pardon pierce his startled ear,
He drops at once his letters and his fear;
A transport glows in all he looks and speaks,
And the first thankful tears bedew his cheeks.
Joy, far superior joy, that much outweighs
The comfort of a few poor added days,
Invades, possesses, and overwhelms the soul
Of him whom grace has with a touchmade whole,
'Tis heaven, all heaven descending on the wings
Of the glad legions of the King of kings;
'Tis more—'tis God diffused through every part,
'Tis God Himself triumphant in his heart.

Cooper.

"Whip Old Gray, Then."

There was a farmer who had a four-horse team. The horses, one excepted, were difficult to drive. He changed drivers often, but to little purpose. His last driver was sent to draw a log from the clearing to the sawmill, and on his return, the wagon and horses stopped in a valley, and a man on the hill-top, seeing the halt, cried out:

"What's the matter?"

"Matter enough," was the ready response, "There's but one horse in the train that'll pull."

"What horse is that?"

"Old Gray."

"Whip Old Gray, then; it's no use to whip the others."

As in the team case, so in most churches. There is some Old Gray who is willing enough to do the work, and does do a great deal, but the trouble is, he can't draw all the load and balky horses too. He would like to foot the preacher's salary, the sexton's bill, the wood, coal, candle and oil bills, but his pocket isn't long enough nor strong enough. Yet there is always some man willing enough, in every society, to play the censor and cry out, while he does nothing himself, "There's but one man in the church who will give any thing—Old Gray. Whip Old Gray; if he don't pull, the load will never move."—*Western Advocate*.

HISTORY OF KEYS.—A paper was lately read before the British Association of Science, on the history of keys. The author pointed out a strip of bark or a thong of leather as the first means of which property was secured prior to the advanced stage of civilization; when permanent houses were constructed, and the door and the coffer fastened with bolts, latches, and bar. Homer was cited as the earliest writer who mentioned anything like a key, and special reference was made to the primitive locks and keys of wood of the ancient and modern Egyptians. The iron keys of Egypt were described, and illustrated by examples from Thebes; and the curious fact pointed out, that nearly similar specimens are met, with in Western Africa. After a brief notice of Greek keys, attention was directed to the Roman era, and a minute description was given of the fixed and moveable locks, the dentated, piped and branched keys, and of the various formed bows surmounting the stems. Mention was made of the small keys attached to finger-rings, and of the false or skeleton key of the Roman housebreaker. And Anglo-Saxon and Norman keys were then dwelt upon, and the various forms and fashions of the key-bows, from the thirtieth century down to a later period, were described.

The News.

The news this week is important. The rumor last week of an attack upon Charleston proved true. The attack was made on the 10th inst., by Admiral Dupont, with nine iron-clads. "The accounts received this morning and to-day of the engagement in Charleston harbor present many glaring discrepancies, and we shall probably have to await further intelligence for a reliable statement of the whole affair. Still, there is such a concurrence of accounts in regard to the material points, that we can form a general opinion of one of the greatest and most singular battles on record. We should judge the design of the Admiral in command was to make the attack either a reconnaissance or a pitched conflict, as the many circumstances, impossible to be foreseen, should decide. Sundry mishaps occurred in the maneuvering of the vessels; the obstructions in the harbor prevented the attack from being made at the point designed; and so the engagement that ensued was to all intents and purposes a reconnaissance, or an experimental attack. The first impression is, that it was a failure. Of the nine vessels under fire, one was totally injured and lost, another was badly injured, and three others were partially disabled for the moment. On the other hand, large cavities were made by our guns in the wall of Fort Sumpter, but it is not known that the defensive capacity of the Fort was materially diminished. But we think that the "sober second thought" of the community will be that the first day's operations of our iron-clads were not so inauspicious after all. The loss of life, considering the enormous disproportion of the terrible batteries which were concentrated upon our gallant little force, was amazingly slight. The genius of Ericsson comes out of the fiery ordeal in triumph—for it will be seen that the Monitors proper sustain nothing but temporary injuries. It is not probable that they will be subjected to a severer trial. If some means can be found to dispose of the harbor obstructions, so that Sumpter can be attacked on its landward or weakest face, and so that the fleet will have more room for maneuvering and for dispersing the enemy's fire, the next attempt may prove successful."

There is a rumor that the Federal troops are getting in the rear of Charleston.

The entire Tallahatchie fleet, consisting of the divisions under Gens. Ross and Quimby, and numerous guns and mortar boats, arrived last night. The expedition, which has been absent forty-three days, left Fort Greenwood on Sunday. As soon as the bustle of departure was observed by the enemy they opened a brisk fire from the woods, where their batteries had been planted, which continued until the last boat steamed up the river. On the passage the boats were frequently fired on by guerillas. A number of soldiers were wounded, and twenty-five or thirty killed. The divisions under Quimby and Hovey have been ordered to Vicksburg.

Cairo, Ill., April 12. The dispatch boat New National has arrived from Vicksburg, which place she left on Wednesday. She brings the news that the iron-clads Louisville, Mound City, Carondelet, Benton, Lafayette and two others, are prepared to run the blockade. They were expected to execute the feat on Friday or Saturday night. It was also said that the transports, with log and cotton bulkheads, had been prepared to run past the batteries.

The reported arrival of Gen. Osterhaus at Carthage, 10 miles below Warrenton, on the Louisiana side, with a heavy force, is confirmed.

The War Department has decided that the muster out of the two years' men must date from their muster into the service of the United States.

Some half dozen or more blockade-runners have been captured within the past week, with cargoes amounting to two or three millions of dollars in value.

Nothing important from the army of the Potomac.

Our foreign news this week is somewhat interesting; but the crowded state of our columns will not admit of its publication in detail.

The gist of Earl Russell's speech on recognition was well given. He, however, interpolated his private conviction that the military efforts of the American Government would be unsuccessful, and he carefully limited his positions respecting recognition to the present time and circumstances. One of the best features of his remarks was his emphatic disclaimer of any desire to take action detrimental to the cause of liberty and the freedom of mankind.

The tone of the other Parliamentary debates on the fitting out of ships in British ports for the rebel navy, was not so satisfactory. Many of the Solicitor General's animadversions on our Government were entirely uncalled for. The remarks of Mr. Laird, the builder of the Alabama, were very bitter, and seemed to have been received with much applause.

CORRESPONDENCE.



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which they defend. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as disqualifying the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

MY JOURNAL.

TOUR WEST. No. 5.

Conference at Sumpter, Wisconsin.

Wednesday, Dec. 4. Arrived at the place of meeting, in the town called Sumpter. It is situated about 15 miles north from Marquette; it lays on the Wisconsin River, and constitutes one of the richest towns in Sauk Co. The place of our meeting, is called "The Pocket." It consists of a large beautiful prairie, surrounded with bluffs. For the entrance, an opening has been left by nature. Standing at this entrance looking west you have what is called the "pocket" before you, presenting at once a grand view of nature. Some of the finest farms cover its bosom. This, is unlike the endless monotony of the prairies of Iowa and Illinois, and is much more pleasant, beautiful, and healthful withal.

The cause in this state is young, and the conference met here for the first time. Previously the state of Wisconsin and Iowa have been united, and now they are to act independently. This first meeting was full and united in its elements; and strong and vigorous in its actions. The gathering was a general one, and promises much for the future.

Brother Sheldon is devoted to the cause, is faithful and efficient; and as such, his praise is in all the churches. Brother Barnes, from N. H., brother Turner from Auburn N. Y., and brother Shears, from Albany N. Y. are all in the work here, and are appreciated. But they need a goodly number of laborers to enter this field. A wide and effectual door is open. A goodly number of laborers were added, among whom were Elder Bridges, formerly of Me. and Hitchcock, formerly of Oswego, N. Y. Also brother Wells, Raymond and others from other parts united with the Conference. There are prospects of greater enlargements.

I was greeted on all sides by old friends and acquaintances, from the East. Some had come from one to two hundred miles to hear me once more. These warm and friendly greetings cheered my heart, while I found the fruits of former years, flourishing here. An Adventist here, is "out and out." No compromise. With them it is the kingdom. Jesus coming in his kingdom is their hope—their all! And any evidence of the near approach of that kingdom, is hailed by them with joy and gladness.

I gave them eleven discourses during the conference, on the nature, time, and signs of Christ's speedy coming in his kingdom. These were very kindly and heartily received. The word of the Lord had a free course, and was glorified.

Saturday, Dec. 7. We closed in the evening, with the Lord's supper. It was a solemn and interesting scene. The Lord was with us in power. Many gave witness of the power and goodness of the Lord, and so we closed, to go to our respective fields of labor, in joyful hope, that if we meet no more in the earthly, we shall in the heavenly, and eternal state.

Monday, Dec. 8. Brother Sheldon took me to West Point, twelve miles, to hold some meetings there, and visit the sick. We called on brother Ira Polley, who was formerly of Massena, N. Y. He was very sick, but hoped through our prayers he might be raised up. I had a good conversation with him, sang, in which he joined his feeble voice, and with brother Sheldon; I prayed for him, and left him in good cheer. I put up with brother Carrillus Stone, the P. M., and had rest for the night.

Tuesday, Dec. 9. Wrote some, and visited the sick. Brother Polley I found feeble, and fear that he will be taken away from his family and the church. And yet it seems almost impossible to do without him, yet God knows best. I preached this evening to a packed audience, who appeared very much interested. I spoke on the Kingdom, and showed that it would be set up on the earth, and that the meek would inherit it, after the Second Advent. After the lecture, I felt some symptoms of cold and illness.

Do not know but I may be attacked in some form, and prostrated for a time. I have been chilled more or less ever since I entered Iowa, and I have hardly had any natural warmth for the past week. These prairie winds pierce me through.

Wednesday, Dec. 10. Rose refreshed, visited a number of families. To day brother Polley, is some better. Called on brother Darling, a family who were converted at Cabot, Vt., in the revival at the dedication. He is happily situated here, also visited with Eld. Shears. Preached in the evening to another packed audience. My subject—time of the coming kingdom, Dan. 12: 12th, 13th. I spoke two hours with great freedom, and effect; I felt some inconvenience from the heated atmosphere of the crowded room. We could get no good air ventilation. I was exposed to the cold atmosphere also at the close of the service, but retired as usual in hope of no harm, to my health.

Thursday, Dec. 11th. I awoke and found myself sick. My face and head were badly swollen, with the erysipelas! And a violent cold in my whole system. The fact stared me in the face, and there was no evading it, I was sick, and I must make the best of it. I had overdone, and had been exposed to the prairie winds without proper clothing. I had drove through all weathers, both night and day, and had now come to the extreme point and must stop, and pay for violated law! Well, I took it all patiently, and submitted myself to the circumstances. During ten days I suffered pains and penalties, that were sometimes almost insupportable. But God sustained me. Praise His Holy Name.

I have to thank brother and sister Stone, for their unwearied kindness, and also their kind neighbors. Elder Sheldon did not leave me in the hour of my distress; but ministered to my wants as a faithful nurse. Heaven reward all these.

In the midst of my sickness brother Polley, was taken away. He sleeps in Jesus, and will come forth in the "resurrection of the just." It is said of him here, that none knew him but to esteem him. We shall see him again soon. Blessed hope.

Monday, Dec. 22d. Brother Sheldon took me from West Point, back to Sumpter, twelve miles, to brother Knapp's. Here I am to rest and recruit, before I enter the field again.

By this interruption in my work I have lost the Illinois Conference, and the meeting at Shabbona. But such was the will of God, and I patiently submit, but I shall yet visit Illinois and make all amends for this disappointment, by the will of God.

In my late sickness the doctor told me that my plain living had saved me from a long fit of sickness. The disease had nothing to live upon, and as soon as the cold was worked out of my system, and I got a little rest, I would be all right again. And so I am; by the will of God.

Several things have worked against me in the West. One is the hard water; this has worked against me all the while, and I have had no remedy. Second, the cold piercing winds. I was not not prepared for them. They were very hard on me. Thirdly, speaking in hot, crowded rooms, and then riding from two to four miles in the prairie winds, has been much against me; yet I have stood all these, and maintained my health, and done my work, up to the time when I took my special cold. And to this I should be liable any where under exposure. We are not invulnerable, or immortal yet. Yet under ordinary circumstances, I should have no occasion to be sick. The wonder is, from what I have gone through I am not dead.

Thursday, Dec. 25th. To day the Saviour of men was born, so say the Christian world. Well no matter for the exact time. He was born, "Glory to God in the highest." And so sure, He will come again and reign. "The government shall be upon his shoulders. And of his kingdom there shall be no end." Is. 9: 6th, 7th.

Millions of hearts are throbbing, and longing for the second coming, to-day. Both priest and people join their voices, while celebrating the first Advent, in praying for the second.

Blow, blow up the tempest,
For our solemn feast;
Gird thine armor, Christian,
Wear thy surplice, priest;
Go ye to the altar,
Pray with fervor, pray,
For Jesus' second coming,
And the Latter day.
Give us grace, oh, Saviour,
To put off in might,
Deeds and dreams of darkness,
And the robes of light;
And to live as lowly,
As Thyself with men;
So to rise in glory,
When Thou com'st again."

Such is a part of one of the songs sung by the Episcopalians in Wisconsin to-day. Would that all might join in it. Come Lord Jesus, and come quickly.

JOSHUA V. HIMES.

Sumpter, Dec. 25th, 1863.

From G. A. Marshall.

BRO. LITCH:—Although you are undoubtedly crowded with testimonials of the high esteem in which the lamented late editor of the *Herald* was held by the wide circle of its readers, yet one who has known and prized that paper during the entire period of Mr Bliss' connection with it, cannot refrain from briefly expressing his appreciation of the rare combination of native talent, vast and accurate research, and Christian gentlemanliness that ever characterized him whose loss we mourn. He, of whom it can be said that he has conducted a sectarian paper for twenty years, advocating and constantly defending with controversial pen, the peculiar tenets of a new and ridiculed sect, now rebutting the arguments of sincere opponents with clear-sighted, convincing logic, now parrying and hurling back with keen zest the sarcasm of scoffers, and now presenting the wholesome truths of Divine revelation with winning simplicity and convincing power; logical, without dogmatism, sarcastic without bitterness, always open to conviction, and yielding gracefully when confuted, though very seldom proved to be in error,—has surely won no mean praise, and deserves to be held in lasting remembrance among his fellow-laborers. And such was Sylvester Bliss. In intellect and learning, a giant; in faith, hope, and charity, a Christian. Although I am joined in church fellowship with another denomination of the followers of Christ, and look upon the peculiar tenets of Millenarians as only one among the many Divine truths committed to the keeping of the church militant—still do I feel deeply the loss, when an able soldier falls at his post, bravely defending and holding up to public view one of the many vital points of Christian doctrine. May his mantle fall on able shoulders, and a double portion of his spirit rest on those who shall hereafter proclaim and defend the truth in whose vindication he has spent his life.

Galena, Ills., March 31, 1863.

From Bro. Anson H. Brown.

DEAR BRO. LITCH:—I, in common with Advent believers all over the country, we feel to mourn the loss of our beloved brother Bliss. But we trust that our loss is his gain. Dark and trying times are just before us, and God only knows who of us will be able to stand the trial. To be taken "from the evil to come," may therefore be considered a "gain," for "Blessed are the dead who die in the Lord, from henceforth. Yea, saith the Spirit, that they may rest from their labors, and their works do follow them." Rev. 14: 13. "Though dead he yet speaketh." His influence will be felt so long as the world stands. May we all strive to imitate him, as he followed Christ.

Hoping soon to meet him with all the ransomed host of God's elect,
I remain yours truly.

From Rev. W. H. Eastman.

DEAR BRO. LITCH:—While I feel thankful to God for the privilege I enjoy in common with all the friends of the *Herald* in corresponding with you as editor in charge, I feel deeply to mourn the loss we have sustained, which has drawn you to this part. Surely, the ways of God are to us a mighty deep. It seems so strange, and so sad, that brother Bliss is dead, and we shall see his genial, intelligent face no more in the flesh. A noble example has he left behind, for us to imitate, which God, helping us, we will do.

What divine consolation in the thought that our separation is only for a season. To gain the society of the truly virtuous and good in the sorrowless land, is worth all the sacrifices we can make in this world.

Grantham, 1863.

Forgetting his Errand.

A person came to Mr. Langdon, of Sheffield, one day and said: "I have something against you, and I am come to tell you of it." "Do walk in, sir," he replied; "you are my best friend. If I could but engage my friends to be faithful with me, I should be sure to prosper. But, if you please, we will both pray in the first place, and ask the blessing of God upon our interview." After they rose from their knees, and had been much blessed together, he said: "Now I will thank you, my brother, to tell me what it is that you have against me." "Oh," said the man, "I really don't know what it is; it is all gone, and I believe I was in the wrong."

Power and Office of the Press.

A writer in the *Family Herald* (London) says:—"Mr. Kinglake, the historian of the Crimean war, an observant statesman and member of Parliament, gives it as his conviction that the *Times* newspaper alone caused that war; if so, it has made bankrupt one empire, caused the death of the greatest Emperor of the age, established another on his throne, broken the power of the nobles in Russia, freed the serfs, rendered thousands of women husbandless and childless, killed more than one general, made or ruined the reputation of others, and made hundreds of our best families mourners. It had first fed public opinion, impressed it with an idea, and then by constant iteration rendered this idea a reality. But during this very time a country squire, master of hounds, ordered his huntsman to warn off one of its editors as a person with whom he would not associate; and the editor of the *Times* having written a warm and friendly letter to Sir Charles Napier, begging him not to peril his great name by delay, but to take Cronstadt or Helsingfors, the club gossips and critics, nay, and some writers as well, take him to task, and say:—"What insolence! a mere newspaper editor to attempt to dictate to a British admiral!" The true editor's position has not been altered from the time of Defoe. "If," writes that acute and honest observer of the world, "I might give a short hint to an impartial writer, it would be to tell him his fate. If he resolves to venture on the dangerous precipice of telling unabashed truth, let him proclaim war with mankind, and neither give nor take quarter. If he tells of the crimes of great men, they fall upon him with the iron hands of the law; if he tells of their virtues, when they have any, the mob attacks him with slander. But if he regards truth, then let him expect martyrdom on both sides, and then he may go on fearless; and this is the course I take myself." This course by the way, rendered the life of Defoe of infinite value to the nation, perhaps of much more value than that of any great lord or minister of his time."

CURIOUS CALCULATION.—The vast number of inhabitants who do live, and have lived, upon the face of the earth, appear at first sight, to defy the powers of calculation. But if we suppose, the world to have existed six thousand years: that there now exist one thousand million; that a generation passes away in thirty years; that every past generation averages the present, and that four individuals may stand on one square yard, we find that the whole number will not occupy a compass so great as one-fourth the extent of England. Allowing six thousand years since the creation, and a generation to pass away in thirty years, we shall have two hundred generations, which at one thousand and millions each, will be two hundred thousand millions, which being divided by four persons to a square yard, will leave fifty thousand millions of square yards; there are in a square mile three millions ninety seven thousand, six hundred square yards, by which if the former sum be divided, it will give sixteen thousand one hundred and thirty-three square miles, the root of which, in whole numbers, is about one hundred and twenty-seven miles square will be found sufficient to contain the immense and almost inconceivable number of two hundred thousand millions of human beings.

UNITED STATES COINAGE.—The following is an extract from a sermon by the Rev. Dr. Boardman, entitled "The Lord Reigneth."

"The coinage of money is one of the inalienable prerogatives of political sovereignty. The solemnity attached to the function has been recognized by most nations, ancient and modern; Jewish and Christian, Mohammedan and Pagan. For a sort of universal instinct has consecrated the coinage of the world to religion. You have but to look at the money of any people, to know at what altar they worshipped. But the coinage of the United States is without God. The startling remark has been made by an able numismatist amongst us, that if our nation should perish, and nothing be left of its history but our coins, the future antiquarian could never learn from them whether we were a Christian or a heathen people. The presumption, from the emblems impressed upon our money, (which are heathen, if they have any theological character,) would be in favor of our paganism. This is not a trivial matter. Is it not too much to hope that this opprobrium may be wiped away? If we have never been taught the lesson before, we are admonished of it now, that "The Lord Reigneth." Has not the time come to make our formal national confession of this fundamental truth—to impress it upon our coinage?—to insert it (prejudice it may not be too late) as the keystone of our riven and tottering constitution?"

OBITUARY.

DIED, in Kylertown, March 17th, 1863, MARY CATHARINE, daughter of James and Sarah Thompson, aged 4 years, 8 months and 4 days.

Croup—that scourge which so often visits the happy family circle, and which is so much dreaded by the tender and loving parent, has taken from them the dearest treasure of their hearts. Alas! what we love, what we venerate, what we press to our bosoms and wear in our hearts, how they bow to the mandate of "pass ye away!"

We laid her beside her little brother, with whom those dear and bereaved parents had been called to part but a few short months before. But not without "hope." She sleeps "in Jesus," and the spirit that "raised up Christ from the dead" shall raise her up at the last day. She shall awake in the likeness of the Savior, and "in his image shine." Then sorrowing and sighing, shall have fled away, and we shall obtain joy and gladness.

I sympathize with this dear family in their afflictions, and may the God of all grace, pour into their wounded hearts the consolation of the blessed Gospel, and may they be joined unto Christ, who hath brought immortality and eternal life to light; and who alone can take away the sting of death. The writer participated in the services, by speaking a word of consolation to the bereaved, and supplicating that throne of Grace to which we are invited to come in "every time of need."

When those we love are snatched away,
By death's resistless hand,

Our hearts the mournful tribute pay,
That friendship must demand."

M. H. MOYER.

Little Mary lieth sleeping,

In the cold and silent tomb;

She has left her parents weeping,

For they miss her now at home.

Ah! she was their joy and comfort;

Her sweet smile and winning voice,

And her tottering little footsteps,

Will their hearts no more rejoice

In the shady grove we laid her,

For this life with her is o'er;

There beside her little brother,

Who had died not long before.

But she's only there to slumber

Till the Savior 'll bid her rise

Then with all the glorified number.

She will in Christ's image shine—

Then again we hope to meet her,

In the resurrection morn!

Oh yes! then we hope to greet her,

With the ransomed of the Lord.

L. E. S.

DIED, in Groton, Mass., July 1st, 1862, GEORGE S. PUTMAN, son of Bro. Osgood Putman, aged 28 years and 10 months.

He was a kind, dutiful and affectionate son; and was the loved one of the whole family. His good morals and industrious habits had won for him the esteem of all who knew him. Thus he passed his youthful days with the hope of long and pleasant life with brothers and sisters who were dear to him, and he to them. He was thoughtful of the necessity of salvation through Christ, and was convinced it was the only Bible way to eternal life.

In June he was taken ill, and while they used the remedies adapted to restore, still he lingered along some days, apparently better, than worse, till at length the disease assumed an alarming type of Typhoid fever, which baffled the skill of medical aid, and ended his mortal life. In the time of his sickness he had time to reflect, and was deeply solicitous of pardon and forgiveness, and sought the Lord with all his heart, and found joy and peace in believing and confessing Christ and his love so manifest to him. He now to him "was precious; the one altogether lovely." His chief good; yea, the resurrection and the life. In this blessed state of mind he fell asleep in Jesus, to await the sounding of the last trumpet, when he should awake in the likeness of Christ and be satisfied.

The funeral services were conducted by Elder A. Ross, of Worcester, when he preached words of comfort to the bereaved parents and children, with their friends, from 1st Thes. 11: 18. The coming of Jesus, and the resurrection of the dead to future life, was the subject of discourse. And indeed, it was truly comforting to find the Bible teaching that "If a man die he shall live again." The family were comforted with the good "hope" that George, though dead, would rise again and triumph over death, "when this mortal will put on immortality." God grant them a family meeting where parting will never be known.

L. BOUTELL.

DEATH is still doing his work, and he does not always mark as his victim the aged and infirm, but often seizes the lovely child as they begin to exhibit a childish manhood; this was the case in the death I wish to notice. GEORGE W. WOOD, of Barnston, C. E., son of W. W. and Catherine Wood, who died while on a visit to Sutton, C. E., with his mother and younger brother, March 1st, aged 6 years, 11 months and eighteen days. This is the second child they have been called to lay away in the enemy's land, leaving them with only one. But if they are the people of God, death will have to yield up his prey, when the Death Conqueror shall come and bring their children from the enemy's land, and restore the long lost treasure to the embrace of their Christian parents. May God's blessing attend this dispensation to the good of the afflicted parents.

Stanstead, April 3d, 1863.

In the little grave-yard near the pilgrim home of Bro. Samuel and sister Sally Mitchell, of Litchfield, Me., there quietly reposes, WILLIAM M. MITCHELL, their son, who ended his pilgrimage April 1st, 1863, aged 31 years, 6 months.

His sufferings were intense in his last hours, but the peace that Jesus gives filled his heart and he suffered patiently. He was conscious to the last—calling his weeping friends around him, he gave them all the parting hand, saying "I am going." "Meet in the kingdom." "Praise the Lord," and fell asleep in Jesus,

"Blessed sleep,

From which none ever wake to weep."

May their dear parents, and sorrowing children be sustained in this hour of deep trial by the blessed hope of the gospel. William will sleep but a short time, for the night is wearing fast away, and very soon, a voice far sweeter than the most enchanting music will say:

William, 'tis morn, awake,

And in my image rise;

Of richest joys partake

In my blest Paradise.

R. R. YORK.

Yarmouth, Me., April 8, 1863.

The Bible.

This book unfolds Jehovah's mind,
This voice salutes in accents kind,
This friend will all your need supply,
This fountain sends forth streams of joy,
This mine affords us boundless wealth,
This good physician gives us health,
This sun renews and warms the soul,
This sword both wounds and makes us whole,
This letter shows our sins forgiven,
This guide conducts us safe to Heaven,
This charter has been sealed with blood,
This volume is the Word of God.

In the school of Christ the first lesson of all is self denial and humility; yes, it is written above the door, as the rule of entry or admission, "Learn of me, for I am meek and lowly of heart." And out of all question, that is truly the humblest heart that has the most of Christ in it.—Leighton.

ADVERTISEMENTS.

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WHITTEN'S GOLDEN SALVE is a step by way of progress in the healing art. It is adapted to all the purposes of a family Salve. It effectually cures piles, wounds, bruises, sprains, cuts, chilblains, corns, burns, fever-sores, scrofulous humors, erysipelas, salt-rheum, king's evil, rheumatism, spinal difficulties, chafings in warm weather, &c. &c., and is believed by many experienced and competent judges to be the best combination of medicinal ingredients for external inflammatory difficulties that has ever been produced. Many of the best physicians of the various schools use it and also recommend it. Every farmer should have it for horses; for the cure of scratches, sprains, chafings, &c., and also for "scald" on cows. It cures felons. It cures warts.

From Mr. Morris Fuller, of North Creek, N. Y.: "We and your Golden Salve to be good for everything that we have tried it for. Among other things for which we have used it, is a bad case of 'scald head' of our little girl as affected in this case was also favorable."

We like your Golden Salve very much in this place. Among other things I knew a lady who was cured of a very bad case of sore eyes. Walter S. Plummer, Lake Village, N. H.

Mrs. Glover, East Merrimack street, Lowell, was cured of a bad case of piles by the use of one box of the Salve. Mr. Farrington, a wealthy merchant and manu acter,

in Lowell, was relieved of piles which had afflicted him for many years, and remarked to friend that it was worth \$100 a box for piles.

Miss Harriet Morrill, of East Kingston, N. H., says: "I have been afflicted with piles for over twenty years. The last seven years I have been a great sufferer. And though never expect to be well, yet to be relieved as I am from day to day by the use of your Golden Salve, fill my heart with gratitude."

From Mr. J. O. Merriam, Tewksbury, Mass. "I have a large milk farm. I have used a great deal of your Golden Salve for sore teats on my cows. I have used many other kinds of salve. Yours is the best I ever saw. I have also used it for sprains and scratches on my horses. It cures them in a short time. I recommend it to all who keep cows or horses."

From Dr. Geo. Pierce, Lowell: "Your Golden Salve is good. It will have a great sale."

From Dr. W. S. Campbell, New Britain, Conn.: "Your Golden Salve is a great thing for chilblains. I have also used it in afflicting cases of salt rheum, erysipelas, and sore nipples. Its effect was, a speedy and permanent cure."

Dr. Bliss, of Brunswick, Me., says: "I have several friends who have been cured of scrofulous humors by the Golden Salve. You may recommend it from me as a valuable Salve."

"I received a wound in my foot by a rusty nail; by reason of which I could not set my foot to the floor for two weeks. The pain was excruciating. When your Golden Salve was applied, it relieved the pain in a short time, and two and a half boxes of it wrought a perfect cure."

Mrs. Lucinda A. Swain, Merideth Centre, N. H.

Mr. H. L. W. Roberts, Editor of Marion Intelligencer, Marion, Ill., says, "Every person that uses the Golden Salve testifies favorably." He has also published a list of names in his paper, of persons cured of wounds, sores, humors, rheumatism, &c., and gives the public reference to them; who, he says, are among the first citizens of the place.

THE GOLDEN SALVE—A GREAT HEALING REMEDY.—It is with much pleasure we announce the advent of this new article in our city, which has met with such signal success in Lowell, where it is made, that the papers have teemed with cases of truly marvelous cures. They chronicle one where the life of a lady was recently saved—a case of broken breast; another where the life of a child was saved—a case of chafing; another of a lady whose face was much disfigured by scrofulous humor, which was brought to a healthy action in a few days; also another of an old man, who had a sore on his foot for twenty years—cured in a few weeks. Our citizens will not be slow in getting at it, merite, and will herald it over the land.—Boston Herald.

Boston, July 12, 1859. Bro. Whitten: I have used your Golden Salve in my family, and I am acquainted with a large number of families also who have used it; and I have reason to believe that it is really what you recommend it to be.

J. V. HIMES.

Made only by C. P. Whitten, No. 35 and 37 East Merrimack street, Lowell, Mass. Sold by druggists, and at country stores. Price 25 cts. per box, or \$2 per dozen.

I want good, reliable, persevering agents to canvass, in all parts of the United States and Canada. A large discount will be made to agents. aug 13—pd to Jan 1 '63

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DR. LITCH'S ANTI-BILIOUS PHYSIC. As a gentle purgative, a corrector of the stomach and liver, and cure for common Fever and Ague, and all the every day ills of a family, this medicine is not surpassed. I confidently recommend it to every family who prize a speedy relief from disease and suffering, as the best they can use. Price 37 1-2 cts. Sold by H. Jones, 48 Kneeland st., Boston, next door to the Herald office; and by J. Litch 127 N. 11th st., Philadelphia. No 1010—tf

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The Time of the End	75	.20
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From Emery Edes, a well-known merchant of Oxford, Maine.

"I have sold large quantities of your SARSAPARILLA, but never yet one bottle which failed of the desired effect and full satisfaction to those who took it. As fast as our people try it, they agree there has been no medicine like it before in our community."

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From Dr. Robt. Sawin, Houston St., N. Y.

DR. AYER: I seldom fail to remove Eruptions and Scrofulous Sores by the persevering use of your SARSAPARILLA, and I have just now cured an attack of Malignant Erysipelas with it. No alternative we possess equals the SARSAPARILLA you have supplied to the profession as well as to the people."

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"I have used your SARSAPARILLA in my family, for general debility, and for purifying the blood, with very beneficial results, and feel confident in commending it to the afflicted."

St. Anthony's Fire, Rose, Salt Rheum, Scald Head, Sore Eyes.

From Harvey Stickler, Esq., the able editor of the Tunkhannock Democrat, Pennsylvania.

"Our only child, about three years of age, was attacked by pimples on his forehead. They rapidly spread until they formed a loathsome and virulent sore, which covered his face, and actually blinded his eyes for some days. A skilful physician applied nitrate of silver and other remedies, without any apparent effect. For fifteen days we guarded his hands, lest with them he should tear open the festering and corrupt wound which covered his whole face. Having tried every thing else we had any hope from, we began giving your SARSAPARILLA, and applying the Jodide of Potash lotion, as you direct. The sore began to heal when we had given the first bottle, and was well when we had finished the second. The child's eyelashes, which had come out, grew again, and he is now as healthy and fair as any other. The whole neighborhood predicted that the child must die."

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From Dr. Hiram Sloat, of St. Louis, Missouri.

"I find your SARSAPARILLA a more effectual remedy for the secondary symptoms of Syphilis, and for syphilitic disease than any other we possess. The profession are indebted to you for some of the best medicines we have."

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DR. AYER—My dear Sir: I have found your SARSAPARILLA an excellent remedy for Syphilis, both of the primary and secondary type, and effectual in some cases that were too obstinate to yield to other remedies. I do not know what we can employ with more certainty of success, where a powerful alternative is required."

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Leucorrhoea, Whites, Female Weakness, are generally produced by internal Scrofulous Ulceration, and are very often cured by the alterative effect of this SARSAPARILLA. Some cases require, however, in aid of the SARSAPARILLA, the skilful application of local remedies.

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"I have found your SARSAPARILLA an excellent alternative in diseases of females. Many cases of irregularity, Leucorrhoea, Internal Ulceration, and local debility, arising from the scrofulous diathesis, have yielded to it, and there are few that do not, when its effect is properly aided by local treatment."

A lady, unwilling to allow the publication of her name, writes:

"My daughter and myself have been cured of a very debilitating Leucorrhoea of long standing, by two bottles of your SARSAPARILLA."

Rheumatism, Gout, Liver Complaint, Dyspepsia, Heart Disease, Neuralgia, when caused by Scrofula in the system, are rapidly cured by this EXT. SARSAPARILLA.

AYER'S

CATHARTIC PILLS

possess so many advantages over the other purgatives in the market, and their superior virtues are so universally known, that we need not do more than to assure the public their quality is maintained equal to the best it ever has been and that they may be depended on to do all that they have ever done.

Prepared by J. C. AYER, M. D., & Co., Lowell, Mass., and sold by

Sold by all Druggists and Dealers in Medicine everywhere.

a success which has immortalized his name, has commenced to unroll the book of Assyrian history and civilization, which of all the histories of the first period of the world, is most clearly connected with the subsequent destinies of the human race. The discoveries already made, furnish ample testimony to refute the skeptic and unbeliever in scripture truth.

Babylon was another ancient and noted city, and a subject of prophecy. The founder of Ninevah originated Babylon, Gen. 10: 8-10. "And Cush begat Nimrod: he began to be a mighty one in the earth. He was a mighty hunter before the Lord: wherefore it is said, Even as Nimrod the mighty hunter before the Lord. And the beginning of his kingdom was Babel and Erech, and Accad, and Calneh, in the land of Shinar."

Babylon was the capital of the Babylonian Empire, as Ninevah was of the Assyrian. They rivalled each other in greatness and wickedness and both were powerful enemies of God's people. The one subverted the kingdom of Israel, and the other the kingdom of Judah. The one carried away the ten tribes and the other the two tribes into captivity.

Babylon was one of the wonders of the world. It was situated in a large plain, having a deep and fruitful soil. The city formed a perfect square, each side of which was fifteen miles, making a circuit around the city of sixty miles.

The city was surrounded by a wall three hundred feet high, and eighty-seven feet thick, made of large bricks, cemented together with bitumen, a glutinous substance arising out of the earth in that country, which binds much stronger and firmer than mortar and soon grows harder than the bricks and stones themselves, which it cements together.

The wall was surrounded on the outside with a vast ditch full of water, and lined with bricks wherewith the wall was built, and therefore from the vast height and breadth of the wall, may be inferred the greatness of the ditch.

The city being an exact square was divided by fifty streets, each fifteen miles long, twenty-five went one way and twenty-five another way, crossing each other at right angles.

At the end of each street was a gate of brass making one hundred in all. These were always open in the day time and closed in the night.

Through the city, from north to south, ran a branch of the river Euphrates, over which in the centre of the city was built a bridge, at the two ends of which were two palaces; the old palace on the east and the new palace on the west side.

The temple of Belus, the God of Babylon, stood next to the old palace. It was, in connection with this bridge, with its palaces, and temple, that the Lord spoke, when promising to Cyrus "the treasures of darkness and hidden riches of secret places."

The temple of Belus stood upon a base of a quarter of a mile square, and towering up eight stories high, or it consisted of eight towers, built one above the other. The ascent to the top was by stairs on the outside. On the top of this temple was an observatory where the Babylonians became so expert in astronomical observations. This temple was the depository of the spoils taken in battle. Here is where the sacred vessels taken from the Temple in Jerusalem were placed during the Babylonian captivity. It is supposed this is the tower, commenced soon after the flood, and where the confusions of tongues commenced.

On the opposite side of the River, from the temple of Belus, stood the new palace which Nebuchadnezzar built for his own residence. It was four times as large as the old palace, taking in a compass of eight miles. It was surrounded with three wall, one within another; and strongly fortified. It was in connection with this palace that the celebrated hanging gardens were found.

These hanging gardens were on raised terraces, as high as the walls of the city. These terraces were formed by high flat stone, sixteen feet long and four broad, over which was a layer of reed, mixed with a great quantity of bitumen; on this were placed two rows of bricks closely cemented together by plaster and then over all were laid the mould of the garden; and all this floorage was contrived to keep the moisture of the mould

running away down through the arches. The mould or earth here laid on was sufficiently thick to have great trees take root and grow. All kind of trees, plants and flowers were cultivated here. In the upper terrace there was an aqueduct or engine whereby water was drawn up out of the river, which watered the whole garden.

For the Herald.

The Common Faith in Christ's Day.

Philo said, "Man's bodily form is made from the ground. The soul from no created thing, but from the Father of all; so that though man was mortal as to his body, he was immortal as to his mind." "Complete virtue is the tree of immortal life." "Vices and crimes rushing in through the gate of sensual pleasure, changed a happy and immortal life, for a wretched and mortal one."

The death threatened—"Death is twofold, one of man, one of the soul. The death of man is the separation of the soul from the body, the death of the soul is the corruption of virtue and the assumption of vice."

He says, "One kind of life neither ascends nor cares to ascend, groping in the secret of hades, and rejoicing in the most lifeless kind of life."

On the promise to Abraham he says, "A polished, purified soul does not die, but emigrates. It is of an inextinguishable and deathless race, and goes to heaven, escaping the dissolution and corruption which death seems to introduce."

The ladder of Jacob he thinks "is a figure of the air, which reaching from earth to heaven, is the house of unembodied souls, the image of a populous city, having for citizens immortal souls," to pass eternity in sublime contemplations.

"The wise inherit the olympic and heavenly region to dwell in, always studying to go above. The bad, the innermost part of hades, always laboring to die." Of the 16th chapter of Neh. he says, "The earth opened and took them alive into hades." "Ignorant men regard death as the end of punishment, whereas in the divine judgment, it is scarcely the beginning."

He describes the good as "fleeing to God and receiving the most intimate honor, and a firm place in heaven; but the reprobate man is dragged below, down to the lowermost place, to tartarus itself, and profound darkness."

"He who suffers from incurable vice, must endure its dire penalties, banished to the place of the impious until the whole of eternity." "Abraham leaving his mortal part, was added to the people of God, enjoying immortality and made similar to the angels. For the angels are bodiless and happy souls."

In the Talmud the Rabbins say, "the soul cannot go to paradise except it be first invested with a clothing adapted to that world, as the present is to this."

When Rabbi Jochanan was dying, his disciples asked him, "Why dost thou weep?" He said, "Two paths are before me, and I know not which I shall take; one to bliss and the other to torments." Again, "In paradise there are certain mansions for the pious, from the Gentiles, and for those mundane kings who have done good to the Israelites."

"The fire of Gehenna was kindled on the evening of the 102d Sabbath, and shall never be extinguished."

Wisdom says, "The spirit when it goeth forth returneth not, neither the soul received up, cometh again." "To be allied to wisdom is immortality." Josephus and the N. T. assure us the Sadducees were annihilationists. Josephus and Philo tell us "the Essenes rejected the resurrection, but that the souls of men coming out of the most subtle and pure air, are bound up in their bodies as in prisons, but being freed at death, they do rejoice, and are borne aloft, where a state of happy life forever is decreed to the righteous, but the vicious are assigned to eternal punishment."

The heroic Eleazar, at Massada, said to his followers, "For death is better than life: is the only true life, leading the soul to freedom, to infinite freedom and joy above."

The Pharisees believed that "souls have an immortal strength in them, that in the underworld they will experience rewards or punishments, according as they have lived well or ill in this life. The righteous shall have power to live again, but sinners shall be detained in an everlasting prison."

The Pharisees say "that all souls are incorruptible, but that only the souls of good men are removed into other bodies—i. e. raised."

The Rabbins expected Messiah to go to the underworld to deliver those detained there. The captives shall ascend from the underworld, Messiah at their head.

"God will hereafter liberate the Israelites from the underworld." They believed in the resurrection of only a part of the dead—the good. If the above is of any use, to give a full view at once, you are welcome to publish them, that all may judge of the "common faith" at the time of the Saviour and the apostles, among the Jews.

Yours truly,
D. I. ROBINSON.

Thank you for the article; it is just what many want to see.—[Ed.]

The Resurrection Body.

As this is a matter of pure revelation, we must keep close to the inspired word. This is very copious and clear. The qualities of the glorified bodies of believers are drawn out with minuteness in the following verses—(1 Cor. xv. 35-44)—by a running commentary on which, we may obtain distinct conceptions of their organization:—"Some will say, How are the dead raised up, and with what body do they come? Thou fool! that which thou sowest is not quickened, except it die. And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat or some other grain. But God giveth it a body as it pleased him, and to every seed his own body. All flesh is not the same flesh; but there is one kind of flesh of men, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial; but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power, it is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body." We will attempt a brief commentary on these verses. "Some will say, how are the dead raised up, and with what body do they come?" In what way is this effected? What are the characteristics of the bodies which shall be raised up? "Thou fool! that which thou sowest is not quickened, except it die." Thoughtless, unobserving man, you behold an analogous process constantly going on around you. You cast seed into the earth, and it springs not up fresh and green, till it decays and dies in the earth. Now there is no more difficulty in the rising of the body than there is in the springing up of that seed. The body is indeed decomposed and dissolved by death, but so is the seed; yet as that rises after apparently perishing, so may the body. "And that which thou sowest, thou sowest not that body which shall be, but bare grain, it may chance of wheat or of some other grain." And, then, when you put seed or grain into the earth, the product, though in substance, and kind, the same as the grain or seed sown, is yet different in figure. You sow wheat, and it rises wheat; you sow corn, and it rises corn; yet the product springing from the seed sown differs in form from the kernels put in the earth; for the product has roots, and stalks, and beard, and leaves. These last appear in the process of reproduction. So may it be with the raised body. It may have features and appendages, which the buried body had not. "But God hath given it a body as it hath pleased him, and to every seed his own body." It is because he chooses it, that the root, and stalk, and leaves differ from the

kernel that died; and he gives to different kernels of grain appropriate qualities. Such facts in vegetation which you witness, should prevent you from discrediting analogous facts in connection with the resurrection. As to the bodies raised: "All flesh is not the same flesh, but there is one kind of flesh of men, another of fishes, and another of birds." There is no necessity that the raised body should have the same figure and qualities with the body laid in the grave; for there are a variety of bodies, and we have no reason to believe that these varieties are exhausted. You see a difference in bodies here upon the earth; some more, and some less excellent. There is the flesh of men, and the flesh of fishes, and the flesh of birds; all different. And if, not confining your view to earth, you look above earth, you will see that the same is true there. "There are also celestial bodies, and bodies terrestrial, but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory." Bodies on the earth differ from heavenly bodies, and heavenly bodies differ among themselves. Here on the earth, the bodies of men differ from that of beasts, and these in their turn, from trees and vegetables; and all these, from the beauty and brilliancy of these bodies set in the firmament of heaven. So these last bodies differ from each other in magnificence. The splendor of the sun exceeds that of the moon, and the splendor of the moon is superior to that of the stars; and the stars, either from their different magnitudes, or comparative distance from our earth, twinkle with various degrees of brightness. "So also, is the resurrection of the dead." The bodies of the dead, though they shall be raised immortal, will possess beauty and excellence, be endowed with perfections with which the human body was never before invested. "It is sown in corruption." In its present state, the human body is a frail mortal body. There is a tendency to decay in its very organization. The teeth decay, the eyes grow dim, the limbs grow feeble, the joints relax, and age stamps her white impress of decay upon the hair. So it is subject to diseases acute and chronic, and even to putrefaction. But it will not be so raised: "It is raised in incorruption." It will be no longer susceptible of waste and disorders. There shall be no more thirst, no more languor, no more pain, no more death. They shall be more durable than any material objects, for they shall abide forever, unassailable, indestructible. "It is sown in dishonor." Now it is a vile body, often unlovely and deformed. No sooner is the flame of life within it quenched, than it is too offensive to be kept in sight, and is fed upon by crawling reptiles. "But it is raised in glory." Every thing vile about it will be taken away. It will be like Christ's glorious body. "Who shall change" says this same apostle, "our bodies, that they may be likened unto Christ's glorious body." What that was, at his transfiguration, we know. "His face shone as the sun, and his raiment was white as the light; and when the disciple John, who then saw him, saw him afterwards in Patmos, he tells us his face was as the mid-day sun, and his eyes as a flame of fire, and his feet as burning brass." If there is symmetry, and dignity, and finish, about any of the handy works of God, we may confidently look for it in those bodies which his dear Son has ransomed by his blood, and modeled after his own perfect person. "It is sown in weakness." It is now but a brittle piece of clay. Its faculties have little vigor, are soon fatigued, and require repose. "It is raised in power." It will rise with renovated physical energies, energies not soon impaired, and demanding neither food nor rest. "It is sown a natural body; it is raised a spiritual body." The word natural might be translated more properly animal. The present body depends for its continuance on the laws of the animal economy, and originates the propensities and passions. It communicates with the world without, through sensual organs. Not so with the body raised. Though this is also a body, it is a spiritual body. Its functions are not performed

by a union of flesh and blood, of arteries and nerves, but its attributes will be so like the mind, so refined and spiritualized, as to be perfectly suited to mental perceptions and enjoyments. The original grossness of its materiality will be purged away; it will be etherealized into spirit; a robe of light, rivaling the invisible essence of the soul itself. Such is the destination of the Christian's earthly, frail, perishable body; such the lovely and effulgent characteristics with which it shall be stamped. I say the Christian's body, for this description has reference to no other. We know not what odious deformities the bodies of the wicked will bear, what hideous expressions the curse of sin will give them. We only know that it will be so disfigured as to "rise to shame and everlasting contempt." This is the language which inspiration employs with reference to them, and there leaves them!—*Christian Secretary.*

Sylvester Bliss—His Exodus.

BY H. BUCKLEY.

"Having a desire to depart, and to be with Christ; which is far better!" Phil. 1: 23.

Called now from thine earthly post;
Gone to join the heavenly host:
Falling with thine armor on,
Thou hast won the victors' crown.

Bold and fearless for the truth,
Loved and cherished from thy youth;
Thou hast left this world of strife,
For a blessed spirit life.

Not with toil and care oppressed:
Sweet and peaceful is thy rest,
Comfort now thy spirit knows:
Freed from all thy spirit's foes.

Being called with thee to part,
Sorrow now doth fill the heart,
And we shed affection's tear,
As we sorely miss thee here.

But, our grief, with joy doth blend,
As to Heaven our thoughts ascend:
For thy body sleeps in dust,
But thy spirit's with the just.

Thou art waiting now thy crown,
When again thy Lord shall come;
We too, wait his coming near,
When with Him thou wilt appear.

Welcome, day, when mother dust
Yields again its sacred trust!
When, by Christ's almighty breath,
Saints shall triumph over death.

Dr. Jackson's Will.

Rev. Dr. Jackson, a distinguished Baptist clergyman of Newport, died a few days ago, while on board the cars between Providence and Greenwich. His Will, which has been presented for probate, contains some items of general interest.

He bequeaths to the Central Baptist Church, Newport, one-tenth of their meeting-house indebtedness, provided the remaining nine-tenths can be secured to liquidate the entire debt within six months of his decease.

His iron safe, at the death of his wife, he gives to the Rhode Island Baptist State Convention. His desk, once the property of James Manning, and his volumes of the *Christian Watchman* and *Reflector*, from May, 1819, to Brown University. To his "beloved wife, Maria Tallmadge Jackson," he gives the residue of his estate during her lifetime, with the liberty of disposing of three thousand dollars by will, and, at her decease, his executors are to pay the Rhode Island Baptist State Convention four thousand dollars, the income of which is to be expended, one-half within the boundaries of the State, one-quarter within North America, and one-quarter for missionary purposes solely.

He gives unconditionally to the Corporation of Brown University, three thousand dollars for the purpose of constituting three scholarships for young men, members of the University and of Baptist churches, such as the pastor of the First Baptist Church in Providence and the President of Brown University shall annually designate to the corporation.

He bequeaths his library, book-cases and manuscripts, to the Newton Theological Seminary.

There are also numerous private bequests to members of his family and others.

The will is a long one, and highly characteristic, and closes with these words:—

"I have hereunto set my hand and seal, looking for the mercy of our Lord Jesus Christ, whom I confess before men, and in whom I trust for eternal life, believing his blood alone can atone for sin, and that in Heaven its saving merits will be sung by the Church redeemed, in the song of Moses and the Lamb, forever; and to him I commit the keeping of my soul in well doing, as unto a faithful Creator, holding myself obedient to good governments and wholesome law and order until my change come. Amen."

Faithful in a Little.

"How is it, Betty," said a minister to a poor woman in Wales, who was always observed to contribute something whenever a collection was taken; "how is it I always see you drop something in the plate? Where do you get it?"

"O, sir, I do not know," she replied, "the Lord knows my heart and good-will to his cause; and somehow or other, when a collection is to be made, I am sure to have my penny before me, and when it comes, I put it in the plate."

"Well," said he, "you have been faithful in a little, take this, and do what you will with it."

"Five dollars, sir!" said she; "I never had so much money in my life; what shall I do with it?"

"I dare say you will find means of spending it," said he, "if your heart is devoted to the Lord's cause."

Soon after this a man came round to solicit subscriptions for some benevolent object; he went to one person, who gave him three dollars, and another gave him one, both of which were regarded as very liberal donations. Happening to come to this poor woman, he asked her what she would do.

"Put my name down for five dollars."

"Five dollars!" said he; "why, where did you get it from?"

"O, sir," said she, "I got it honestly; put my name down."

She gave him the money; and in about two weeks from that time she received a letter, informing her that a friend had just left her five hundred dollars.

How often do we see fulfilled that Scripture, "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty."—Prov. 11: 24.

"Largely thou givest, gracious Lord!

Largely thy gifts should be received.

Freely thou givest; and thy word

Is—'Freely give.'

He only who forgets to hoard,

Has learnt to live."

Mercy, not Reward.

When Mr. Hooker, a holy minister of Jesus, lay dying, a friend, who loved him dearly, and who was weeping at his bedside, said:

"Sir, you are going to receive the reward of all your labors."

The dying minister, thinking more of his weaknesses and sins than of his labors, looked solemnly into the face of his friend, and replied:

"Brother, I am going to receive mercy."

In the same spirit the sainted Rutherford, when in his last moments a friend was speaking of his former faithfulness in the work of God, said:

"I disclaim that. The port I would be in at is, 'redemption and forgiveness of sins through His blood.'"

A firm faith is the best theology; a clear conscience the best law; honesty is the best policy; and temperance the best physic.

We ought to grieve, not merely that we are afflicted, but that a God of love should find it necessary to afflict us.

BRO. LITCH:—I cut the following poem from the *Sherbrooke (C. E.) Gazette*, for which paper it was written by our beloved sister, H. M. JOHNSON. It will no doubt be interesting to your readers on account of its merit, but more, especially, as being the last article prepared by her for the press. J. M. O.

I love the Land where I was born.

I love the land where I was born,

'Tis a noble land and good;

It has many a field of wheat and corn

Where once the forest stood;—

It has many a town and city grand,

Where the Savage used to roam;—

To the poor of every other land

It offers a peaceful home.

I'm proud of the land where I was born,

I'm proud of the Parent Isle,

Whose banners float at the gates of morn,

And the gates of eve the while.

And my pulses leap with a joyous thrill,

Wherever they take the lead,

And join their hands with a hearty will

In doing a noble deed.

There's another land that's dear to me,

For it speaks the English tongue;

Like a shoot that springs from an old oak tree,

From the English race it sprung.

It has gained a mighty place on earth,

And a mighty name has won;—

It has given to sage and hero birth,

And it boasts of Washington.

But a blot, a dark and loathsome blot,

Polluted that fair young land;—

God waited long till his wrath was hot,

And he took his sword in hand!

He had heard the bitter wail of woe,

He had heard the clanking chain—

He rescued a nation years ago,

He will rescue one again!

There's a gathering darkness in the sky,

There's a tramp of hurrying feet;—

There's a clang of arms, and a battle cry,

And two hostile armies meet.

They meet! they charge! 'tis a dreadful sight!

They wade through a gory sea;—

It is life or death, it is wrong or right,

It is freedom or slavery!

The nations stand with a wondering look,

And list to the roar and din;

While History bends o'er an open book

And steadily writes therein.

And what will she say of my native land?

And what of the Parent Isle?

To the North, or South, did they give their hand,

To which did they grant a smile?

Gods speaks in the wind and earthquake now,

And those who have ears may hear:

To the King of kings let monarchs bow,

And let all the earth draw near.

Let the nations mark his holy laws,

For though He keeps silence long,

With fire and sword He will plead the cause

Of weak against the strong.

Take heed and beware, my native land,

To thy ways and words take heed!

On the side of right and freedom stand,

And say to the truth God speed!

Let England herself a lesson learn,

And let her take a warning too—

Let her judge as she would be judged in turn,

Let her nobly speak and do.

Magog, C. E.

H. M. J.

A Beautiful Reply.

A pious old man was once walking to the sanctuary with a New Testament in his hand, when a friend who met him said:

"Good morning, Mr. Price."

"Ah, good morning," replied he; "I am reading my Father's will as I walk along."

"Well, what has he left you?"

"Why, he has bequeathed me a hundred-fold more in this life, and in the world to come, life everlasting."

This beautiful reply was the means of comforting his Christian friend who was at the time in very sorrowful circumstances.

ABOUT CLOVES AND ALLSPICE.—Cloves are produced by a tree which is a native of the Molucca islands, and were like nutmegs a long time under the exclusive control of the Dutch Government, who for many years would not allow the trees to grow upon any except the island of Amboyua, from whence the highest-price cloves still come. The tree is from 15 to 30 feet high, with large aromatic leaves and bunches of very fragrant flowers. The spice is the unopened flower-buds, which are beaten off by means of rods and then dried. The little ball at the top of the clove is the unexpanded petals; by softening the clove in hot water these can be carefully laid open by means of a pin. The main portion of the clove is what would be the fruit if it was allowed to go on and ripen. Our word "clove," comes from the French *clow*, a nail. That being the name by which the French call them on account of their resemblance to a little nail.

Allspice is from a tree, nearly related to the clove tree; it grows in the West Indies, where it is largely cultivated for the spice, which in this instance is the fruit. The berries are gathered when green, for if allowed to remain on the tree until ripe they have an unpleasant flavor. It is also called Pimento and Jamaica pepper. The name allspice was given because it was thought to have the flavor of cloves, cinnamon, and nutmegs combined.

A GOOD WAY TO COOK BEEF.—To steam beef, procure a cast-iron pot of large dimensions, having at the bottom a shoulder, which is found in most large iron pots, at the point where the diameter is diminished to fit the hole in the stove. Across this hole you place some pieces of shingles with water; add a few pieces of lemon peel or a little mace if you please; place the meat upon the shingles; cover up tight with a fitted tin cover and place over a hot fire. You must be careful to add water occasionally, for if it should all boil away, of course the gravy would be burned, and the flavor of the meat injured. When finished, the bottom of the pot contains a large quantity of most excellent gravy, which of course, must be thickened and seasoned. A rump of beef, or a shoulder, forms an excellent piece to operate on. Mutton is also fine. Try it. *Country Gentleman.*

HARVEY SICKLER, Esq., the able editor of the *Tunkhannock [Pa.] Democrat*, publishes the following in his issue of 30th October, 1861:—

"We deem it due to Messrs. J. C. Ayer & Co., and the public, to make known our experience with the use of their Ext. Sarsaparilla in our family, by stating the circumstances under which it was taken and its effects.

When our only child, now in his third year, was about eight months old, a sore appeared first in small pimples on his forehead over his nose. These rapidly increased and uniting formed a loathsome, virulent sore, which finally spread over his forehead and face, not even excepting his eyelids, which became so swollen that his eyes were closed. We called a skillful physician, who administered the usually prescribed remedies. A solution of nitrate of silver was applied until the mass of corruption which covered his entire face turned jet black. The sore again and again burst through the scorched and artificial skin formed by this solution. Meanwhile many remedies were employed without any apparent benefit. For fifteen days and nights he was constantly held by his parents to keep him from tearing open with his hands the corrupt mass which covered his face.

Everything having failed, we were induced by the high recommendations of Ayer's Sarsaparilla for the cure of Scrofulous disease, to give it a trial. In his treatise on Scrofula, Dr. Ayer directs a mild solution of Iodic of Potash to be used as a wash while taking the Sarsaparilla, and it was faithfully applied.

Before one bottle of Sarsaparilla had been given the sore had lost much of its virulence and commenced to heal. Another bottle effected an entire cure, and the general prediction that the child must die was contradicted. His eyelashes which came out, grew again, and his face is left without a scar, as smooth as anybody's. It is unnecessary for me to state in how high esteem we hold AYER'S SARSAPARILLA.



ADVENT HERALD.

BOSTON, APRIL 21, 1863.

JOSIAH LITCH, EDITOR.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

Editorial Correspondence to the Herald.

Visit to New York.

At half-past five, Saturday evening, April 12th, we took cars for the city of New York by way of Providence. Had a pleasant run to the steamer opposite New London, where we embarked on board the Plymouth Rock for our destination. On awaking from our quiet and refreshing rest on Sabbath morning we found ourselves at the wharf in New York, safely moored. Taking a bundle of tracts and extra numbers of the *Advent Herald*, we started on a mission up Chatham street to the Bowery, a region where the sons of Israel do congregate; and disregarding the Christian Sabbath, do open their marts of trade as on other days. This afforded us an opportunity such as could not so easily be found on other days of the week, of distinguishing the Jews and their places of business and paying special attention to them. It was at an hour when they were just opening their stores, and no customers were in attendance.

Entering an open door we said "Good morning, my friend, I want to give you something to do to-day; I want you to read this little tract." "O," said one, "I have read a great many of them, and it's no good." "My friend," said we, "You have never read one like this." "O, it is something new, then, is it?" "No," we replied, "it is as old as the old prophets; but it is what there are not many think of." "But," he said, "I am an Israelite." "So I suppose; but, Sir, you have the old prophets, have you?" "Yes," he replied. "Very well; I want you to take this little tract and study it, not simply read it, but study it, and ponder the subject well. It relates to Israel's glorious Messiah." "Are you an Israelite?" He eagerly asked. We replied, "I am deeply interested in your Messiah, and believe He will come and rear up David's throne and reign over the house of Jacob, in Jerusalem, forever. And that He will also reign from sea to sea, and from the river to the ends of the earth. And that all kings shall bow down before him and all nations shall serve him. I believe this just as firmly as I believe Mr. Lincoln reigns at Washington as President of the United States." That's so," he said; and promised to study the tract. This is a sample of the reception we met with among the Jews of Chatham street, and the Bowery, for from an hour and a half to two hours; and in each case obtained a promise of reading the tract, and from many, that they would study it. The tract distributed was "The Signs of the Times," published last fall by brother Howden, and for sale at the *Herald* office at \$2.00 per thousand. It relates to the two Advents of Messiah, and is such a one as is just adapted to that class. On Monday morning, passing by our friend's store, we paused a moment to ask him what he thought of the little tract? He replied, that so far as it went he liked it well. We told him there was another to follow it to be published soon, entitled, "The cup of wrath to be taken from the hand of the Jews and put into the hand of the Gentiles." "A good subject," he said.

Who will volunteer to visit these sons of Jacob with it, and keep the impression alive? It is a great work and ought to be done. "If by any means we may save some of them," should be our motto. We have in the views we advocate an instrumentality such as does not elsewhere exist, for reaching the Jewish mind, and turning it to the Messiah. There are to be in these last days, in common with all other races, great efforts made to delude and draw away that people from the true God, after false Christs and false prophets; and corresponding efforts should be made to bring them to the true Christ, and to look for his glorious appearing.

This colporteurage and tract distribution is a glorious work, in which to engage; it is, however, something as warriors describe the sensation of going into battle; producing a feeling of dread till after the first volley, after which all fear departs. So with this work; once in it, and all fear is gone, and an emotion of pleasure and love for the work succeeds. We must go at it in earnest, and be all and always at it; for the coming of the Lord draweth nigh.

"A Fancy Sketch."

We sent a paper of last week's issue to a gentleman with a request that he would read the article from the pen of brother A. Pearce, on the inheritance of the earth by the saints. Meeting him soon afterwards we inquired if he had read the paper, and what he thought of the doctrine? He replied that he thought the writer was very fanciful in his views. "Fanciful!" said we. Why, it is almost entirely made up of scripture quotations. And unless the Bible is fanciful, the article in question cannot be. "But," he said, "I like to see a man, if he undertakes to establish a point, to reason it out." But what, we asked, has human reason to do with a future state? what can reason know, only as lightened and guided by a revelation from God? He only knows and can decide the future.

This feeling and sentiment is the bane of Christianity, and what has filled the world with preachers who simply take a text for a motto and proceed to fill up their hour, more or less, with a rhetorical flourish, a fancy sketch, or a rhapsody to delight the fancy or captivate the feelings of their auditors. Men have itching ears, and are turned to fables. In the article referred to we have God's voice speaking to us in unmistakable words. Why will not professed believers in that book bow to his voice, and look for a new earth?

For the Herald.
Letter from Bro. G. Bursell.

DEAR BRO. BLISS.—I have taken the *Herald* from its commencement, with the exception of about a year—the time I moved from Canada to Southern Minnesota—although my address is Burr Oak, Iowa. Although I differ with it in some things, yet esteem it as an old friend that I cannot part with. It was the first paper to herald the coming of the Son of God to reign, and I believe this is the most important part of the gospel of the kingdom, to alarm the church and the world, that Christ is soon coming; that in view of it men may repent and be ready for his coming. I believe in the honesty of the managers of the *Herald*. I will make a few remarks on the communications with brother Litch and brother Sornberger, as I believe with the latter. First, the rule of dividing an apple:—You cut or divide the apple where or as you please; as it is not naturally divided, and every or any part of the apple has the component parts of the whole in it. Not so with man; as brother Litch will hardly concede that the part that is laid in the grave has the component parts of the whole man in it. On the rule of dividing another fruit, the nut would divide better, for it is divided by nature. The bark, the shell and the kernel—now which is the nut, the generic name of the fruit? Any person would say none of them apart, but they all constitute a broken nut, and every part its distinct name. The breath of lives, Gen. 2: 7, brother Litch thinks, means a two-fold life, animal life, and the life of God. But is the breath of lives any more than the air, the element that animates all creatures that live? Is it not the breath of lives? "Thou takest away their breath?" just what God breathed; they die and return to their dust. Ps. 104: 29. Man was made in the image of God before he lived. For he had been created in the image of God. It would not constitute man immortal, if life means immortality. And God breathed into man, the dust made image of God, the breath of lives, and man became a living soul. The same breath animates all; therefore it is the breath of lives. How has brother Litch arrived at the knowledge that man was originally deathless and immortal, and angels are the same as man was originally? When the 8th Ps. 5th vs. contradicts the statement. There it is, "For thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Paul corroborates the same sentiment—1st Cor. 15: 47. "The first man is of the earth, earthly, the second man is the Lord from heaven." And when he comes the saints will be like him, not the earthly, but heavenly. There is one point more on which I wish to make a remark. The rich man and Lazarus. That it means just what is says in the narrative:—the word of God is against brother Litch, because it is a parable. Matt., 13: 31: "All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them." That Jesus was speaking to the Pharisees and not to his disciples, when he related

the parable of the rich man and Lazarus, see Luke 16: 14. Brother Litch will have to give it another construction, and not the literal reading of the narrative, to be in harmony with the word. Although I have written this little criticism, it is, not for controversy, but to elicit light; for I may never write again on the same subject, for it is not my hobby. But the gospel of the kingdom. Christ's soon coming must be preached in all the world for a witness unto all nations, then shall the end come. My prayer is, that it may soon finish its circuit and bring the joyful day when the war and strife of nations shall be no more. My sympathy is still with the *Herald*. Also with brother Litch, and brother Himes and Hutchinson. I have heard them all preach. I hope they may all be preserved blameless to the coming of the Lord.

Yours as ever, looking for that blessed hope.

Gorwood Bursell.

Burr Oak, Iowa.

REMARKS.—We have not, till the present, been able to examine and reply to brother Bursell's criticisms. And we do not now think it necessary, after the able article of the late editor, on the subject of man's original immortality, to say much; for no doubt our esteemed correspondent has read that article ere this. The state of the case is this: Immortality literally signifies "not subject to death." If Adam had been naturally subject to death in his original condition, death could not have been the penalty of his transgression for it would have come whether he sinned or not. But death was made the penalty of sin—therefore mortality was not his original state, but is purely the fruit of sin.

But immortality in the scriptural sense implies not only deathlessness, but also a happy eternal existence. This the angels have; this man had originally, and forfeited by disobedience. He would never have died if he had not sinned. This the glorified saints will have in the resurrection. The difference between man in his original state and the saints in the future state is, the first was a probationary state and the latter one of confirmed immortality. "They shall never perish, neither shall any pluck them out of my hands." Adam's probation was not for life—that he had; but for death:—"In the day thou eatest thereof thou shalt surely die." Ours is for life and death. He that believeth on the Son of God hath everlasting life. He that believeth not the Son shall not see life.

Again: the Bible ascribes to man a two-fold life. The *Pseuche*, or soul, and the *zoe*, the divine and happy life. The soul is something which Christ declares cannot be killed with the body. Matt. 10: 28. The *zoe* is what Paul calls the life of God; it is what the believer derives from Christ, constituting him a new creature, so that both these lives are distinct from the atmospheric air. If man had not formerly had "the life of God" he could not become "alienated" from it, as Paul declares sinners to be. It is therefore clear that the breath of lives was what God imparted to the lifeless clay to give him his *Pseuche* and *zoe*, a two fold life.

As to the rich man and Lazarus, the case is this: If it is a literal narrative, as we believe it to be, there is consciousness after death. If it is a parable, or more properly a fable, it was a plain statement of things as believed by the Pharisees to whom our correspondent says Christ was speaking. He thus conceded the correctness of their faith, which if they were in error he should have corrected; and which our modern materialists labor with exceeding zeal, contrary to the Master's example and teachings, to overthrow. All we need to say about the apple illustration, is this: that any and every part sufficiently large to identify it as a part of any person, place or thing, has according to universal usage in all languages, a perfect right to the generic name of that person, place or thing. And by generic, we mean that word which distinguishes one class from another—as apple—distinguishes fruit from pear, and is therefore the generic name of that fruit. Each apple has a perfect right to that generic name of whatever species it may be; so also each part of that apple however minute, has the same right to that generic name; and it is by universal usage ascribed to it. Man is the generic name of an animal to distinguish him from a cow, a horse, &c., and is his generic name, belonging alike to all the *genus homo* or human kind. And it is by the usage of language, appropriated to each and every part of any individual. It is usage which gives law to language. So that it is as proper when speaking of either body, soul or spirit, to call them by the name of the man, as it is to call any part of an apple by that name, for usage makes it proper.

A correspondent of the Cincinnati *Commercial*, writing from Carthage, Tennessee, April 8, says there is a strong Union sentiment in Middle Tennessee. A majority of the people in the Congressional district lately represented by Col. Stokes are unconditional Unionists.

"Tell Them that God is Love."

Such was the message of the late Hon. Theodore Frelinghuysen, as he was dying, to the students of the college over which he presided. When asked if he had any word of counsel or advice for them, his earnest and touching reply was, *Tell them that God is love.*

So rich, and glorious, and attractive did the love of God appear to him, as to fill the field of his spiritual vision. With more than the fresh feeling of the young convert, who thinks he has only to tell the impenitent his own views and experience to win them at once to the Saviour, so he seemed to feel that if he could but tell these young men of the love of God, and they could but see it as he did, they would be won to devote themselves forever in love to Him and His service.

If there is any message that will touch, and soften, and melt the heart, it is the love of God in Christ Jesus to us sinners; "that God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." If we ever "love Him," it is "because He first loved us."

Spread the blessed tidings that "God is love." Proclaim it earnestly, affectionately, continually, to every creature, by word, by the tract, by the printed volume; and pray for the Holy Spirit to attend the message.—*Advent Review*.

THE JEWS OF BAVARIA.—A correspondent of the *Allegemeine Zeitung des Judenthums* gives very satisfactory news about the Jews of Bavaria. All the oppressive laws of preceding ages have been abolished; the towns which heretofore regarded it as their most precious privilege to exclude the Jews from their midst, have either recalled them or permitted them to return. Nuremberg, for instance, now numbers a Jewish community of 125 families. The synagogue of Ratisbonne, built twenty years ago, will soon be enlarged. The synagogue now being built in Nuremberg will cost 160,000 florins.

HOW RACES DIE OUT.—The method in which lower races fuse into or escape from the higher is a mystery in its causes, but well understood in its results. The lower race loses its productiveness, and some dozens of extinct tribes, like the extinct genera of animals, attest this. The Red Indians of America, the native race of Peru and the aborigines of Australia are living examples of this rule. In fourteen years (a living traveler says), the aboriginal inhabitants of Tasmania, although numbering upwards of a thousand, did not give birth to more than fourteen children. We may rest assured that at this rate any class of beings will soon exhaust itself.

Dieting.

Some persons eat themselves to death, others diet themselves to death. When a man is sick he is weak, and concludes that as when he was well he ate heartily and was strong, if he now eats heartily he will become strong again; well-meaning, but ignorant friends are of the same opinion, and their solicitations to eat become one of the greatest annoyances of a sensible invalid. Nature purposely takes away the appetite under such circumstances, and makes the very sight of food nauseating. A sick man is feeble; this feebleness extends to every muscle of the body, and the stomach being made up of a number of muscles has its share of debility. It requires several hours of labor for the stomach to "work up" an ordinary meal; and to give to it that amount of work to do, when it is already in an exhausted condition, is like giving a man, worn out by a hard day's work, a task which shall keep him laboring half the night. Mothers are often much afraid their daughters will hurt themselves by a little work, if they complain of "not feeling very well;" and yet if such daughters were to sit down to dinner and shovel in enough provender for an elephant or a plowman, it would be considered a good omen and the harbinger of convalescence. A reverse of such procedure would restore multitudes of ailing persons to permanent good health; namely, to eat very little for a few days; eat nothing but coarse bread and ripe fruits, and work about the house industriously; or what is better, exercise in the open air for the greater part of each day on horseback, in the garden, or walking through the woodlands or over the hills, for hours at a time. Objectless walks and lazy lolling in carriages are little better than nothing.

POLITICAL.—Out of 8374 soldiers' votes in the Wisconsin regiments, in the recent judicial election, 6158 were cast for Judge Dixon, the Republican candidate.

The Latest News.

ARMY MOVEMENTS.

We have but little news of extraordinary importance to report, since the attack of our gunboats in Charlestown harbor. Our news from Suffolk, via., Fortress Monroe, April 16th, is, that on that day the enemy drove back our skirmishers on the Somerton road, which is Corcoran's front, and opened on Fort Union with two pieces of artillery. Our fort at once replied to them and drove them back. Our skirmishers on the south quay road drove the enemy back some miles from our lines. Deserters say the enemy intend to make an attack this week. Guerrillas prowled about our flanks, killing one man and cut the telegraph wires, which were soon repaired. Both railroads between Suffolk and Norfolk are in running order, and amply guarded by cavalry patrols. No letters are now allowed to be sent forward by flag of truce, except to prisoners of war.

The steamer Baltimore arrived at the Navy Yard on the 18th, from Fortress Monroe, bringing further particulars of the affair on the Nansemond river. The Mount Washington was towed to Newport News, where she will be repaired. She received two shots in her new boiler and several struck her engines, damaging them considerably. The wood-work is pierced through and through. One of the Minnesota's seamen, temporarily on duty on the Mount Washington, was killed, but none of the men belonging to her were injured, so as to keep them from duty, although many of them were struck by flying splinters and slightly hurt. Suffolk letters report that our forces hold Nansemond river for 16 miles, and have defeated every attempt of the rebels to get in our rear. The rebels expect to bring against us, including reinforcements from Gen. Hill, some 60,000 men. The delay of the enemy in making an attack is as good as a reinforcement to us of 10,000 men. Gen. Longstreet has expressed an opinion that Suffolk is too well fortified for him with his present force to risk a direct assault on our works. A Norfolk letter says: "I am of the opinion that there will be no battle at Suffolk. We outnumber the enemy there and have the advantage of strong intrenchments. Unless Gen. Peck takes the initiative and advances on the enemy, I am confident there will be no battle."

The Charlestown Mercury of April 11 says of the recent fight, "The question is added to the relative powers of the destruction of the fort and the assailing fleet. It is a question of pluck and survivorship in a square stand up fight for victory. Iron clad fleets can be destroyed as well as forts. Fort Sumter, although somewhat pitted to-day, is, we believe, as strong as it was when the fight began. The enemy fired about eighty shots, mostly 15-inch and steel pointed shells at fort Sumter; forty only struck the fort. One 10-inch gun was temporarily disabled by a shot. Five persons were wounded. All are doing well, and there is no danger of losing a life or a limb. There was but one casualty at Fort Moultrie, caused by the falling of the flagstaff shot away by one of the monitors. Battery Be was not in any way injured, nor were there any casualties there."

The Richmond Examiner of the 15th says on the morning of the 11th the 59th Virginia Regiment destroyed the Federal cavalry camp at Whitaker's Mill, near Williamsburg. Five Federals were killed, several wounded, and nineteen taken prisoners. The rebels made good their retreat with one officer and one private wounded.

Fort Magruder is immensely strengthened by new redoubts and rifle pits. The Federals shelled the town over three hours, but none of the rebels were hurt. Some of the rebel forces are just out of Fredericksburg on ridges commanding the city, waiting for the Federals to show their hand.

The rebel account of the destruction of the gunboats and transports on the Cumberland river proves an exaggerated version of the old affair of the 2d inst., near Palmyra.

Another rebel account says the Confederates destroyed \$100,000 worth of stores at the captured camp near Williamsburg.

The rebel dispatches report that large Federal reinforcements have arrived at Grenada, Miss., and say the new plan is to send a large force to each of the three railroads running south. General Grant's army joins Rosecrans by water.

Lieut. General Kirby Smith has assumed command of the rebel forces west of the Mississippi. Alexandria, La., is announced as his headquarters.

Rebel papers have nothing later from Washington, N. C., or concerning Gen. Wise's movement on Williamsburg, Va.

A Chattanooga dispatch admits the defeat of Van Dorn at Franklin, and confirms the Federal accounts.

The Richmond papers report the arrest and return to their posts, on Monday and Tuesday, of between 300 and 400 rebel officers.

Rebel telegrams from Charleston, 13th, say all is quiet. A few blockaders and the frigate Ironsides are off the bar. They are the only vessels in sight. A steamer arrived this morning from Bermuda, with a cargo of army equipments, &c., for the government. Gen. Beauregard has issued a congratulatory address to the troops, in communication with the resolve of the South Carolina Legislature, on the issue of the Charleston battle.

A dispatch from Gen. Palmer to Maj. Gen. Dix has just been received. A river steamer, with a regiment of troops and supplies of provisions and ammunition succeeded in running the blockade of the rebel batteries on the Tar River, and reached the wharf at Washington on the 14th.

Gen. Abercrombie is to assume command of the concentrated forces for the defence of Washington south of the Potomac.

Gen. Casey returns to his position as commander and organizer of the provisional brigades, with his headquarters in Washington. Both the above Generals are under Gen. Heintzelman.

The rebels still insist that they shall have possession of Kentucky before harvest.

Gen. Burnside, from his headquarters at Cincinnati, has issued an order pronouncing the penalty of death on all persons found guilty of aiding the rebels. Persons sympathizing with the rebels will be arrested, tried or sent beyond the lines. The order says that it must be distinctly understood that treason expressed or implied will not be tolerated in this department.

Gov. Stanford, of California, has issued a call for six companies of Infantry, for service against the Indians in Humboldt county.

New Orleans is preparing for an attack from the rebels, who are said to have almost twice as large a force as that under Gen. Banks.

FOREIGN AFFAIRS.

The European dates are to April 5th. Polish news is somewhat contradictory, but we fear that the patriots are not in the way to do much this time.

Langiewicz has been allowed his parole by the Austrians, who seem disposed to treat Poles mildly. He has been sent into Moravia.

Great successes in Cochinchina are claimed by the French.

M. Fould is said to have discouraged the Confederate loan, and in France it was discountenanced, as it was generally on the continent of Europe. It is only in England that the rebels get much solid aid and comfort.

The Liverpool Courier of the 5th inst. says that a good deal of excitement was caused at the Sailors' Home there by the announcement that a hundred able bodied seamen had signed articles to go on board a large vessel, recently built at Greenock, Scotland, and ready to sail from that place. The destination of the ship was said to be the China seas, but no one doubted that she had been built for the Confederate government, and was intended as a pirate such as the Alabama is.

Late advices speak of the decline of Confederate credit in Europe.

Lord Palmerston has been chosen Lord Rector of the University of Glasgow; and on the occasion of his installation he made a strong neutrality speech, in allusion to the American civil war. But all these professions of neutrality do not prevent Southern cruisers from being fitted out in England to destroy our merchantmen. In the House of Lords the propriety of recognizing the rebel States was discussed at some length, but was finally dropped after the statement of Earl Russell, that "in view of the determined spirit of the North, to recognize the Southern States would be a most unfriendly act to the United States."

A sister of the Princess of Wales is said to be about to marry a Russian prince; a brother of her's has been called to the throne of Greece. That family is spreading, East and West.

There is considerable cotton in England, with fair prospect of a good supply of the article being continued.

The Schleswig Holstein question is looming up again in Denmark and has a somewhat warlike aspect.

The English revenue for the year ending March 31 was £70,603,861, showing an increase of almost a million as compared with the preceding year. There was a slight falling off in the receipts of the last quarter.

There is a prospect of trouble in Syria.

The case of the Peterhoff attracts much attention in England.

Puebla had not at last accounts been taken by the French. Very little is accurately known as to the state of things in Mexico. Reinforcements had

arrived for Gen. Forey at Vera Cruz, but whether he will soon attempt a foray at the expense of the Mexicans is another matter. The Mexican war has not added much to the glory of the French arms.

JOHN SLIDELL, the Confederate emissary at Paris, is said to have written to his government, that the cause of the Confederacy is utterly without prospect of success. He says that neither in France nor England will the new nation be recognized, nor will any measures of intervention be adopted. Both governments may for a time play with the subject, to please the tastes of the aristocratic classes, but neither of them is strong enough to take a decided step in the face of public opinion. It is understood that he has consequently advised his government to make the best terms it can for a return to the Union.

MISCELLANEOUS ITEMS.

The Richmond Examiner accuses the Whig of Virginia of acting in the spring elections in accordance with their old Union views. It says they endeavored to seduce Democrats by appealing to the "old Union sentiment," by attempting to prejudice them against Democratic leaders, as the authors of the present war, and by saying that they, the Whigs, could have prevented a dissolution, and are now the only party capable of restoring the ancient order of things.

The Chicago Journal reports that the spring work has been prosecuted by the Illinois farmers with vigor; broad breadths of land have been sowed with wheat, and much ground is made ready for the sugar cane.

Mr. A. T. Stewart, of New York, has chartered the brig "Jessie Banfield," and is now loading her entirely at his own expense, with a full cargo of corn and provisions for the suffering poor of Belfast Ireland.

The ladies of the different religious societies at Augusta, Me., held levees on Thursday and Friday evenings of last week, realizing the pleasant little sum of \$1000. The proceeds go to the sick and wounded soldiers.

Samuel Jenks was murdered at Stephentown, N. Y., on Sunday, by a man named Calver, who deliberately shot him with a gun.

The constitutionality of the Black Laws of Illinois, under which colored people are excluded from the Commonwealth, is to be tested in the Supreme Court of that State.

The subscriptions to the capital stock of the Atlantic Telegraph Co. now exceed £50,000 sterling among the bankers and leading merchants of New York city, and additional subscriptions are being received daily. The amount already subscribed in the city and in London insures the success of this great enterprise next year beyond all reasonable doubt.

The Commercial's Washington letter intimates that the President is not pleased with the culmination of the six months' preparation for the reduction of Charleston in two hours' fighting. It is no secret, says the letter, that the reconnaissance, which accomplished so little, is to be followed by a bonafide attack, which is to be continued so long as an iron-clad can fire a gun. Another letter to the same paper says diplomats have received unofficial intimation that President Lincoln intend to have Charleston occupied by the United States authorities.

The democrats claim to have elected a Judge in Wisconsin by 10,000 majority.

Statements as to the destitution of the Southerners multiply very fast, and they are confirmed by the language of Gov. Bonham, of South Carolina, and Gov. Vance, of North Carolina, which shows that vivid fears of starvation are entertained in those States, and throughout the Confederacy.

Letters from camps say that the soldiers regard the nine-months' men with great aversion. They call them "greenbacks," in allusion to their having received bounty money.

Last Monday, April 13th, completed fifty years since the first national flag of the present form was hoisted at Washington. Before that time the flag had as many stripes as there were States in the Union.

The Charleston rebels claim to have taken the "Devil" in the late combat. The Devil has always been on their side.

The national debt, at the close of the last quarter, March 31, was \$929,188,147.27 including upward of \$345,000,000 in U. S. notes, on which there is no interest payable. The interest on the whole is about 3 1-3 per cent.

The number of our vessels captured by the Sumpter, the Alabama and the Florida, is forty-seven. Twenty-one have been taken by other Southern cruisers.

"Bread riots" continue at the South.

Th. N. Y. Sun puts forward the idea of nominating General Butler as a candidate of the Loyal Leagues for the Presidency.

It is stated that our government has purchased one of the "Emperor of China's fleet," building in

England. We should be glad to hear that it had purchased the whole of that fleet, and so have removed all immediate cause of quarrel with England.

During a portion of the engagement at Charleston the rebels fired about 200 guns a minute.

A new military prison has been built at St. Louis large enough to contain fifteen hundred prisoners.

The President says that the affair at Charleston was not a "repulse," but a "check."

At Arlington, Pa., on the 14th inst., Mrs. Harper and Miss Ellis Morgan, were killed in the mill of Mr. Smith Harper. It is supposed that one of them was caught by her dress and whirled around the shafting, and the other, in attempting to rescue her, was also caught and shared the fate of her friend.

The old steamer Sumpter, which was lately "purchased" at Gibraltar by some Englishmen, is about to sail from England, it is said, armed as a rebel privateer.

It is said the Mormon emigration promises to be larger this year than in any former year for a long time.

At Ellenville, N. Y., 9th inst., William Willis, a returned soldier, deliberately cut the throat of Mrs. Mary E. Phelan, wife of Robert Phelan. She had been engaged to Willis, but broke the engagement because he became intemperate, and married Phelan. The murderer was arrested.

A rebel paper says of prices in Mississippi: "Pins, which formerly sold at five cents a paper, now readily command two dollars in our market. A pack of common playing cards are readily disposed of at the common price of eight dollars per pack, and rum at fifty cents per drink. A medium sized pumpkin sells at forty cents."

The Middlesex Mills, Lowell, Mass., are engaged at present, principally in the manufacture of shawls and ladies' cloths. All the machinery is running to its full capacity, giving employment to about 820 persons, of whom 450 are males and 370 are females.

On Thursday last a family whose house, just outside the lines of our army at Suffolk, had been burned, sought safety by fleeing to our troops. They were pursued by a rebel squad, who ordered them to halt, and then fired upon them, killing the mother without arresting their flight. The father took up the dead body of his wife, and with his children arrived safe, but broken-hearted, in the Federal camp.

Attorney-General Bates, who has just returned from a visit to Gen. Hooker's army, speaks in the highest terms of its efficiency. The soldiers are well clothed, well fed, thoroughly cared for in all ways, and eager for battle. Their appearance on review was beyond praise, and their enthusiasm for Gen. Hooker is irrepressible. Senator Ramsey, who presented a flag to the 1st Minnesota on behalf of the State last week, bears similar testimony.

NORTHERN SUGAR CANE.—Paper Made from It.—The Baltimore County Advocate publishes an article on the culture of sorghum, or Northern sugar cane, and adds:

In that article nothing is said of the manufacture of paper from the refuse. We learn that a Mr. Bell, in Hartford county, (where considerable cane has been raised,) has put up a mill for pressing the stalks for the purpose of making syrup. Mr. Wm. H. Hoffman, the extensive paper manufacturer of this county, having heard that the refuse, or pressed stalks, would make paper, sent for a wagon load as an experiment. He tried it, and is satisfied that it is an excellent article for paper, and has engaged all that can be had at the place, at a fair price per ton. Thus it will be seen that not only is there a profit in the manufacture of syrup and sugar, but that the refuse will also yield a revenue. Much of the printing paper now used is made of straw, but Mr. H. is satisfied that the refuse cane is a much better article for the purpose.

VITALITY IN HORSES. Some experiments have recently been made in France by persons skilled in the veterinary art, with a view of ascertaining how long horses may live without food in certain contingencies, as, for example, being shut up in besieged places. These results have been achieved: A horse may live twenty-five days without any solid food, and only drink. He may live seventeen days without eating or drinking. He can live only five days when consuming solid food, without drinking. After taking solid aliment for the space of ten days, but with an insufficient quantity of drink, the stomach is worn out. The above facts show the importance of water in the subsistence of the horse and the desire the animal must feel to be supplied with it. A horse which had been deprived of water for the time of three days subsequently drank eleven gallons in three minutes.

CORRESPONDENCE



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as discrediting the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

For the Herald.

MY JOURNAL.

TOUR WEST. No. 6.

End of the year—Edward Irving.

Sabbath, Dec. 28th. Having gained my strength and health to a good degree, I preached in the Pocket school-house in Sumpter, Wisconsin, morning and afternoon. I enjoyed getting into harness again. We had a comfortable and I trust profitable season.

This is the last Sabbath in the year 1862. How quickly the year has flown. In the midst of business and earnest work, relating to the coming kingdom, I had taken no note of the passing time till I sunk exhausted from continual labor and a heavy cold, deeply affecting my entire system. Calls from every quarter pressing me for my labors, did not allow me to take the rest I really needed, to maintain vigor and health both of body and mind. And so, while I in the zeal of my heart have been unable to say no, to the "Macedonian cry," nature imposed upon and exhausted by a violation of her laws, said the word for me. And so I obeyed! I have now enjoyed the jointed hospitalities of brother C. Stone of West Point, and brother O. S. Knapp of Sumpter, for the past month. In this time, I have been recruited and strengthened, so that I go forth to my work again renewed in body and mind.

In taking a glance at the labors of the past year, I find I have visited the following States: Maine, New Hampshire, Vermont, Connecticut, New York, New Jersey, Pennsylvania, Iowa, and Wisconsin, and the Provinces of Canada East and West. Attended two camp meetings, five State conferences, and have filled up the time between these meetings in giving courses of lectures, with Sabbath and evening lectures, as the door has opened. I have given from one to three lectures a day, when out in the field. Much hard labor has devolved upon me, and I have performed it with as much ease as in younger days, having good health, and particularly good cheer, in the blessed hope of speedy redemption. All this is recorded for the praise of Him whose I am, and whom I serve in proclaiming the last message of mercy to man. For "by the grace of God I am what I am."

The advent cause is advancing. The important works of Dr. Cumming on the "Time," the "Preparation," and the "Rest," has given the "cry," "Behold he cometh!" a world-wide circulation. Large numbers of others, of both sides of the Atlantic, have also published their faith of the coming kingdom at hand. The membership of all denominations are becoming more, and more interested in the speedy personal coming of Christ. And things look favorable to the coming kingdom in this respect. There is also connected with this view of the wise virgins another view, which is applicable to another class, who really say, "my Lord delayeth his coming." We have enough of this class to fulfill the words of Jesus respecting the "evil servants." On the whole the work of preparing the way of the Lord goes on triumphantly. It is his work, and not man's. And "the seal of the Lord of hosts" will accomplish it in its time.

It is a matter of interest and of encouragement to the waiting people of God, that while they "love the appearing" of Christ, they will be owned of him in the day of his revelation, and will be crowned by him in the day of righteous retribution. Sects and parties may exist even among the waiting ones, but "the Lord knoweth them that are his," and "will own them in that day." The "wheat and tares will grow together till the harvest." We may not look for a perfect church till Jesus comes. Yet till he comes we should observe his ordinances in their purity, and his discipline in all its strictness. Laxity in faith or discipline is a bad mark for those who profess to look for their Lord. Nothing short of the whole armor of God and a complete preparation

will enable us to abide the day of his coming. "The pure in heart shall see God."

During the last few weeks I have read the life of Edward Irving, minister of the National Scotch Church, in London, illustrated by his journals and correspondence, by Mrs. OLIPHANT. It is from the press of Harper & Brothers, New York. It contains six hundred pages, retail price \$3.50. I have been deeply interested in reading this book. I never knew Edward Irving till I read it. The public estimate of this man is altogether false. Mrs. OLIPHANT has given us his true character. His inner heart and outward life are given in life-like form from his letters and journals, with the personal recollections of friends.

Mr. Irving's first settlement was with Dr. Chalmers, in Glasgow, 1819. He filled this position with honor. In 1822 he settled in London. In 1825 he commenced the study of prophecy, and became associated with Henry Drummond, of Albany, and James Hatley Frere, of London, believers in the personal reign of Christ. He embraced substantially the views of Mr. Frere, which is one of the clearest and most intelligible views of the Apocalypse I have seen. Mr. Frere was an humble layman, and could not give such publicity to his views as he desired. And so, he sought, and at length obtained the eloquent and learned proclamation by Mr. Irving, in the Caledonian chapel, in the heart of London, to all classes of the city, and to strangers from all parts of the world; as also the aid of his able pen, in the advocacy of these views.

One feature of this system, (I mean the chronological), I am much interested in. He commenced the 1260 years of the Papacy in 533. He also begun the 1290, and 1335 at the same time. Ending the 1260 in 1793, the 1290 in 1823, and the 1335 in 1868, when the time of blessedness shall come, and Daniel shall stand in his lot with the whole sacramental host of God's elect.

He taught other doctrines aside from the Advent at hand, that brought him into disrepute with his church—I mean the National Scotch church. These were the "nature of Christ," which he considered "fallen," in common with others, but "not corrupt." "Baptismal regeneration," and the "restoration of the Apostolic gifts." These he contended for and sustained with all his power and influence. His church in London gave him their support as a body, with few exceptions.

In 1832, the London Presbytery tried, and condemned him, on the alleged false doctrines and practices to which he held. He made an able defence in several speeches. In the conclusion of one of these (page 598) he made the following appeal, which shows his position and feelings towards the churches of his time.

"One word more, and I conclude, I do solemnly declare (it is the faith of a Christian, and I mean no offence), but I do solemnly declare my belief that the Protestant churches are in the state of Babylon as truly as is the Roman Church. And I do separate myself, and my flock standing in me, from that Babylonish confederacy, and stand in the Holy Ghost, and under the great head of the church, waiting for his appearing, who shall come out of Zion a Deliverer, constituting no schism; but as a minister believing his Lord is soon to appear, desiring and praying that his church may, by the baptism with the Holy Ghost and with fire be made meet for his appearing. And with this hope and prospect I still have great love for each of you, and desire you to know the same, and entreat you to come out from the Babylonish mixture, to come out of all carnal ordinances, from all human authority repressing you, and putting you in bondage to man's devices and preventing you from entering the promised land of the spirit. I entreat you to set up the Holy Scriptures as the 'only basis' of faith and practice; to look as ministers, and to look as people, to them alone; and I know this, that if you throw the Bible aside, you will not look to much else that is good. You may talk about standards as you please, but I know there will be little reading of the standards or other good books if there be not much reading of the Scriptures. Therefore I entreat you to put the standards on their own basis, and every moment to walk before the Lord in his commandments. Cry to the Lord and repent of worldliness, turn to the Lord and call on him to lead you into the true faith, and to baptize you with the Holy Ghost, and the Lord will soon teach you and bless you. What I say to the Presbytery I say to all; and I would farther urge in doing so, not to fear but that in the day of his appearing the Lord will spread his mantle over you, and hide you in the secret of his pavilion, and give you forever reverently to inquire for, and to know Him in His holy place. Amen and Amen."

From this time, being excommunicated from the Presbytery and the National church, and shut out of the beautiful chapel he had been instrumental in building, he began to act in a separate capacity, and out of this grew the Catholic church, or church of those who follow Mr. Irving in his peculiar views.

The Irvingites constitute a noble and earnest body of people. But it is to be feared that since their organization, and the adoption of a Liturgy, that they have become as formal as those from whom they came out. Alas, for the wisdom of man! Yet Mr. Irving performed a noble work; and notwithstanding his errors, he did much to arouse the church and world to the great fact that the coming of the Lord was nigh. And the publication of his life at this time, cannot but help on with this great work. He is made to speak to this generation in words of warning, and just on the eve of the closing up of the dispensation, when he and all the faithful in Christ shall rise and be robed in immortality to greet the Coming One with everlasting joy.

He died in Glasgow, while on a tour proclaiming the coming kingdom. He had visited many towns and cities in Wales and Scotland, on his way to Glasgow, not having the most distant idea of closing his mission there. Almost to the last he expressed the hope that he should recover from his sickness, and give a much wider proclamation of the Lord's speedy coming. But when this hope was cut off, he quietly submitted, and said, "I die unto the Lord." All was well with him. In the words of his able biographer, "He died in the prime and bloom of his days, forty-two years old, without, so far as his last writings leave any trace, either decadence of intellect or lowering of thought, and left, so far as by much inquiring I have been able to find out, neither an enemy nor a wrong behind him. No shadow of unkindness obscures the sunshine on that grave which in old days would have been a shrine of pilgrims. The pious care of his nephew has embazoned the narrow Norman lancet with a John Baptist, austere herald of the Cross and Advent; but a tenderer radiance of human light than that which encircled the solitary out of his descent lingers about that resting place. There lies a man who trusted God to extremity, and believed in all divine communications with truth as absolute as any Patriarch or prophet; to whom mean thoughts and unbelieving hearts were the only things miraculous and out of nature; who desired to know nothing in heaven or earth, neither comfort, nor peace, nor rest, nor any consolation but the will and work of his Master, whom he loved, yet to whose arms children clung with instructive trust, and to whose heart no soul in trouble ever appealed in vain.

He was laid in his grave in the December of 1834, a lifetime since; but scarce any man who knew him can yet name, without a softened voice and a dimmed eye, the name of Edward Irving—true friend and tender heart—martyr and saint."

JOSHUA V. HIMES.

Sumpter, Wis., Dec. 1862.

For the Herald,

From Sister Harriet P. Buttrick.

DEAR BRO. LITCH:—Having been for some years an occasional contributor to the columns of the Herald, I take my pen again, to break the silence of some months. With many others, I feel the loss of our dear Bro. Bliss; a personal friend and occasional correspondent. Oh, how often in this way are we reminded of the changing nature of all in this world, and how beautiful in contrast appears the resurrection morning—the dawn of the world to come, where there is no more sorrow, pain or death! I have just concluded the reading of the last three Heralds, (having been absent a few weeks,) and find much therein, for which to bless the Lord. Your remarks in the April 7th No. in regard to the importance of maintaining the literality of the reign of Christ, and the inevitable results of the opposite course, have long much impressed my mind; believing, as you express it, that "there are really but two sides to this subject, and to one or the other, the church in all its ministry and membership is fast tending." My heart is often made sad by finding the tendency in the wrong direction, among many with whom I meet. They have got the kingdom in their hearts, and when they die, expect to take it with them, "and reign above the sky." I am somewhat cheered by the thought you express, concerning the precious truths, that "they are to spread and prevail in a more rapid ratio than in the past." The Lord grant it. May the company who publish it also greatly increase. I am happy to find here and there one, in whose mind the signs of the times is beginning to awaken enquiry.

I am also glad to see a notice by Bro. Welcome of a forthcoming pamphlet, entitled, "Should Christians fight?" I judge from the notice, his mind has been impressed in a manner similar to my own, and some others. I await its arrival.

In the Herald of March 24th, you give an extract from another paper, with the caption, "Book and Newspaper Atmosphere," which I greatly rejoice to see, as it gives my own deep convictions, from personal observation, and experience. May it be deeply pondered by every reader of your valuable paper. There is not then be fewer Ledgers and fashionable periodicals, &c., found among the reading of some,

even, who profess to be awaiting the return of our absent Lord. When we quote to the readers of such things, the words of an inspired apostle, "evil communications corrupt good manners," we are met with the argument that "there are some good things—does not the Rev. — write for it, &c.?" Oh how Satan is sugar-coating some of his most deadly poisons! Dear readers of the Herald, let me beg of you, to once more read and ponder that article. There are truths there, which perhaps many of you have not considered. There are perils of all kinds, and on every side, not the least of which is the atmosphere in which we place ourselves whether by our personal associations, or our reading. There is so much in the literature of the present day; even that considered sober and useful, health journals, &c., in which there runs a deep vein, the language of which is, "man is his own Redeemer," that I tremble at the thought of the inevitable consequences. I can speak from personal experience, and therefore know what I am talking about.

I am glad, Bro. Litch, you gave us that article—if you find any more of the same, please let us have it. Finally, in the view of it all, we see the importance of a daily study of the word of God. There is as much need now, of crying, "The Bible, the Bible," as in the days of Luther.

May the Lord guide, bless and sustain you, my brother in the great work to which he has called you.

Brooklyn, N. Y., April 12, 1863.

A SENSIBLE MAGISTRATE.—In the early period of the history of Methodism, some of Mr. Wesley's opponents, in the excess of their zeal against enthusiasm, took up a whole wagon-load of Methodists and carried them before a magistrate. When they were asked what the persons had done, there was an awkward silence. At last one of the accusers said, "Why they pretend to be better than other people; and besides they pray from morning till night." The magistrate asked if they had done anything else. "Yes, sir," said an old man, "an't please your worship, they converted my wife; till she went among them she had an awful tongue, and now she is as quiet as a lamb." "Carry them back," said the magistrate, "and let them convert all the scolds in the town."

OUR SAFETY.—With God as our God, we are safe and happy everywhere. A gentleman crossing a dreary moor came upon a cottage, and entered into conversation with its inmate, who was standing at his garden gate. When about to leave he said: "Are you not afraid to live in this lonely place?" "Oh no!" said he; "for faith closes the door at night, and mercy opens it in the morning."

GREAT RESULT FROM A SMALL CAUSE.—A heathen in India whose business was making paper fans, was tearing up, for the purpose, a copy of Mathew's Gospel, which he had obtained from the missionaries. While doing this his eye fell on the verse, "Heaven and earth shall pass away, but my words shall not pass away." He was so struck with these words, that he was led to become an humble inquirer for the truth; and the missionary who reports the case trusts that God has begun a good work in him, and that he will yet preach Christ to his benighted brethren.

HUMAN REMAINS DISCOVERED AT POMPEII.—Galignani publishes the following curious story:

"A very interesting discovery has just been made by M. Flerelli, the inspector of excavations at Pompeii. While digging at a depth of from eight to ten feet, the pickaxe struck into a mass of coins and jewels. M. Flerelli then continued the excavation with the greatest care, removing the earth grain by grain, and, after some hours labor, was rewarded by the discovery in the hardened ashes of the perfect model of a man in a lying posture, the skin of whom had dried up, but the skeleton remained intact. M. Flerelli caused plaster-of-paris to be poured into the form of the Pompeian, and the casting succeeded perfectly with the exception of two fragments of an arm and a leg, where the mold was incomplete. The cast of the man is of the greatest precision; the moustache, the hair, the folds of the dress and the sandals are admirably defined."

The late Sir Robert Peel said, "I never knew a man to escape failures, in either body or mind, who worked seven days in a week."

DEATH OF H. M. JOHNSON.

As long as she seemed to realize what was transpiring around her, and when too weak to converse she would signify by a word or motion that she had peace, and that all was well. About a quarter past 11 o'clock Friday night, March 23d, "the

WHITTEN'S GOLDEN SALVE is a step by way of progress in the healing art. It is adapted to all the purposes of a family Salve. It effectually cures piles, wounds, bruises, sprains, cuts, chilblains, corns, burns, fever-sores, scrofulous humors, erysipelas, salt-rheum, king's evil, rheumatism, spinal difficulties, chafings in warm weather, &c. &c., and is believed by many experienced and competent judges to be the best combination of medicinal ingredients for external inflammatory difficulties that has ever been produced. Many of the best physicians of the various schools use it and also recommend it. Every farmer should have it for horses; for the cure of scorchings, sprains, chafings, &c., and also for sore teats of cows. It cures felons. It cures warts.

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CHILDREN'S DEPARTMENT

"FEED MY LAMBS."—John 21:15.

BOSTON, APRIL 21, 1863.

Early Rising.

Get up, little Jenny, the morning is bright,
And the birds are all singing to welcome the light;
The buds are all opening, the dew's on the flower;
If you shake but a branch, see there falls quite a
shower.

By the side of their mothers, look, out in the yard,
How the little bossies are playing so hard;
And by all those rings on the water I know,
The fishes are merrily swimming below.

The bee, I dare say, has been long on the wing,
To get honey from every flower of the spring;
For the bee's never idle, but labors all day,
And thinks—wise little insect—work's better than
play.

The lark's singing gaily, it loves the bright sun,
It is glad that now the warm spring is begun;
The spring is so cheerful. I think 'twould be wrong
If we do not feel happy to hear the bird's song.

Get up; for when everything is merry and glad,
Little sister should never be lazy and sad;
For God gives us daylight, dear sister, that we
May rejoice like the robin, and work like the bee.

—Zion's Herald.

The Editor's Letter to the "Do" Society.

MY DEAR FELLOW-MEMBERS:—Although not in the office, yet I suppose you will wish to hear from the Treasurer, what the arrangements are for an increase of members, and accomplishing our object. So I will tell you about it. I have seen quite a number of little ones; some in Boston, some in New York, and some in Philadelphia, who intend to belong to our society; and they are delighted with our "resolution" to buy out those advertising columns in the *Herald*, so that we can have them for ourselves, and make an "official organ" of the space. Now I suppose you want to know what an "official organ" means. It means a paper which a government or society controls, and where they have a right to publish their acts and doings. The *Herald*, for instance, is the "official organ" of the American Millennial Association, because they own it and publish the calls for their meetings in it, and then publish the doings of their meetings in it. So if we pay the association for that space we shall have the right to publish our affairs in it, and fill it up with such matter as will please and instruct us, and it will be our "official organ." So let us bestir ourselves, and raise the means, that we may take possession as soon as Dr. Ayer's year is up. We have many to help us, all over the country.

YOUR AFFECTIONATE FRIEND.

P. S.—I forgot to say that I attended the children's Bible exercises at Antioch church, in New York, last Sabbath evening, and was delighted with them. The subject was, "THE HOLY ANGELS." The children had learned the texts of Scripture all through the Bible relating to the holy angels. 1. Who made them? Answer. "He maketh His angels spirits." Then God made them, and they are spirits. So they can be where we are, just like air or wind, and we not see them. Then what is their employment? "Are they not all ministering spirits, sent forth to minister to them who shall be heirs of salvation? Read the story about Daniel in the lion's den, and Peter in the prison, and you will see how they ministered to them. Then there is a sweet text in the eighteenth chapter of Matthew, tenth verse: "Take heed that ye despise not one of these

little ones; for I say unto you that in heaven their angels do always behold the face of My Father which is in heaven." All of you learn this. Ed.

Philadelphia, April 15, 1863.

TRUTH.

The following beautiful illustration of the simplicity and power of truth is from the pen of S. H. Hammond, formerly editor of the *Albany State Register*. He was an eye-witness of the scene in one of the high courts:

A little girl, nine years of age, was offered as a witness against a prisoner, who was on trial for a felony committed in her father's house.

"Now, Emily," said the counsel for the prisoner, upon her being offered as a witness, "I desire to know if you understand the nature of an oath."

"I don't know what you mean," was the simple answer.

"There, your honor," said the counsel, addressing the court, "is anything farther necessary to demonstrate the validity of my objection? This witness should be rejected. She does not comprehend the nature of an oath."

"Let me see," said the judge. "Come here, my daughter."

Assured by the kind manner and tone of the judge, the child stepped forward to him, looking confidently up in his face, with a calm, clear eye, and in a manner so artless and frank, that it went straight to the heart.

"Did you ever take an oath?" inquired the judge.

The little child stepped back with a look of horror, and the red blood mantled in a blush all over her face and neck as she answered:

"No, sir."

She thought he intended to inquire if she had ever blasphemed.

"I do not mean that," said the judge, who saw her mistake; "I mean, were you ever a witness before?"

"No, sir; I was never in court before," was the answer.

He handed her the Bible open.

"Do you know that book, my daughter?" asked the judge.

She looked at it, and answered, "Yes, sir; it is the Bible."

"Do you ever read it?" he asked.

"Yes, sir, every evening."

"Can you tell me what the Bible is?" inquired the judge.

"It is the word of the great God," she answered.

"Well, place your hand upon this Bible, and listen to what I say." And he repeated slowly the oath usually administered to witnesses.

"Now," said the judge, "you have been sworn as a witness; will you tell me what will befall you if you do not tell the truth?"

"I shall be shut up in the State Prison," answered the child.

"Anything else?" asked the judge.

"I shall never go to heaven," she replied.

"How do you know this," asked the judge again.

The child took the Bible, and turning rapidly to the chapter containing the commandments, pointed to the injunction, "Thou shalt not bear false witness against thy neighbor." "I learned that before I could read."

"Has any one talked to you about your being a witness in court against this man?" inquired the judge.

"Yes, sir," she replied, "my mother heard they wanted me to be a witness, and

last night she called me to her room, and asked me to tell her the Ten Commandments, and then we kneeled down together, and she prayed that I might understand how wicked it was to bear false witness against my neighbor, and that God would help me, a little child, to tell the truth before Him. And when I came up with mother, she kissed me and told me to remember the Ten Commandments, and that God would hear every word I said."

"Do you believe this?" asked the judge, while a tear glistened in his eye, and his lip quivered with emotion.

"Yes, sir," said the child, with a voice and manner that showed her conviction of its truth was perfect.

"God bless you, my child," said the judge; "you have a good mother. This witness is competent. Were I on trial for my life, and innocent of the charges against me, I would pray God for such a witness as this. Let her be examined."

She told her story with the simplicity of a child, as she was, but there was a directness about it which carried conviction of its truth to the heart. She was rigidly cross-examined. The counsel plied her with infinite and ingenious questionings, but she varied from her first statement in nothing. The truth as spoken by that little child was sublime. Falsehood and perjury had preceded her testimony. The prisoner had intrenched himself in lies, till he deemed himself impregnable. Witnesses had falsified facts in his favor, and villainy had manufactured for him a sham defence. But before her testimony, falsehood was scattered like chaff. The little child, for whom a mother had prayed for strength to be given her to speak the truth as it was before God, broke the cunning device of matured villainy to pieces like a potter's vessel. The strength that her mother prayed for was given her, and the sublime and terrible simplicity—terrible, I mean, to the prisoner and his associates—with which she spoke, like a revelation from God Himself.

APPOINTMENTS.

Notice.

MY SUMMER CAMPAIGN IN THE WEST, is to begin with the Advent Conference in Amboy, Ill., May 27, 1863.

We then hold two camp-meetings in June, one in Michigan, the other in Wisconsin. Will Bro. Sheldon of Merrimack, Wisconsin, and Bro. Mansfield of Buchanan, Mich., have an understanding with the Committees, so that these two appointments shall not clash as to the time. I think the one in Michigan might be held first, if they think best so to arrange, as it would save me some travel. And also give a week or more between the two meetings.

Let all the friends rally for these "feasts of Tabernacles." Prepare your tracts, and prepare your hearts also, so that you may go to work on the first day of the meetings. Let us hope that God will pour out His Spirit, and give us a multitude of souls for the kingdom.

JOSHUA V. HIMES.

Boston, April 16, 1863.

I shall preach in Philadelphia, May 3d, to the 10th. two Sabbaths. The friends there will see the notices of time and place in the public papers.

J. V. HIMES.

CONCORD, Sunday, March 29th. According to recent arrangement, I expect to preach in Concord the last Sabbath in each month, till other arrangements shall be made.

T. M. PREBLE.

Rev. O. R. Fassett has commenced his pastoral labors with the Hudson street church in this city, corner of Hudson and Kneeland streets. Brethren and sisters, and friends coming into the city are invited to attend service at the Chapel, and make themselves at home. His Post Office address is No. 18 Hudson street.

O. R. FASSETT.

NOTICE.

MESSIAH'S CHURCH in New York worship temporarily in Room No. 20 Cooper's Institute; entrance on Eighth St., between Third and Fourth Avenues. Preaching on the Sabbath, at 10 1-2 A. M. and 3 P. M. The prayerful support and co-operation of all Christians is solicited.

BUSINESS DEPARTMENT.

A. M. ASSOCIATION.

The "American Millennial Association," located in Boston, Mass., was legally organized Nov. 12th, 1858, under the provisions of the 56th Chapter of the Acts of the Legislature of Massachusetts of A. D. 1857, for charitable and religious purposes. The whole amount obtained by donations, subscriptions, or sales of publications, is to be expended in the publication of Periodicals, Books, and Tracts, and for the support of ministers of the Gospel.

All contributions to our treasury, will be duly acknowledged, and, at the end of the year, will be embodied in a report. When there is any omission of the proper credit, due notice should be at once given to

R. R. KNOWLES, Treasurer.

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RECEIPTS.

UP TO THE DATE OF THIS PAPER.

The No. appended to each name is that of the *HERALD* to which the money credited pays. No. 1127 was the closing number of 1862; No. 1153 is the Middle of the present volume, extending to July 1, 1863; and No. 1179 is to the close of 1862. Notice of any failure to give due credit should be at once communicated to the Business Agent.

Those sending money should remember that we have many subscribers of similar names, that there are towns of the same name in different States, and in some States there is more than one town of the same name. Therefore it is necessary to give his own name in full, and his Post-office address—the name of the town and state, and if out of New England, the county to which his paper is directed. An omission of some of these often, yes, daily, gives us much perplexity. Some forget to give their State, and if out of New England their County, while some fail to give even their town. Sometimes they live in one town and date their letter in that, when their paper goes to another town; and sometimes the name of their town and office are different. Some, in writing, give only their initials, when there may be others at the same post-office, with the same initials. Sometimes, when the paper goes to a given address, another person of the same family will write respecting it, without stating that fact, and we cannot find the name. And sometimes those who write, forget even to sign their names! Let all such remember that what we want, is the full name and post-office address of the one to whom the paper is sent.

Those mailing, or sending money to the office by other persons, unless they have a receipt forwarded to them, are requested to see that they are properly credited below. And if they are not, within a reasonable time, to notify the office immediately.

As a general thing, it is better for each person to write respecting, and to send money himself, for his own paper than to send by an agent, or any third person, unless such one is more likely to get his own name and post-office right, than another person would be; that money sent in small sums, is less likely to be lost than when sent in larger ones, and that a third person is often subjected to postage, merely so accommodate the one who sends.

Silas Parker, H. A. Dolloff, J. J. Chamberlain, J. J. Crafts, Nelson Smith, Peter Embury, Dea. James Tripp, L. C. Thorn, M. Butman, Gilmore Vose, \$2.00 each.
Charles Powley, John Eliot, Adam Dickson, H. S. Burchard, \$3.00 each.
E. C. Caswell, Patrick Rafter, Miss A. Dolloff, Charles England, Heman Durkee, F. Door, \$1.00 each.
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ANNUAL DONATIONS.

It is desirable that there be raised by donation five or six hundred dollars each year, by annual subscriptions; and the following may be a suitable form of pledge for that purpose.

We agree to pay annually in furtherance of the objects of the American Millennial Association, the sums set against our respective names.

FORM OF A BEQUEST.—"I bequeath to my executor (or executors) the sum of ——— dollars in trust, to pay the same in sixty days after my decease to the person who, when the same is payable, shall act as Treasurer of the American Millennial Association, Boston, Mass., to be applied under the direction of the Standing Committee of that Association, to its charitable uses and purposes."

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For the Herald.

Sabbath School Exercises.

FROM ANTHONY PEARCE.

On Prophecy.

Another important work of art connected with Babylon, was the artificial lake on the west side of the city, which was forty miles square and seventy-five feet deep and connected with the Euphrates by a canal. This was designed as a safeguard against floods and as a means of diverting the waters of the Euphrates when occasion required.

These were some of the things which made Babylon so great and famous, fully justifying all the Scripture allusions to it. As Nebuchadnezzar during his reign enlarged and beautified it, he arrogantly and impiously claimed the honor of it:—"At the end of twelve months he walked in the palace of the kingdom of Babylon. The king spake, and said, Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty?"

It was at this period of its history, when it was at the height of its grandeur and power, and when to human view there was no probabilities of its destruction, that Jehovah inspired His prophets to foretell its capture, destruction and utter extinction.

The occasion of these Divine denunciations against Babylon was because of the great wickedness of the people and the wrongs they had committed against Jerusalem and God's people. Jeremiah, speaking of the desolations of Jerusalem, for seventy years, says:—"And it shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon, and that nation, saith the Lord, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations. And I will bring upon that land all my words which I have pronounced against it, even all that is written in this book, which Jeremiah hath prophesied against all the nations. For many nations and great kings shall serve themselves of them also; and I will recompense them according to their deeds, and according to the works of their own hands."

The faithful fulfillment of this prophecy is recorded by Ezra, thus:—"Now in the first year of Cyrus, king of Persia, that the word of the Lord by the mouth of Jeremiah might be fulfilled, the Lord stirred up the spirit of Cyrus, king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying: Thus saith Cyrus, king of Persia, the Lord God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him a house at Jerusalem, which is in Judah."

The nations that were to punish Babylon and stain the pride of its glory, are named:—"Behold, I will stir up the Medes against them, which shall not regard silver: and as for gold, they shall not delight in it. Their bows also shall dash the young men to pieces; and they shall have no pity on the fruit of the womb: their eye shall not spare children. Make bright the arrows; gather the shields, the Lord hath raised up the spirit of the kings of the Medes for his device is against Babylon, to destroy it: because it is the vengeance of the Lord, the vengeance of his temple."

Accordingly, we read at the time of Babylon's overthrow:—"In that night was Belshazzar the king of the Chaldeans slain. And Darius the Median took the kingdom, being about threescore and two years old."

The very man who was to lead the Medes and Persians against Babylon was spoken of and his name given one hundred and fifty years before he was born:—"Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two-leaved gates, and the gates shall not be shut: I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron: and I will give thee the treasures of dark-

ness, and hidden riches of secret places, that thou mayest know that I, the Lord, which call thee by thy name, am the God of Israel. For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name: I have surnamed thee, though thou hast not known me."

And this is the language Cyrus addressed to his officers just before the siege of Babylon. "Do you know the nature of the enemy you have to deal with? They are soft, effeminate, enervated men, already half conquered by their own luxury and voluptuousness; men not able to bear either hunger or thirst; equally incapable of supporting the toil of war or the sight of danger, whereas, you that are inured from your infancy to a sober and hard way of living: to you I say, hunger and thirst are but as sauce to your meals, fatigues are your pleasures, dangers are your delights, and the love of your country and of glory your only passion. Besides the justice of our cause is another considerable advantage. They are the aggressors. It is the enemy that attacks us; and it is our friends and allies that require our aid. Can anything be more just than to repel the injury they would bring upon us? Is there anything more honorable than to fly to the assistance of our friends? But what ought to be the principal ground of your confidence, is, that I do not engage in this expedition without having consulted the gods, and implored their protection; for you know it is my custom to begin all my actions and all my undertakings in that manner."

The very direction from whence Cyrus would bring his forces was mentioned in prophecy:—"Who raised up the righteous man from the east, called him to his foot, gave the nations before him, and made him rule over kings? he gave them as the dust to his sword, and as driven stubble to his bow."

"Calling a ravenous bird from the east, the man that executeth my counsel from a far country: yea, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it."

Media and Persia are east from Babylon, and therefore the prophet spake truthfully when saying they would come from the east.

The diversion of the waters of the Euphrates at the time of Babylon's capture is predicted:—"That saith to the deep, Be dry, and I will dry up thy rivers: That saith of Cyrus, He is my shepherd, and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built: and to the temple, Thy foundation shall be laid."

We conclude therefore, that the thought of diverting the waters from the river into the artificial lake spoken of, was suggested to Cyrus' mind by Jehovah; thus giving a free passage into the city up the bed of the river.

It was predicted that the great brazen gate, leading into the city, from the channel of the river should be left open when Babylon was taken:—"Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two-leaved gates; and the gates shall not be shut."

And so it came to pass, when the army of Cyrus marched up the bed of the river, made dry by the waters being drawn off, came to the great brazen gate, and instead of finding an obstacle to their progress found the passage-way open and the gate thrown back upon its hinges.

It was foretold that the Babylonians would be terrified and hide themselves within their wall:—"The mighty men of Babylon have forborne to fight, they have remained in their holds: their might hath failed; they became as women: they have burned her dwelling-places: her bars are broken."

And history informs us, that after the Babylonians lost one or two battles, they never recovered their courage to face the enemy in the field again. They retired within their walls and could not be provoked to venture forth and try the fortune of arms again.

It was predicted that the city should be taken by surprise:—"I have laid a snare for thee, and thou art also taken, O Babylon, and thou wast not aware: thou art found, and also caught, because thou hast striven against the Lord.

The very fact that when Babylon was taken, the king and his nobles were in a defenceless condition, and were therefore thrown into the greatest consternation, are proofs that the capture was a surprise.

The city was to be taken during a feast, and in the midst of a drunken revel:—"In their heat I will make their feasts, and I will make them drunken, that they may rejoice, and sleep a perpetual sleep, and not wake, saith the Lord."

And so we read:—"Belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand."

"Belshazzar, while he tasted the wine, commanded to bring the golden and silver vessels which his father Nebuchadnezzar had taken out of the temple which was in Jerusalem; that the king and his princes, his wives and his concubines, might drink therein."

"Then they brought the golden vessels that were taken out of the temple of the house of God which was at Jerusalem: and the king and his princes, his wives and his concubines, drank in them. They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone."

"In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaster of the wall of the king's palace; and the king saw the part of the hand that wrote. Then the king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed and his knees smote one against another."

"The king cried aloud to bring in the astrologers, the Chaldeans, and the soothsayers. And the king spake, and said to the wise men of Babylon, Whosoever shall read this writing and show me the interpretation thereof, shall be clothed with scarlet, and have a chain of gold about his neck, and shall be the third ruler in the kingdom."

"Then came in all the king's wise men: but they could not read the writing, nor make known to the king the interpretation thereof. Then was king Belshazzar greatly troubled, and his countenance was changed in him, and his lords were astonished."

"Now the queen, by reason of the words of the king and his lords came into the banquet house: and the queen spake and said, O king, live forever: let not thy thoughts trouble thee, nor let thy countenance be changed."

"There is a man in thy kingdom, in whom is the spirit of the holy gods: and in the days of thy father light and understanding and wisdom, like the wisdom of the gods, was found in him: whom the king Nebuchadnezzar, thy father, the king, I say, thy father, made master of the magicians, astrologers, Chaldeans, and soothsayers."

"Forasmuch as an excellent spirit, and knowledge, and understanding, interpreting of dreams, and shewing of hard sentences, and dissolving of doubts, were found in the same Daniel, whom the king named Belteshazzar: now let Daniel be called, and he will shew the interpretation."

Then was Daniel brought in before the king. And the king spake and said unto Daniel, Art thou that Daniel, which art of the children of the captivity of Judah, whom the king my father brought out of Jewry? I have even heard of thee, that the spirit of the gods is in thee, and that light and understanding and excellent wisdom is found in thee."

"And I have heard of thee that thou canst make interpretations, and dissolve doubts: now if thou canst read the writing, and make known to me the interpretation thereof, thou shalt be clothed with scarlet, and have a chain of gold about thy neck, and shalt be the third ruler in the kingdom."

"And now the wise men, the astrologers, have been brought in before me, that they should read this writing, and make known unto me the interpretation thereof: but they could not shew the interpretation of the thing."

"Then Daniel answered and said before the king, Let thy gifts be to thyself, and give thy rewards to another; yet I will read the writing unto the king, and make known to him the interpretation."

O thou king, the most high God gave Nebuchadnezzar, thy father, a kingdom, and majesty, and glory, and honor: and for the majesty that he gave him, all people, nations, and languages, trembled and feared before him: whom he would he slew; and whom he would he kept alive; and whom he would he set up; and whom he would he put down."

"But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him: And he was driven from the sons of men; and his heart was made like the beasts, and his dwelling was with the wild asses: they fed him with grass like oxen, and his body was wet with the dew of heaven; till he knew that the most high God ruled in the kingdom of men, and that he appointeth over it whomsoever he will."

"And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this: but hast lifted up thyself against the Lord of heaven; and they have brought the vessels of his house before thee, and thou and thy lords, thy wives and thy concubines, have drunk wine in them; and thou has praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know; and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified."

"Then was the part of the hand sent from him; and this writing was written. And this is the writing that was written, MENE, MENE, TEKEL, UPHARSIN."

"This is the interpretation of the thing: MENE; God hath numbered thy kingdom, and finished it."

"TEKEL; Thou art weighed in the ballances, and art found wanting."

"PERES; Thy kingdom is divided, and given to the Medes and Persians."

"Then commanded Belshazzar, and they clothed Daniel with scarlet, and put a chain of gold about his neck, and made a proclamation concerning him, that he should be the third ruler in the kingdom."

"In that night was Belshazzar the king of the Chaldeans slain. And Darius the Median took the kingdom, being about threescore and two years old."

Babylon was to be taken seventy years from the commencement of the Jewish captivity:—"And this whole land shall be a desolation, and astonishment: and these nations shall serve the king of Babylon seventy years. And it shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon, and that nation saith the Lord, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations."

And in seventy years exactly, according to the prophecy, Babylon passed into the hands of the Medes and Persians. At the time it was taken, it was considered impregnable, and was supplied with provisions for more than twenty years.

Not only was Babylon to be taken, but destroyed and made a perfect desolation:—"And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there."

Thus "great Babylon," the glory of kingdoms, the beauty of the Chaldees' excellency, "the golden city," "the lady of kingdoms" "abundant in treasures," the praise of the whole earth, was brought low, even to the dust:—"thou shalt take up this proverb against the king of Babylon, and say, How hath the oppressor ceased, the golden city ceased? For I will rise up against them, saith the Lord of Hosts, and cut off from Babylon the name and remnant, and son, and nephew, saith the Lord. I will also make it a possession for the bittern, and pools of water, and I will sweep it with the besom of destruction, saith the Lord of hosts."

When the Lord desired to represent the very great wickedness of an apostasy that should arise in this dispensation, he compared it to ancient Babylon, Mystery Babylon, the great, "The mother of harlots and abominations of the earth."

And the utter destruction of the one, is represented by that of the other. "After these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon, the great is fallen, is fallen, and has become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird."

"Rejoice over her, thou heavens, and ye holy apostles and prophets, for God hath avenged you on her. And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down and shall be found no more at all. And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft he be, shall be found any more in thee: and the sound of a millstone shall be heard no more at all in thee. And the light of a candle shall shine no more at all in thee: and the voice of the bridegroom and of the bride shall be heard no more at all in thee; for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived. And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth."

The truth of these predictions, by abundant and competent witnesses, who verify every minutia of the prophecies concerning this great city. After Babylon was taken by the Medes and Persians, it gradually sank into decay. A Christian writer of the fourth century says, "that Babylon was quite in ruins in his time, the walls merely serving for an enclosure for wild beasts, for the hunting of the kings of Parthia." More modern writers agree in describing it as in a state of utter desolation, a mass of shapeless ruins and the habitation of wild beasts and noxious reptiles."

One says, "The superstitious dread of evil spirits, and the natural terror at the wild beasts which dwell among the ruins of Babylon, restrain the Arab from pitching his tent, or shepherds from making their folds there. Then there are caverns where porcupines creep, and owls and bats nestle; where lions find a den, and jackals, hyenas, and other noxious animals find an unmolested retreat; from which issues a loathsome smell, and the entrances to which, are strewn with bones of sheep and goats."

The recent discoveries already referred to, furnish the most remarkable illustrations and confirmations of the predictions given concerning this ancient and mighty city.

And what further proof is needed of the Divine faithfulness than we find in the fulfillment of the predictions to which our attention has been called this evening? Isa. 34: 16.

Who can fail to be satisfied with such evidence as this, that the records containing these predictions are inspired of God, and are therefore infallibly true. Do we not have in these accomplished predictions a very plain lesson on the subject of scripture interpretation, how that God would have us understand His word in its most obvious teachings. And should we not learn from this record of Divine faithfulness that as in the past, so in the future, God will not be slack in the accomplishment of his word, whether of mercy or judgment, whether pertaining to individuals, cities, nations or the world. A warning voice comes up from the desolations of Nineveh and Babylon, saying to us all, "Prepare to meet thy God."

BETHLEHEM.

They speak to me of princely Tyre,
That old Phœnician Gem,
Great Sidon's daughter of the North
But I will speak of Bethlehem.

They speak of Nineveh and Babylon,—
What can compare with them?
So let them praise their pride and pomp;
But I will speak of Bethlehem.

They praise the hundred-gated Thebes,
Old Mirriam's diadem.
The city of the sand-girt Nile,
But I will speak of Bethlehem.

They speak of Athens, star of Greece,
Her hill of Mars, her Academe;
Haunts of old Wisdom and fair Art,
But I will speak of Bethlehem.

Dear city, where heaven met with earth,
Whence sprang the rod from Jesse's stem,
Where Jacob's star first shone;—of thee
I'll speak, O happy Bethlehem.

THE OLD STORY.

Come and hear the grand old story,
Story of the ages past;
All earth's annals far surpassing,
Story that shall ever last.

Noblest, truest,
Oldest, newest,
Fairest, rarest,
Saddest, gladdest,
That this earth has ever known.

Christ the Father's Son eternal,
Once was born a Son of man;
He who never knew beginning,
Here on earth a life began.

Here in David's lowly city,
Tenant of the manger-bed,
Child of everlasting ages,
Mary's infant, lays his head.

There he lies in mighty weakness,
David's Lord and David's Son;
Creature and Creator meeting,
Heaven and earth co-joined in one.

Here at Nazereth he dwelleth,
Mid the sin of sinful men;
Sorrowful, forlorn, and hated,
And yet hating none again.

Here in Galilee he wanders,
Through its teeming cities moves,
Climbs its mountains, walks its waters,
Blesses, comforts, saves, and loves.

Words of truth and deeds of kindness,
Miracles of grace and might,
Scatter fragrance all around Him,
Shine with heaven's most glorious light.

In Gethsemane behold Him,
In the agony of prayer;
Kneeling, pleading, groaning, bleeding,
Soul and body prostrate there.

All alone He wrestles yonder,
Close behind Him stand the cup,
Bitterest cup that man ere tasted.
Yet for us he drinks it up.

In the Roman hall behold Him,
Stand at Pilate's judgment seat,
Mocked and beaten, crowned and wounded;
Jew and Gentile join in hate.

On to Golgotha He hastens;
Yonder stands His cross of woe;
From His hands, and feet, and forehead,
See the precious life blood flow.

Sinless, He our sin is bearing,
All our sorrows on Him lie,
And His stripes our wounds are healing,
God, for man, consents to die.
It is finished! see His body,
Laid in Joseph's tomb;
'Tis for us he lieth yonder,
Prince of Light—enwrapped in gloom.

But in vain the grave has bound Him,
Death has barr'd his gates in vain;
See, for us the Saviour rises,
See for us he bursts the chain.

Hear we then the grand old story,
True as God's all faithful word,
Best of tidings to the guilty,
Of a dead and risen Lord.

'Tis eternal life to know it,
Light and love are shining there,
While we look, and gaze, and listen,
All its joy and peace we share.

Hear we then the grand old story,
And in listening learn to love,
Flowing through it to the guilty,
From our pardoning God above.

There is now living in a house in Peru, Mass., four generations—the great-grandmother, mother and daughter. The great-grandmother, aged 92, spun, February 20, one run, or twenty knots of stocking yarn.

History of the Doctrine of the Resurrection of the Flesh, from the times of the Apostles to A. D. 700.

BY D. T. TAYLOR.

Number One.

The resurrection of the human fleshly body was a cardinal doctrine of the first Christians. It was a view universally held and very dearly cherished by them, and it was never for a moment doubted or disputed for many centuries save by heretical persons, and by men noted for their unsoundness in the faith. For the truth of this assertion the reader is referred to the following unbroken and indisputable testimony.

St. Clement in A. D. 95, in his first Epistle, presents an argument drawn from the fabled existence, of the Phoenix which he thought was designed by God as an emblem of the resurrection of the body. "Why therefore," he says, "do we esteem it a great matter and wonderful, that the Creator of all things should raise up those that have served him holily, since by a bird he manifests to us the magnificence of his promise." He also endeavors to convince the Corinthians to whom he wrote, of the truthfulness of the doctrine by an appeal to the power and veracity of God, and quotes the words of Job, "Thou shalt raise up my Flesh," (ch. 19: 26.) In the Greek translation of the book of Job it is "Skin." This Clement saw fit to change, not to the word body as if it were not sufficiently expressive, but to the word "flesh." In the Second Epistle he has these words, "Let no one of you say that this flesh shall not be judged nor rise. * * For as ye were called in the flesh, so shall ye come in the flesh. The Lord Jesus Christ was made flesh: so we likewise in this flesh shall receive a reward." Not an individual authority alone, but a general authority, is attached to Clement's first Epistle, it being written in the name of the whole church of Rome. So the title indicates. So testifies also Irenæus, Clement of Alexandria, Eusebius and others; the second I have mentioned called it in one place "The Epistle of the Romans to the Corinthians." Hence the resurrection of the flesh was believed by the church at Rome. And as Eusebius affirms that the first Epistle was read with the canonical scriptures in the churches not only in his day but also in the previous centuries, it must have been the general belief. And furthermore, as Clement who was Paul's fellow laborer—Phil. 4: 3,—wrote to the same church that Paul wrote to on the subject of the resurrection, it is a plain and fair conclusion that Paul had not been understood as teaching the resurrection of a new etherial body.

St. Ignatius in A. D. 100, says in his Epistle that "those who assert that this flesh is not to rise are reckoned among the ministers of Satan." The genuineness of this being doubted, I pass to notice.

St. Polycarp A. D. 108, who when bound to the stake to be burned thanked God that he was now "to suffer martyrdom and to partake of the cup of Christ in order to the resurrection of everlasting life both of soul and body." So writes Eusebius.

Papias in A. D. 116 "taught that Christ is to reign here corporeally upon earth after the resurrection a thousand years," which shows he could not have believed and taught as men have since the resurrection of an airy or etherial body.

The Sibylline Oracles, supposed to be written by some Christians about this time say, "That God after he has destroyed the world and all mankind by fire, will restore their ashes and bones, and form them again as they were before." This extract is also cited in the "Apostolic Constitutions."

Justin Martyr in A. D. 140 not only speaks in several places of the rising body's being the very same that died, and a truly human body, but in his Dialogue with Trypho, the Jew, he gives him this caution, that if he met with self-styled Christians who denied the resurrection of the dead he should not esteem them as Christians: "but I," he writes, "and whatsoever Christians are orthodox in all things do know that there will be a resurrection of the flesh." The language is explicit, "a resurrection of the

flesh." He also wrote a book on the subject entitled, "Concerning the Resurrection of the flesh." They did not in those days call it "the resurrection of the body," because some of the heretics who denied the resurrection of the flesh pretended to believe in the resurrection of the body. By this they evidently intended the re-living of the very same human nature that died.

Tatian—A. D. 170—a disciple of Justin, in his Oration against the Gentiles, writes, "We shall be restored to what we are and be judged by God the Creator. This we believe, though you look upon us as silly triflers and babblers for it. For as once I had no being and then was begotten. So being born and again reduced by death to what I was, I shall be restored to my being again: though all my flesh shall be consumed by fire, yet the world contains the evaporated matter. Though I should be drowned and dissolved in a river or the sea, or be devoured by wild beasts, yet I am laid up in the repositories of God. The ignorant indeed and the atheist know not where my substance is repositied but God who reigns and who alone sees it will restore it in His due time to its former state."

Lyman Beecher Goaded to Eloquence.

The late Dr. Beecher was one of the few men always equal to an emergency, and the following is a good illustration of the way in which his sensitive nature could be stung into doing his best:

"When, in the early years of his life, Dr. Beecher was living in Litchfield, Ct. he spent a Sabbath in Hartford. He was accustomed to dress with great simplicity; and was very diffident in conversation; so that it was of no easy matter to judge of his quality. The Rev. Dr. Strong was then settled over the Congregational church in that city, and professional usage required that he should invite him into his pulpit. He looked distrustfully upon the plain country pastor, and lamented the terrible necessity; but there was no alternative but in the violation of courtesy. The morning and afternoon services passed without Mr. Beecher taking any active part in them; in the evening Dr. Strong coolly intimated that if he choose to do so, he might preach, and was shocked by his instant acquiescence. "A man who will accept an invitation tendered in such a way as this," thought the doctor, "cannot preach a sermon fit for my congregation to hear!" He was mistaken, Mr. Beecher had hardly less pride than genius, and he keenly felt the coldness of the great man. The evening came on; the church was brilliantly lighted, and thronged with the beauty, fashion and intelligence of that home of gentleness and learning. Dr. Stone had offered the opening prayer, and was sitting in stern ill-humor, while the choir was singing the hymn to precede the sermon. Mr. Beecher became restless, and his face was flushed with a sudden excitement. He turned to the doctor, and inquired in a low hurried voice, if the sermon could be for a few minutes deferred—he had left his manuscript in his chamber.

"No," said the doctor, with sharpness—and grasped the Bible to select a text for himself, glad that an accident was to relieve him and his congregation from the mortifying infliction he had dreaded. He was too fast; his young brother had been stung to the heart by his manner, and recognizing the words of the last line of the hymn, sprang to the desk, and before Dr. Strong had recovered from his astonishment, announced his text for an extemporaneous discourse. "It is the will of God," thought the vexed and humble pastor, and prepared himself to listened with Christian resignation. For a few minutes the young preacher spoke with a slight hesitation, as if, while giving his introduction, he was revolving in his mind an extended argument. Soon his voice rang clear and loud, his sentences came compact and earnest, and his manner caught the glowing fervor of his thought. All was hushed but his impassioned tones; the great assembly was still as death; and leaning forward with blended wonder and admiration, the pastor felt stealing over him from the hushed air the rebuke of his Master for his harsh judgment and cold treatment of his young brother. In after life he used to relate the story, and confess that he had never heard such eloquence as that of the homespun young Mr. Beecher.—*Exchange.*



ADVENT HERALD.

BOSTON, APRIL 23, 1863.

JOSIAH LITCH, EDITOR.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

The Editor.

The editor of this paper is still unexpectedly absent, detained on business in Philadelphia, at the date of our writing. He is looked for daily, and most probably will return and be at his post before the issue of this number. We hope the providence of God will smile upon his appointment to the sacred trust committed to him; and that the brethren will bear him upon their hearts in most earnest prayer that he may have wisdom and grace given him to discharge the duties of his new office with much ability and Christian fidelity. There is great responsibility resting upon editors of the religious press in our day, and more particularly those called to the editorship of papers and journals heralding the immediate advent of "the Judge of all the earth." Such need Christian fortitude to meet the abounding errors and fables of the times, and fearlessly and boldly "stand up for Jesus" and the truth. They need Christian forbearance and meekness that they may charitably bear with the faults and failings of others, and save those who have wandered out of the way. They need wisdom and counsel from above that they may sift error from truth—the chaff from the wheat—and rightly divide the word of God to the thousands of readers all abroad in the land. The duties of a Christian editor are manifold and arduous; and our brother has assumed them in obedience to the call of his brethren with cheerfulness, and yet with a due sense of all its care, and labor, and responsibility, trusting in the Great Head of the church to assist and aid him by His Holy Spirit, and in the forbearance, prayers and counsels of his brethren to stay up his hands in his new, and we trust Heaven-appointed work.

The *Advent Herald* is the oldest of the Advent publications in this country, and has hitherto borne a faithful testimony to the doctrine of the premillennial advent of Jesus Christ to our earth to reward his saints with everlasting life and the inheritance of the kingdom. It should still bear faithful witness to the truth until our Lord returns;—for the comfort, and edification, and joy of the church, and to the alarm of the lukewarm and formal professor, and the unbelieving sinner and ungodly. And while thus doing, it should be heartily sustained by the fervent prayers and liberal contributions of its old and tried patrons who are still "looking for the blessed hope;" and be supported, too, by the pious zeal of its more recent friends. We are happy to see other papers advocating the near coming of the Redeemer, and the resurrection from the dead so well sustained; and the number of such multiplying. God is in the work! Let them be well sustained by the friends of our blessed cause. But while this is the case, let us also not forget our oldest paper, the *Advent Herald*, so long as it remains a faithful sentinel upon the watchtower.

O. R. FASSETT.

April 25th.

At Home Again.

Our absent of two weeks from the office has been pleasantly spent among kind friends, and we trust not in vain to the interests of the great cause we all love. The first Sabbath of absence was spent with the church in N. Y. city, of which Rev. W. H. Swartz is pastor. We had a blessed time in speaking to them on the things of the kingdom, morning and P. M. The church is in a more prosperous condition than for many years before. The following Sabbath we spent with our old and tried friends in Philadelphia, and spoke to them in the afternoon. It was cheering to look upon so many familiar faces, with whom we have stood side by side for these twenty years past, fighting the great battle of truth. In the morning we listened to a most excellent sermon on the relation of the Christian to Christ, from

Bro. Shepherd; and in the evening to one from Rev. J. Hunter, to a new congregation started in the S. W. part of Philadelphia, for the purpose of sustaining the doctrine of the speedy personal advent of Christ. They are composed principally of persons from the Presbyterian church. The Lord make brother Hunter a great blessing to them, and give him success in his mission. His heart is full of the blessed hope and he is bold to speak it without fear; and has a congregation who love to hear it and are willing to sacrifice this world to hold it up.

Monday 20th inst., we left Philadelphia on our return to this city, having an appointment for the evening at Morrisville, Pa. The train did not stop at the place; and rather than go over to Trenton, and walk back some two miles, we concluded to jump off the car while in motion, and in doing so sprained our ankle. Thus disabled, we sought refuge at the house of brother Wm. Kitson, Morrisville, and were kindly cared for and nursed till Tuesday evening, when brother S. Allen took us to Yardleyville to fill an appointment there, where for the first time during a ministry of over 30 years, we conducted the services, sitting. It was a good season and we trust all were refreshed. From there brother Allen took us to Trenton to the hospitable home of brother S. Prior, where for the remainder of the week till Saturday morning we were fed and cared for with the kindest solicitude. And what rendered our stay the more pleasant was the society and skillful nursing of brother D. I. Robinson. We advise everybody who can, having a sprained ankle, to get where he is. It did not seem much of a hardship to be lame in his society and with his care. The Lord bless him and all the other kind friends who ministered to our comfort.

Saturday morning, we left for Boston and arrived safely at an early hour on Sunday morning; and this Monday morning found ourselves seated again in the chair editorial, and able to walk again slowly with the help of a staff. To his name, who doeth all things well, be all the glory.

A Day of Fasting and Prayer.

Thursday of this week, 30th inst., is the day set apart by the President of the United States, as a day of national humiliation, fasting and prayer. The day was chosen by the President as one which should be set apart for special prayer in reference to our present national affliction. The President acknowledges the power of Almighty God, and that it is the duty of nations, as well as individuals, to own their dependence upon His overruling power, to confess their sins and transgressions, in humble sorrow, yet with assured hope that genuine repentance will lead to mercy and pardon, and to recognize the sublime truth, announced in the Holy Scriptures and proven by all history, that those nations only are blessed whose God is the Lord. How generally and religiously shall it be observed? How many will keep it as a fast chosen of God? We hope that the spirit of God will be found in the hearts of the people. Our sins are great and dreadful against God. We are, as we believe, in the dreadful trial through which our country is passing,—receiving punishment for these sins. Let us, then, one and all, who profess to love the Lord, prostrate ourselves before Him and ask a forgiveness of our sins, and that He will restore our nation from the perils that threaten it. "All this being done in sincerity and truth,"—to quote the language of the President,—“Let us rest humbly in the hope, authorized by the Divine teachings, that the united cry of the Nation will be heard on high and answered with blessings, no less than the pardon of our national sins, and restoration of our now divided and suffering country to its former happy condition of unity and peace.”

IDLE WORDS.—An idle word; it has passed from the lips of the speaker and is forgotten, but its influence still lives. Little did the thoughtless speaker imagine that the careless word so lightly spoken would cause such bitter sorrow; that months, nay, years afterward, in some moment when the heart is longing for human love and human sympathy, it would be recalled and cause many a silent tear to flow. The pebble suddenly thrown into the still waters of the placid lake, causes the ripples to widen and extend long after it has sunk from sight. So with the idle word, it sinks into the heart, but its influence may be felt in all our after life. Kind and gentle words; they fall upon the heart like dew upon the earth, calling into life all the noblest impulses of our being. Let us then strive to cultivate what Sterne calls "the small, sweet courtesies of life." In the social circle and around the domestic hearth let kind and gentle words be breathed, banishing discord and diffusing only light and love and joy. Let the sorrowing and afflicted ones of earth be cheered and their pathway brightened by pure words of sympathy and love.

Win the thoughtless and the wayward from the tangled paths of error and point them to a higher and purer life. "Kind words can never die." Scatter them lavishly on every hand, and like bread cast upon the waters, "ye shall find it after many days." Let us be watchful that no careless word of ours shall give another pain, but let us live that

when the golden links of friendship are broken one by one, and our loved ones pass from sight, "to the better shore of the spirit land," we may not be saddened by the memory of words unkindly spoken. *Correspondence of Zion's Herald.*

Outline of the Signs of the Times.

It is a generally acknowledged fact, that our lot has been cast in no ordinary times. Men immersed in worldly business, the politicians, and those engaged in the study of the Sacred Volume, are all alike sensible of this truth. Nay, even the untutored Turks, living in utter ignorance of what is going on in the civilized world, feel deeply that eventful times are at hand. They often express their feelings on this subject to the writer of these remarks by saying, "Our time is gone by now, the end of the world is coming!" Now, these ignorant men, who never see a newspaper, or come much in contact with the rest of mankind, appear to have an intuitive perception of an eventful future, merely from what little they hear by coming here and there in contact with travellers, or by what they experience in the change of customs handed down by their forefathers, and altered circumstances in regard to their rule and power. They would often ask the writer, "What do your books say shall come?" meaning our prophetic Scriptures; showing that they have no confidence in their Koran, nor in what their teachers tell them. In Asia Minor, on one occasion passing the Lord's day in a small town, a Turk visited us. We read to him certain portions of the New Testament, some of a prophetic character, and explanatory remarks were made as we proceeded. On taking leave, he said, "Were I able to read this book, I should beg you to let me have it; but this not being the case, I shall retire to my country house, and serve my God as well as I can." Such instances show plainly that there is an impression on the minds of these un-informed men of approaching events, inexplicable to themselves.

This foreboding of coming events, more or less, met with among civilized and semi-barbarous nations, is a sure indication that the Lord is about to fulfill His yet remaining purposes with regard to this world. And, according to the infallible and uniform voice of the prophets of the Old and New Testaments, these purposes will be accompanied with tremendous judgments and convulsions of nations, ending with the second coming of Christ. Whenever the Lord was about to visit this world in any unusual manner, He always gave some warning beforehand. We need only refer to His first coming and the intimations of that event before it arrived.

That glorious event was very extensively known over the known world, else how could the Magi from the East have come to pay their adorations to the new-born Saviour, "The king of the Jews?" They must have had some knowledge of it beforehand. The star could only point out to them the precise time, and show them the way. This knowledge doubtless was promoted through the dispersion of the Jews among the nations, even beyond the Roman Empire. And the second coming of our Lord, though constantly represented as taking place unawares, like the coming of a thief, is brought to our notice in these days more than perhaps ever before. Within these thirty years, numberless publications have issued from the press in this country and elsewhere, calling upon the Christians of all classes to be ready to welcome their Lord. But who attends to these calls? The great masses of professing Christians are indifferent to these monitions, being satisfied, like the foolish virgins, in having the lamp of profession, without oil in their vessels. The signs of the times have no meaning for them; they proceed with a light heart, and confident expectation of entering with the Lord to the marriage at His coming, though they have never seriously considered the necessity of being in a watchful and prepared state for that glorious event. Our Saviour's monition is, "Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh." The true followers of the Lord, however, who compare the signs of the times with what is written, will not be overtaken by that day as by a thief, (1 Thess. v. 4, 5.) They are looking for and hasting [unto] the coming of the day of God. They pray with "the Spirit and the Bride, and say, Come." Yea, "come quickly. Amen. Even so, come, Lord Jesus."—*Quarterly Journal of Prophecy*, April No.

PRICES AT RICE SOUTH.—The paper dollar at the South continues steady at about 20 cents, or \$5 in paper for \$1 in gold. The *Richmond Whig* says breadstuffs and provisions keep up in prices, but tobacco has fallen greatly, to the heavy loss of speculators. In clothing, the opposition produced by the blockade runners and the blockade goods-buyers up has made a material change in some establishments, which are selling spring suits for men at \$50 that one month ago they could have easily sold for \$75 and \$100. Such facts indicate, it is believed, a general decline in merchandise and products.

NOTICE.

To the Shareholders of the Boston Advent Association:

A meeting of the Shareholders of the Boston Advent Association is hereby notified, and called for the purpose of choosing a Trustee to fill the vacancy caused by the death of Sylvester Bliss, of Roxbury, county of Norfolk, State of Massachusetts, and any other business that may come before the meeting. Said meeting to be held at the Chapel Building of said Association, corner of Hudson and Kneeland Streets, Boston, Mass., on Thursday, May 14, 1863, at 10 o'clock, A. M.

It will be seen by Section 18 of the Articles of Agreement, that the person elected shall receive "in writing," not less than a majority of all the Shares in the Association for the time being.

JOSHUA V. HIMES,
J. W. WEST,
APOLLON HALE,
JOHN EMERSON,
Trustees.

Boston, April 16, 1863.

REMARKS ON THE ABOVE NOTICE.—The constitution requires a majority of all the shares issued to vote in the election of Trustee, which will require 156 votes, every share having a vote. The votes may be cast personally by shareholders, or by proxy, that is, by persons duly authorized by power of attorney, to cast the vote.

FORM OF POWER OF ATTORNEY.

County of _____, ss. State of _____. Know all men by these presents, that I, A. B., have this day appointed and constituted C. D., of the city of Boston and State of Massachusetts, my true and lawful attorney, for me and in my name to cast the votes on _____ shares of stock held by me in the Boston Advent Association, at the meeting called to be held on Thursday, May 14, 1863, for the purpose of electing a Trustee to fill the place of Sylvester Bliss, deceased, and for such other business as may come before said meeting.

Witness my hand and seal this _____ day of May 1863.

A. B. [L. S.]

Witnesses.

EFFECT OF THE CLIMATE AND CUSTOMS OF THE NORTH UPON THE NEGROES.—A writer in one of the Philadelphia papers, says the Northern States can never be a home for the negro, as is evidenced by the decrease in their numbers shown by the census tables. In New York city, where if in any place at the North negroes would increase, by the census of 1850 there were 15,815 colored people, namely, 10,752 blacks and 5,063 mulattoes. In 1860 there were only 10,831 colored people, of which 7,826 were blacks and 3,005 mulattoes. So rapid is this decrease that should it continue for forty years only, at the same rate, there would not be left one solitary negro, mulatto, quadroon, or octoroon, in New York, to show what the chattel was. The truth is that on the whole the Indians have not disappeared from the West as rapidly as the negroes from their Northern headquarters, New York. Northern people prefer white servants. The negro is generally a good domestic only in rich families, and among people of aristocratic tastes and habits. He likes luxury, hospitality and display, high living and showy liveries. He is a Southerner. Almost all the families of the Middle and Northern States who keep servants are either only moderately rich, or else live with little display as compared to the Southern aristocracy. People who have only one or two, or even three domestics, find that in the long run white servants are the most economical for them.

THE SEA A GREAT CEMETERY.—The sea is the largest of cemeteries, and its slumberers sleep without a monument. All other graveyards, in all lands, show some symbol of distinction between the great and the small, the rich and the poor; but in that ocean-cemetery, the king and the clown, the prince and the peasant, are alike undistinguished.

"As God Wills."

Pain's furnace-heat within me quivers,
God's breath upon the flame doth blow;
And all my heart in anguish shivers
And trembles at the fiery glow:
And yet I whisper: *As God will!*
And in his hottest fire hold still.

TO REMOVE STUMPS.—A correspondent of the *Rural Register*, writes that journal that Mr. John Barnes, of Baltimore, removed a troublesome stump from near his house in the following manner: "Last fall, with an inch auger, he bored a hole in the centre of the stump, two inches deep, and into it put about half a pound of Oil of Vitrol; and cocked the hole up tight. This spring, the whole stump and roots, extending through all their ramifications, were so rotten that they were easily eradicated."

For the Herald.

The Beautiful Hills.

BY D. T. TAYLOR.

Air—Jas. G. Clark's Beautiful Hills.

O the Beautiful Hills of the Summer-land,
By mortal feet untrod,
Where the stately angels, a shining band,
Encircle the throne of God:
The light leaps forth in its new-born flush,
And beauty its charm distills;
And the skies are tinged with an amber blush,
All over the Beautiful Hills.

CHORUS.—O, the Beautiful Hills,

O, the Beautiful Hills;

We are going home to the Summer-land,
To sing on the Beautiful Hills.

All over those Hills are the fadeless flowers,
That bloom with a thousand hues;
And diamonds flash 'mong the countless bowers,
And gems each path bestrewn;
And the music of myriad silver bells
The air with melody fills,
While each glad object the cadence swells,
That rolls o'er the Beautiful Hills.

CHORUS.—O the Beautiful Hills,

O the &c.

And royal mansions with burnished domes,
Builded with pearls and gold,
Beckon the blest to those happy homes,
Where the frame will not grow old;
But the heart is flame, and the eye is fire,
And a deathless rapture thrills,
While we strike forever the golden Lyre,
And roam o'er the Beautiful Hills.

CHORUS.—O the Beautiful Hills.

We hear through the howlings of earth's mad
storms,

The strains from those Hills afar,
And we catch a glimpse of the snowy forms
That gleam through the misty air;
It will not be long e'er the night is o'er;
Farewell to all Time's ills;
We are treading the verge of the shining shore
And close to the Beautiful Hills.

CHORUS.—O the Beautiful Hills.

Castleton, Vt., April, 1863.

HARVEY SICKLER, Esq., the able editor of the
Punkhannock [Pa.] *Democrat*, publishes the
following in his issue of 30th October, 1861:—

"We deem it due to Messrs. J. C. Ayer &
Co., and the public, to make known our experi-
ence with the use of their Ext. Sarsaparilla in
our family, by stating the circumstances under
which it was taken and its effects.

When our only child, now in his third year,
was about eight months old, a sore appeared
first in small pimples on his forehead over his
nose. These rapidly increased and uniting
formed a loathsome, virulent sore, which finally
spread over his forehead and face, not even ex-
cepting his eyelids, which became so swollen
that his eyes were closed. We called a skillful
physician, who administered the usually pre-
scribed remedies. A solution of nitrate of silver
was applied until the mass of corruption which
covered his entire face turned jet black. The
sore again and again burst through the scorched
and artificial skin formed by this solution.
Meanwhile many remedies were employed with-
out any apparent benefit. For fifteen days and
nights he was constantly held by his parents to
keep him from tearing open with his hands the
corrupt mass which covered his face.

Everything having failed, we were induced by
the high recommendations of Ayer's Sarsaparilla
for the cure of Scrofulous disease, to give it a
trial. In his treatise on Scrofula, Dr. Ayer
directs a mild solution of Iodic of Potash to be
used as a wash while taking the Sarsaparilla,
and it was faithfully applied.

Before one bottle of Sarsaparilla had been
given the sore had lost much of its virulence and
commenced to heal. Another bottle effected an
entire cure, and the general prediction that the
child must die was contradicted. His eyelashes
which came out, grew again, and his face is left
without a scar, as smooth as anybody's. It is
unnecessary for me to state in how high esteem
we hold AYER'S SARSAPARILLA.

The Latest News.

ARMY MOVEMENTS.

With the exception of the movements of our troops
near Vicksburg, and slight skirmishes elsewhere, the
position of troops and affairs of both armies remain
about the same as in our last report. From Vicks-
burg we have the gratifying intelligence that seven
gunboats and two transports have succeeded in pass-
ing the batteries and joined Faragut's fleet below,
but one of the fleet—the transport "Henry Clay,"
—which is said to have been sunk—received any in-
jury. The gunboats destroyed the rebel battery at
Warrenton, below Vicksburg, and the fleet were ly-
ing at anchor at Carthage, on the 17th inst. Gen.
Grant was to go down the same day.

The ram "Queen of the West," has been recap-
tured.

Gen. Ellet's Marine Brigade and Gen. Fitch's
lightdraft gunboats have nearly swept the Camber-
land river of the rebel cavalry, who were on both
sides of the river. Some severe fighting occurred
and many prisoners were taken. Florence and Tus-
cumbia were among the places visited.

The Navy Department has received a dispatch dated
23d, from Admiral Lee, of Newport News, stating
that Lieut. Cushing yesterday afternoon with 90
men and a howitzer, went to the village of Cheeka-
tuck, where he encountered 40 rebel cavalry men.
He defeated them, killing two and capturing three
of their horses fully equipped. Lieut. Cushing lost
one man killed.

Gen. Hallack has been re-organizing his corps
commanders. Reynolds commands the first corps,
Couch the second, Sickles the third, Meade the fifth,
Sedgwick the sixth, Howard the seventh, and Slo-
cum the twelfth. Slocum has command of the cav-
alry corps.

The *Richmond Whig*, of the 21st, says a squad of
Union cavalry, estimated at 1500, were advancing
on Ponto o, Miss. on the 19th. Their advance guard
was reported there that night; and the rebels were
concentrating to resist them, an engagement was
imminent.

The latest from Charleston is to the 8th. The
Courier describes an attack by the Union gunboat
Flambeau upon the wreck of the Keokuk, while
some rebels from Morris Island were endeavoring to
hismantle her. They were driven away by the fire
of the gunboat. The *Mercury* of the 15th states
that the guns have all been recovered from the Keo-
kuk. There were fourteen blockaders including the
Ironsides, off the bar Friday morning.

The Wilmington N. C., *Journal* of the 18th inst.
admits with mortification that Gen. Hill has aban-
doned the siege of Wilmington, and that the expedi-
tion has turned out a failure.

Gov. Gamble has called four regiments of the
militia of the St. Louis District, into active service
for 30 days, in consequence of the extensive kidnab-
ping in the vicinity recently.

The *World's* despatch says it is thought that the
main body of the rebel army lies just this side of the
North Anna river, some 10 or 12 miles from Freder-
icksburg, and that not more than 10,000 or 15,000
men are in the immediate vicinity of the latter place.

Later—Important from the Gulf.—By the steamer
Fulton, from New Orleans, via. Key West, which
arrived at New York on the 26th inst., we have very
important and favorable news from Gen. Banks'
department. The *Era* of the 19th inst., the only
late paper received, gives an account of the late
military movements. On the night of the 17th
inst., Gen. Banks had reached Vermilyonville, after
a hard fight at Vermilyonville Bayou, where the
rebels had posted batteries and infantry. They
were driven, after hard fighting, with considerable
loss on both sides. A letter in the *Era*, dated on
the field above New Iberia, 17th inst., states that
Col. Kimball, with the 53d Massachusetts regiment,
entered the rebel works at Bethel place on the
morning of the 15th, planting our flag on the para-
pet. Gen. Weitzels' division followed, succeeded by
the whole line. The rebels left their numerous
dead unburied, and evidences were plenty of bloody
work in their ranks. Large stores of ammunition,
some Enfield rifles and other arms were captured.
Our army then marched through Pattersonville,
skirmishing continuously, and reached Franklin on
the 15th. Prior to Thursday night some thousand
prisoners had been brought into Franklin, captures
of whole companies of rebels being made at a time.
At Franklin the steamboat Cornic was captured,
with three officers of the late gunboat Diana on
board, thus restoring them to our service. The
rebels destroyed ten steamboats and two large gun-
boats to prevent their falling into Gen. Banks'
hands. The Diana was among the boats destroyed.
Immense stores of provisions, 20,000 pounds of bacon
and 1000 cases of ammunition were also destroyed.
It was expected that Gen. Banks would capture

Opelousa on the 18th and occupy it. The expedi-
tion of Gen. Grover has been eminently successful.
In a battle with the rebels at Irish Bend, the 13th
Connecticut regiment charged the rebel line and bat-
teries, supported by the 26th Maine, 25th Connecti-
cut, 12th Maine and 91st New York, and defeated
them, the rebels leaving a silk flag and other troph-
ies in our hands. The rebel force consisted of two
regiments of Texans and three batteries, including
the famous Pelican and Sims batteries. The whole
rebel force at Bethel Place and Irish Bend number-
ed some 10,000, posted in a highly advantageous
position under command of Gen. Dick Taylor, son
of the late Zachariah Taylor. Important captures
of horses, mules and beef cattle to the number of
over a thousand were made. The celebrated salt
mine or salt rock was captured and the rebel works
destroyed. The rebel soldiers were not loth to be
captured, and over 1500 are in our hands, and more
are being taken. An abandoned rebel iron foundry
was found near New Iberia, containing a quantity
of shot and shell. Our fleet has reduced the rebel
fortifications at Butella Row, an important point.
The prospects are that the rebels will be driven out
of the Opelousa country, or all be captured. Our
troops are in a splendid condition. The wounded
in the late battle have nearly all reached New Or-
leans, numbering 179.

FOREIGN AFFAIRS.

The news by late arrivals from Europe, seems to
be more cheering to our cause—a precursor, we
hope of more, and even better intelligence of the
same kind.

England.—The English government has shown
some sense of returning justice by the seizure of one
rebel pirate, and its attempt, though unfortunately
unsuccessful, to seize another. The English gov-
ernment has been catechised in the House of Lords
as to gunboats building by them for China.

France.—The different parties in France opposed
to the Empire are showing a tendency to coalesce.
The *N. Y. Times* of the 25th says:—"The ac-
counts which reached us yesterday from Paris and
Mexico foreshadow the speedy recall of the French
forces from Mexico, if orders to that effect have not
already gone out. From Paris, we learn that the
Emperor has determined to get out of the Mexican
expedition at whatever cost; and from Vera Cruz
we hear that the French transports are busily en-
gaged re-embarking stores for France. This intel-
ligence is mutually confirmatory, and we are in-
clined to believe that it foreshadows the beginning
of the end of this affair, whatever may be the result
to the French arms of the siege of Puebla."

Russia.—England, France and Austria sent sim-
ultaneous dispatches to Russia on the 10th inst.,
relative to Poland. They are all friendly, but all
convey intelligence warning Russia of active mili-
tary preparations.

Mexico.—Intelligence from the city of Mexico to
April 1, received via. San Francisco, represent, that
the French had been three times repulsed, but
had succeeded in getting possession of the exterior
line of defenses of the city, which they had sur-
rounded.

Turin.—A circular from the Minister of Justice
calls for a vigilant watch upon the subversive ten-
dency of the Federalists and the radical press. Every
attack upon the principles of a constitutional and
united Ministry should be energetically repressed.

MISCELLANEOUS ITEMS.

Thomas Sims, well known as the first of the per-
sons sent South from this city, under the provisions
of the Fugitive Slave Law, arrived here 24th inst.
with his family. He came direct from the vicinity
of Vicksburg, having escaped from that city only
three weeks ago. It will be remembered that the
master of Sims resided in Savannah, Georgia, and
that under the order of the U. S. Commissioner,
Sims, at early dawn, was escorted by the police, un-
der City Marshal Tukey, protected by military, the
whole under the direction of U. S. Marshal Free-
man, to Central wharf, where he was placed on
board a vessel which conveyed him to Savannah.
Ever since that time he has been held as a slave.
His fortunate escape from the rebels at this impor-
tant period is certainly a remarkable and pleasing
event.

It is stated the emigration from England, Ireland,
Wales and Germany will be very heavy the present
season. In the single month of March last 13,634
persons sailed, an increase of 10,000 over the same
month in 1862. It is no longer confined as hereto-
fore, to the South and South-West of Ireland, but
the thrifty North and the enterprising Eastern coun-
ties pour forth their skilled artisans and industrious
farmers.

The President has officially proclaimed the addi-
tional article of treaty between the U. States and
Great Britain for the suppression of the African
slave trade. It extends the reciprocal right of visit
and detention by providing that it may also be ex-

ercised within 30 leagues of the Island of Madagas-
car, within 20 leagues of the Island of Porto Rico,
and within the same distance of the Island of San
Domingo.

Within 24 hours after Gen. Thomas's speech in
Helena, Ark., 1500 colored men in that vicinity
were recruited. The greatest enthusiasm prevailed
among the white soldiers at this remarkable demon-
stration of military spirit by the negroes.

The President is about to confer the rank of Bre-
vat Brigadier General upon meritorious Colonels
commanding Brigades.

A Danish brig landed at St. Croix on the 12th,
the crews of the following vessels captured by the
Florida: Ship Star of Peace; barque Lapwing, of
New York, from Boston for Batavia, captured
March 27, in lat. 31, lon. 32. Two guns and 18
men were put on board of her by the Florida; barque
M. J. Colcord, of New York, captured March 20,
in lat. 28, lon. 33—not known if she was burnt.

The Washington correspondent of the *Journal of
Commerce* says that the Court Marshal upon Gen.
Porter debated the question whether he should be
shot or chasiered.

While we were enjoying a warm and pleasant
day on Thursday, and anticipating that the Virgin-
ia roads must be at least nearly dry, the telegraph
reports that a heavy N. E. rain storm prevailed in
the whole region between the Potomac and the Rap-
pahannock and its head waters, making the roads
again impassable.

The receipts at the Government Treasury in New
York, on Wednesday, were nearly three millions of
dollars, of which two millions were deposited at 5
per cent., and one million two hundred thousand
for conversions of currency into the New Loan.

According to a recent letter of the Medical Direc-
tor of the Army of Gen. Hooker, published in the
Washington papers, his force numbers 160,000
men.

James L. Addison, Clerk in the Adjutant Gener-
al's office, Washington Anthony Addison, Chief
Clerk of the Pension Bureau, have been caught in
the act of carrying rebel mails. The former has been
in the War Department 30 years, and has had ac-
cess to all important orders and movements. Both
own farms in Maryland and keep up daily commu-
nications by means of carriages. Rev. John Martin,
who with his family were arrested, lives near them,
and were mediums of communication with the re-
bels. Mr. Martin and family will be sent beyond
our lines. Captain Henry Williams of the rebel ser-
vice was arrested at their house and imprisoned.
The investigation of certain charges of disloyalty,
which have been made at various times against in-
dividuals, is a part of their business.

Valuable Information.

Remedy Against Moths.—One ounce of gum cam-
phor and one ounce of powdered red pepper are mac-
erated in eight ounces of strong alcohol for several
days, then strained. With this tincture the furs or
cloths are sprinkled over and then rolled up in
sheets. Instead of the pepper, bitter apples may be
used. This remedy is used in Russia under the name
of the Chinese tincture for moths.

Mushroom Ketchup.—First clean the mushrooms
from all extraneous matter, and use none that have
the least appearance of decomposition. Now cut
them in slices and salted place them upon a colan-
der and squeeze out the juice gently. This juice is
then left for a few hours, and after being decanted
carefully from any sediment, placed in small bottles,
room having been left for a little alcohol in which
the proper spices have been previously steeped.
This is said to keep admirably and to retain its full
aroma, which is apt to pass off in the process of long
continued fermentation or boiling, by which com-
mon ketchup is made. The true mushroom of our
pastures, and those varieties which afford a red juice
when bruised, are far the best. The ketchup mer-
chants frequently keep the mushrooms salted down
in casks for months before they are converted into
ketchup. In general, however, the more rapidly the
juice is extracted, the better is the produce and the
more likely to keep.

The Future of Horses.—The drain upon the ser-
viceable horses of the country has been so great,
that the horse interest is bound to go up, and among
the best investments of live stock now to be made,
will be the purchase of likely colts for raising to
maturity, and next to this the breeding of good
horse stock for future supply.

Now that the practice of the government agents
has cleared the country of low-priced animals, let
us turn over a new leaf in our style of horse-breed-
ing, and go in for something that will do good ser-
vice and command good prices.—*Ohio Farmer.*

Cows Cannot Hold their Milk.—Dr. Dadd, in the
Stock Journal, says a cow cannot exercise any con-
trol over her lacteal organs, and gives this as a rea-
son: The muscular tissues which compose the parts
directly in the region of the lacteal duct, or milk
channel, are involuntary muscles. Were it not so,
any cow might, by voluntary relaxation of the mus-
cles which guard the outlet of the mammary gland,
evacuate at any time her own milk, and thus de-
fraud her owner.

A MICHIGAN soldier, who was accused of stealing
a rebel's goose, said that he found the bird hissing
at the American flag, and arrested it for treason.

CORRESPONDENCE



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as discrediting the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

For the Herald.

MY JOURNAL.

TOUR WEST. No. 7.

The New Year 1863—Nearness of the End—Close of Labor in Wisconsin.

Thursday, Jan. 1st, 1863. To-day we enter on another year of probationary time. And according to the calculations of the best chronologists, the 6000 years of the world's probation is nearly past. And the shorter periods, relating to the end, are to terminate in about five years. O glorious prospect! Deliverance is nigh! It is a remarkable fact, that there are more students of prophecy who agree in the termination of the prophetic periods in the years 1866, 1867, and 1868, than on any point either past or in the future. The few coming years are therefore invested with extraordinary interest. No period of special expectation in the past ever had the strength of evidence of the period of expectation just before us. The past are only as tapers in comparison with the same. And sure I am that a comparison of 1843, or 1847, on any other expectation in the past with 1867 and 8, will justify my estimate of the greater strength of this latter calculation.

Soon, then, Jesus will come to set up his kingdom, and "avenge," and reign with his saints. Scoffers may say, "Where is the promise of his coming?" false stewards may say, "My Lord delayeth his coming;" the mistaken friends of Jesus may wish his visit to our earth deferred awhile longer; the wise virgins may slumber; but none of these things can drive back his hastening chariot. "He comes—and with righteousness shall he judge the world, and the people with his truth."

My life, and what ability God has given me, is devoted to the proclamation of this truth. I have no other business or interest under the sun. And although the proclamation of the time of the coming kingdom has always subjected those who advocated it to reproach and fierce opposition, yet the loyal steward will not be turned aside from this work, either by the flatteries of friends or the opposition of foes. I have in my present mission met with both. And many who are lukewarm in this great cause "pity me," and have turned the "cold shoulder," and excommunicated me for my fidelity! But what of this? "None of these things move me." I can say with Cotton Mather, "Though some Nero should command me to be burned in the flames, I will not cease to preach and foretell, with an ardent voice, the dissolution, renewal and purification of the world by fire." And this as being now nigh at hand.

1863 has dawned upon us, and the sun shines for the first time upon four millions of freemen. Slaves yesterday—to-day free. The silver trumpet of jubilee has sounded through the dominion of the oppressor, and snatched from his grasp the victims of his avarice. Glory to God! The chains of a deeply wronged people are snapped asunder, and they are restored to the family of freedom. Praise the Lord! Justice for the oppressed will not always slumber. And judgment for the oppressor will not linger forever. "Bodies of men, as well as individuals, are responsible to God for their conduct; and when they have filled up the measure of their sins, and he comes out in judgment, no numbers, wealth or power can withstand or ward off his wrath." This great truth is now being realized by the American people. Heaven help us to prepare for the final judgment, now "at the door."

This is the day I had appointed to be in Louisville Ky.; but my plans were deranged by illness, and so I am still here in Wis., unable to work much, and am the guest of Dea. O. S. Knapp, in Sumpter, recruiting and resting, preparatory to finishing up my campaign in the West. Although the western climate has, in the warm season, given me in years past the "fever and ague," and now the prairie winds, of "Winter's chilling blasts," have pierced me through; yet I shall hold to my purpose, battle

the elements, and by the help of God carry out and finish my mission in this western field. I feel sure that my mode of life, with proper clothing and prudence as to exposure, will secure me from all disease incident to this climate. My "field is the world." And I shall not hesitate to work in any part of it where Providence calls, without fear. Every man is "immortal till his work is done."

Saturday, Jan. 3d. Visited the sick and others, and administered gospel comforts. In the evening preached in the Pocket school-house in Sumpter. Good season.

Sabbath, Jan. 4th. Preached in Sumpter in the day. Find my strength returning. Visited Bro. Bush, formerly of Massena, N. Y. Two of his sons are sick with fever, and a daughter is away from home sick, and death is threatening to take them from their embrace. We are in the land of sickness and death. I prayed, and spoke words of comfort to them. They enjoyed the comforts of the "blessed hope." I put up in the evening with R. Stone, Esq., one of the early settlers in this State. I held a long conversation with him on the subject of religion generally, in which the subjects of plenary inspiration, geology, the literal interpretation of the prophecies, and the restitution, came up. I found him well booked up with sceptical arguments on all these points. He takes the spiritual view, and rejects the Advent views altogether. But I found him to be gentlemanly, and was received by him and his family with all kindness and liberality. I much enjoyed my visit, and was benefitted by the discussion. I shall be better prepared to meet this class of minds in my public ministrations.

Monday, Jan. 5th. Returned to Bro. Knapp's and remained to the 8th, when I took leave of Dea. Knapp and his kind family. I have enjoyed their hospitality for two weeks, with every attention that could be bestowed upon me for my comfort and restoration to health. The parting moment was touching.

"When we asunder part,
It gives us inward pain."

But we hope to meet again soon, by the will of God, in our contemplated camp-meeting somewhere in Suak Co., in June next; and so the parting was relieved from those feelings that come over us when we have no prospect of meeting again in this world. But the glorious gathering is of the most importance when we meet in the kingdom to part—never. Bro. K. took me to West Point, where I was to give lectures for three days. Spoke in the evening to a good house. Friday, Jan. 9th, gave another lecture in West Point—good audience and solemn time. This community love to hear the truth.

Saturday, Jan. 10th. Eld. Shears took me to Lodi, seven miles, where I put up with Bro. Eells. Spoke in the school-house to a good and attentive audience, on the ten virgins. Matt. 25: 2—13. We have but few families here who sympathize with us in the faith. The seventh-day Advent people have had a large church here, but it has been greatly reduced in numbers and strength. At the close of my meeting, I was addressed by the Elder of this church, to know why I did not keep the seventh-day Sabbath. I was much exhausted by my labors, and did not feel like going into any argument on that question; so I told him very kindly that I held the brethren of his faith in much esteem for honesty and zeal, but I could not give him my reasons then for differing from them. But he with others pressed the matter, in a spirit which I do not covet, and seemed to demand in the presence of the gaping crowd that I should say something. And so I told him, when he would bring me a single solitary passage in the New Testament where our Savior specifically enjoined upon the Christian church to keep the seventh day, I would keep it. And thus to answer his question, why I did not keep it, I would say, it was because Christ had not enjoined it upon us. Another brother asked me why I kept the "first day of the week." I answered, because the primitive church kept it. "Upon the first day of the week, when the disciples came together to break bread, Paul preached unto them."—Acts 20: 7. Much more was said, but this is the substance. These brethren are very sanguine in their views of the Sabbath and other questions. But they ought not to assume that they are infallible in these things. As I said above, I have much respect for this people, and many of them were brought to Christ and into the Advent faith by my labors, in conjunction with Father Miller. I have no doubt of their honesty, but I doubt the correctness of some of their teachings, both as to the Sabbath and the historical prophecies.

Sabbath, Jan. 11th. Returned to West Point with Bro. Eells and family, of N. H., and an old friend of the cause. I gave two sermons—one on the two witnesses, and the other on the seven last plagues. Large attendance and solemn time. In the evening had a blessed and refreshing time in prayer meeting. There were indications of a revival. I took leave of Bro. Stone and family, who so kindly cared for me

in their log cabin, and gave me every comfort, when I was afflicted among them. Also Bro. Darling, who was brought to Christ under my labors in Cabot, and who is a bold and earnest laborer here with many others. Heaven bless them all.

Monday, Jan. 12th. Eld. Shears took me to Maromanie, twelve miles, where I put up with Bro. Daniel H. Warren, formerly of Cabot Vt. He lives here isolated, in a village of a thousand inhabitants. None with him in like precious faith. It was a rich treat therefore to him and his dear family to have two of the ministers of the Advent faith put up with them and give them sympathy and words of good cheer; and more especially, as they had been bereaved of late of a beloved child, in a land of strangers. MARY SOPHIA WARREN, aged ten years, was taken from them Nov. 23, 1862, by scarlet fever. She was all ready, though young; and believed that Jesus would raise her from the tomb at his second coming. They could have no Advent preacher at the funeral to "preach Jesus and the resurrection"; but they were told by the officiating minister that their little one was now an angel in heaven, which was no consolation to the parents, as they did not believe in the reward or glorification of the saints, till Jesus comes. "When Christ who is our life, shall appear, then we also shall appear with him in glory." This was the hope of little Mary and her parents. And this does comfort them. This evening I heard Rev. Mr. Teal, Primitive Methodist preacher, of Baraboo, Wis., on the judgment and eternal punishment of the wicked. It was an able discourse, but I got no new light on the awful subject of the eternal misery of the finally impenitent, as to his argument either from reason or revelation. He threw out some hard and unkind things against the Adventists, which may meet him another day. Nothing is gained by flings from the pulpit against others. To place the Adventists on a level with the Atheists of the French Revolution, is an act of injustice that has no palliating circumstances. It must recoil on the head of the accuser.

Tuesday, Jan. 13th. Bro. Warren got a large school-house for me to preach in, in the evening. We had a heavy storm, but a good audience. I spoke from 2d Tim. 4: 6—8. A good impression was made, and another sermon called for. So I remained over, and spoke the next evening on the "two witnesses." Rev. 11. Good attendance and good impression. Shall have to visit them again and open the subject more fully. There is an ear to hear.

This closed my work in Wis., for this time. I have had a happy and profitable visit in the religious aspect, and though I was laid up for a time, I took this coolly, and was happy even in the fire. I have been much pleased with our brethren of the conferences and churches. We have a noble young cause, which is prospering in the Lord. Many thanks to Bro. Sheldon, who has been an apostle in this field, and whose kindness and liberality, with that of the brethren, I shall not soon forget.

Thursday, Jan. 15th. Parted with Bro. Warren and family, and came to Buchanan, Mich., via Chicago, and had a very cordial reception by Eld. Mansfield and family. Here I am to give lectures and hold a conference for the next two weeks.

JOSHUA V. HIMES.

Buchanan, Mich., Jan. 16th, 1863.

For the Herald.

From Bro. Anson Smith.

BROTHER LITCH:—I have taken the *Herald* for many years and it has been more profitable to me than all the commentaries I have ever read. We have no advent preaching here and the paper is a great comfort to us. My health is failing; I am just stepping off the stage of action, and the *Herald* comforts and revives my spirits, and cheers me on my pathway. I am waiting, looking, watching, for the King and Kingdom; it must be near; the signs multiply; it is at the door. The good Lord hasten it on. I expect soon to rest, and, like Daniel stand in my lot.

On looking over the *Herald* that gave information of brother Bliss' death, my eye caught the notice,—my thoughts were spell bound, tears gushed from my eyes, to find we had lost so faithful, so able a brother; but I felt that God does all things right. His labor is done, his works will follow him. God bless the widow and children, and prepare them to follow. I hope to meet him and join in the hallelujah chorus to the lamb.

I pray the Lord to bless and strengthen and direct you in your arduous duties which must devolve upon you. May all be faithful; the time is not far off when we shall see the King in his glory; for now is our salvation nearer than when we believed; how sweet the promises, how sure, strong, how inviting, how glorious, to see our advocate crowned in his Kingdom, and ourselves admitted to a seat at the marriage supper of the Lamb. I desire my work may be well done, as brother Paul said, that when he receives his crown, I may receive one too, with all the followers of Jesus.

I remain your brother in the hope of eternal life in Christ.

Williamstown, Mass. April 15th, 1863.

For the Herald.

From Brother John S. Horne.

DEAR BROTHER LITCH:—I still sojourn in this vale of tears, while many dear friends have gone, to be with us no more forever. We shall no more receive their advice and counsel while here on earth. Bro. Bliss has gone to receive his reward—which will be a crown of glory and palms of victory at God's right hand forevermore. I trust we shall meet him again in the better land, if we are faithful to God while we live in this sinful world. There we shall see our Saviour as He is. Though nothing more were told us of heaven's glory, this would be enough. It was enough for him who saw the visions of God. It doth not yet appear what we shall be; but we know that when He shall appear, we shall be like Him, for we shall see Him as He is,—without a veil between—to praise His name forever.

O, that will be a glorious day when salvation is completed and tribulation ended! Come, sinner, come to Jesus now, before it is too late; now is the accepted time; now is the day of salvation. We want you to be saved from the wrath to come, and to lay hold on eternal life. We want you to go with us to Canaan's fair and happy land, to enjoy the society of saints and angels forever.

"Jesus is on the mercy-seat;
Before Him bend the knee.
Let heaven and earth His praise repeat;
This is the jubilee.

Sinners, be wise, return and come
Unto the Saviour free;
The Spirit bids you welcome home;
This is the jubilee.

Come, ye redeemed, your tribute bring;
With songs of harmony;
While on the road to Canaan sing,
This is the jubilee."

Yours truly,

Melvin Village, N. H., April 20, 1863.

From Brother E. Crowell.

DEAR BRO. LITCH:—I have wished for a long time to say a word to my old friends and companions through the *Herald*, but have let the moments pass till now. It is a long, long time since I have taken an active part in the work of propagating the Gospel of the kingdom, or mingled much in the councils of the brethren. But I wish to assure all my old acquaintances, that they are not forgotten, nor the truth they love. No Christians are so dear to me as those with whom I labored in sunshine and darkness, through good report and evil, for so many years. I have felt sad indeed, that so many have fallen by the way, while many more have made shipwreck of faith. But notwithstanding all the evils that have befallen us and the many, many errors that have been put forth for truth by many adventists, yet I believe God has his purpose to accomplish in this great harvest-field by the people, whom you represent. The death of our brother Bliss marks a period in the history of the people, and is a point at which we ought to pause for reflection. Since his death, the last twenty years of my life have passed in review, and oh what a variety! What storms, what peculiar sorrows and joys we have had. How many stars have risen and set. How many comets have appeared in our horizon, astonished and dazzled us for a time, and then went into the blackness of darkness. But I see a few, faint and weary, still standing by the old flag, saying, "Here are the old landmarks," and "This is the way, walk ye in it." But even these, I fear, have become discouraged and have fallen back upon the defensive, and have no higher aim or ambition than to hold on and "comfort one another." But this is not the work of the people. Reform, progress, aggression, is the mission, and I believe it will be done in some form, till the end comes. The devil did a big thing when he split this people into factions, and set them contending, and theologically devouring each other. But even now, after so long a time as to day, the scattered elements should be gathered, some plan of union devised, some special points upon which all agree, fixed upon, as essential points to preach, and a plan of mutual concession and forbearance devised: get as nearly right as possible and then go ahead. Let our old family quarrels cease over the grave of our Bro. Bliss, who was cognizant of them all. Let us have a grand reunion.

I speak these sentiments with no invidious thoughts of any person or party, but as the hearty wish of my soul; could it be done, oh, what would I not do and say, dare and suffer, with the strongest and the feeblest. I am conscious of having lost faith, hope and courage. I have loved this world too much and thought too little of the heavenly. The result of such always is, the heart goes away from God, and one becomes dead to God and alive to the world instead of reverse. I have to say with another, "Oh that it was with me as heretofore, when the candle of the Lord shone bright around me."

I hope, my brother, you will be successful in your new calling, and make the *Herald* a feeder of the prophetic light for the times.

Yours as ever,

New York, April 18th, 1863.

OBITUARY.

DR. AMASA COBURN, HAVERHILL, MASS.

While "hope is deferred," one after another of the waiting few are called to lie down in the dust of death; and every week renews the mournful tale that a brother, a sister, or a father in Christ, who loved and waited for the appearing of the Lord, has gone. We have now to record the death of Brother Amasa Coburn. Brother Coburn has been long and widely known among the Advent brethren, and known as one whose head, and heart, and hand, were all on the right side in regard to truth.

His native place was Lyndon, Vt. He served his country in the war of 1812, and soon after came to Atkinson, N. H., where he spent the greater part of his active life. He there became a disciple of Christ, and was baptized by Elder John Harriman. He was the first one who was baptized (immersed) in that town. He heard Brother Miller's first preaching in this place, embraced his views, and has ever since been a firm and consistent believer in the near coming of the Lord. He early identified himself with the Advent people, and was not the man either to turn or look back; nor was he the man in times of difficulty to faint, fail, or be discouraged. Blessed in God's providence with a competence, the cause of truth, both at home and abroad, shared largely of his liberality; he gave wisely and constantly to the last. His health had been failing for some time; and to the eye of friendship he was passing away, even before he seemed to realize the fact himself. Nevertheless, when the message was understood, he was ready and calm, dictating the arrangement of his affairs as one going upon a journey. The last few years of his life were spent in Haverhill, Mass., where he died at the age of sixty-nine years. In his death the cause of truth has lost a constant, faithful friend and a judicious counselor. His funeral was attended by Elders G. W. Barnham and Henry Plummer, and a large circle of friends and acquaintances.

The Lord bless the afflicted widow, and sanctify this affliction to all the mourning relations; and may this death stir us all up to diligence, and readiness for the approaching morn, when our brother "shall come again from the land of the enemy," with all God's sleeping Israel, that we may be found in the glorious company.

B. D. HASKELL.

Haverhill, April 18, 1863.

Will the Crisis please copy?

MARTHA W. THURBUR.

DIED, in Coaticook, C. E., April 11, 1863, Martha W., wife of Jacon P. Thurbur, and daughter of Theodore E. and Rosetta M. Wilson, of Cabot, Vt., aged 19 years. The body of the deceased was brought to her native town for interment, together with the remains of her infant daughter, who died when only two days old. Funeral services were held at the Methodist Episcopal church in Cabot, on Wednesday following the date of her decease. The scenes connected with her sickness and death are of peculiar interest, she having died in the triumphs of faith. Some six years since she experienced religion, and was buried with Christ in baptism. For some time she lived a consistent Christian life; but after awhile, like too many others, she lost her interest in Christ. This was a source of great regret, as will be seen from the following language addressed to her husband: "Dear husband, we have loved each other very much, and I fear we have idolized each other, and have not loved Christ as we ought to do." Elder S. W. Thurbur, his father-in-law, was with her during most of her illness, and faithfully ministered to her spiritual wants. As her recovery was from the first considered very doubtful, no pains were spared on his part to prepare her for the hour of death. Being naturally of a teachable and mild disposition, her mind was easily directed to the great and only source of strength and support in time of distress. After repeated seasons of prayer, the darkness began to flee away, and her mind became clear and composed. Only two or three days before her death, as Brother Thurbur entered her room, she said to him: "Father, let us pray." He kneeled by her bedside and offered a fervent petition to Him who never turns the contrite heart away empty, and as he closed, she commenced in a clear, calm tone of voice to address the Throne of Mercy in a touching and earnest prayer. From this time until her death her whole theme was Jesus. Her sins all forgiven, her transgressions all blotted out, she had nothing to fear, though she walked through the valley and the shadow of death. At one time she was heard praying for her beloved friends and relatives, naming each in turn—first her bereaved and sorrowing husband, then her friends at Cabot—the dear family circle who would soon hear the sad news of her death, then for her kind neighbors and other friends who ministered to her wants. Her physical strength was now very

much reduced, so that ordinarily it was with the utmost difficulty that she could converse with her friends. But notwithstanding this, at times she would have strength to converse with seemingly perfect ease, exhorting all who visited her to prepare to meet her in heaven. She made arrangements for the funeral, dictating minutely all the services, selecting the text and hymns. The incidents connected with her death remind me of the account given in the *Herald* of the death of Dr. Loomis' daughter. Just previous to her death she fell into a quiet slumber, and after remaining so a few minutes, commenced motioning with her hands as if playing the piano. She then waved her hands as if grasping at some object, and her husband, thinking her in pain awoke her. She expressed great regret at having been disturbed, and told them she had seen the beautiful city—New Jerusalem—with its golden streets, and was about to enter its pearly gates with her infant in her arms. In a short time she fell asleep again, and the same scene was repeated, and again she was awakened. This time she burst into tears, and begged of them not to awaken her again, saying: "I had almost got home, and you stopped me twice." After bidding them all good-by, and being assured that they would not disturb her again, she soon dropped to sleep, and in a few moments ceased to breathe, and passed away without a struggle or a sigh.

"Asleep in Jesus, blessed sleep,
From which none ever wake to weep."

She was frequently heard to repeat the beautiful words:

"Jesus can make a dying bed
Feel soft as downy pillows are;
While on His breast I lean my head,
And breathe my life out sweetly there."

The writer addressed words of admonition and comfort to a large congregation of mourning and sympathizing friends from the words selected by the deceased: "Remember now thy Creator in the days of thy youth."—Ecl. 12: 1. H. CANFIELD.
Cabot, Vt., April 21, 1863.

Crisis please copy.

"TO GIVE IS TO LIVE."

Forever the sun is pouring his gold

On a hundred worlds that beg and borrow;

His warmth he squanders on summits cold,

His wealth on the homes of want and sorrow.

To withhold his largess of precious light,

To bury himself in eternal night;

To give

Is to live.

The flower shines not for itself at all;

Its joy is the joy it freely diffuses,

Of beauty and balm it is prodigal,

And it lives in the life it sweetly loses.

No choice for the rose but glory or doom—

To exhale or smother, to wither or bloom,

To deny

Is to die.

The seas lend silvery rain to the land,

The land its sapphire streams to the ocean;

The heart sends blood to the brain of command,

The brain to the heart its lightning motion;

And ever and ever we yield our breath,

Till the mirror is dry and images death.

To live

Is to give.

He is dead, whose hand is not opened wide

To help the need of a human brother;

He doubles the life of his life-long ride,

Who gives his fortunate place to another;

And a thousand million lives are his,

Who carries the world in his sympathies.

To deny

Is to die.

Throw gold to the far-dispersing wave,

And your ships sail home with tons of treasure;

Care not for comfort, all hardships brave,

And evening and age shall sup with pleasure;

Fling health to the sunshine, wind, and rain,

And roses shall come to the cheek again.

To give

Is to live.

What is our life? Is it wealth and strength?

If we, for the Master's sake, will lose it,

We shall find it a hundred fold, at length,

While they shall forever lose, who refuse it;

And nations that save their union and peace

At the cost of right, their woe shall increase.

They save

A grave.

—Providence Journal.

ADVERTISEMENTS.

WHITTEN'S GOLDEN SALVE is a step by way o progress in the healing art. It is adapted to all the purposes of a family Salve. It effectually cures piles, wounds, bruises, sprains, cuts, chilblains, corns, burns, fever-sores, scrofulous humors, erysipelas, salt-rheum, king's evil, rheumatism, spinal difficulties, chafings in warm weather, &c., &c., and is believed by many experienced and competent judges to be the best combination of medicinal ingredients for external inflammatory difficulties that has ever been produced. Many of the best physicians of the various schools use it and also recommend it. Every farmer should have it for horses; for the cure of scratches, sprains, chafings, &c., and also for sore teats on cows. It cures felons. It cures warts.

From Mr. Morris Fuller, of North Creek, N. Y.: "We and your Golden Salve to be good for everything that we have tried it for. Among other things for which we have used it, is a bad case of 'scald head' of our little girl. Assefectin this case was also favorable.

We like your Golden Salve very much in this place. Among other things I knew a lady who was cured of a very bad case of sore eyes. Walter S. Plummer Lake Village, N. H.

Mrs. Glover, East Merrimack street, Lowell, was cured of a bad case of piles by the use of one box of the Salve. Mr. Farrington, a wealthy merchant and manufacturer in Lowell, was relieved of piles which had afflicted him for many years, and remarked to friend that it was worth \$100 a box for piles.

Miss Harriet Morrill, of East Kingston, N. H., says: "I have been afflicted with piles for over twenty years. The last seven years I have been a great sufferer. And though never expect to be well, yet to be relieved as I am from day to day by the use of your Golden Salve, fills my heart with gratitude.

From Mr. J. O. Merriam, Tewksbury, Mass. "I have a large milk farm. I have used a great deal of your Golden Salve for sore teats on my cows. I have used many other kinds of salve. Yours is the best I ever saw. I have also used it for sprains and scratches on my horses. It cures them in a short time. I recommend it to all who keep cows or horses."

From Dr. Geo. Pierce, Lowell: "Your Golden Salve is good. It will have a great sale."

From Dr. W. S. Campbell, New Britain, Conn.: "Your Golden Salve is a great thing for chilblains. I have also used it in afflicting cases of salt rheum, erysipelas, and sore nipples. Its effect was, a speedy and permanent cure." Dr. Bliss, of Brunswick, Me., says: "I have several friends who have been cured of scrofulous humors by the Golden Salve. You may recommend it from me as a valuable Salve."

"I received a wound in my foot by a rusty nail; by reason of which I could not set my foot to the floor for two weeks. The pain was excruciating. When your Golden Salve was applied, it relieved the pain in a short time, and two and a half boxes of it wrought a perfect cure." Mrs. Lucinda A. Swain, Merideth Centre, N. H.

Mr. H. L. W. Roberts, Editor of Marion Intelligencer, Marion, Ill., says, "Every person that uses the Golden Salve testifies favorably." He has also published a list of names in his paper, of persons cured of wounds, sores, humors, rheumatism, &c., and gives the public reference to them; who, he says, are among the first citizens of the place.

THE GOLDEN SALVE—A GREAT HEALING REMEDY.—It is with much pleasure we announce the advent of this new article in our city, which has met with such signal success in Lowell, where it is made, that the papers have teemed with cases of truly marvelous cures. They chronicle one where the life of a lady was recently saved—a case of broken breast; another where the life of a child was saved—a case of chafing; another of a lady whose face was much disfigured by scrofulous humor, which was brought to a healthy action in a few days; also another of an old man, who had a sore on his foot for twenty years—cured in a few weeks. Our citizens will not be slow in getting at its merits, and will herald it over the land.—Boston Herald.

Boston, July 12, 1859. Bro. Whitten: I have used your Golden Salve in my family, and I am acquainted with a large number of families also who have used it; and I have reason to believe that it is really what you recommend it to be.

J. V. HIMES.

Made only by C. P. Whitten, No. 35 and 37 East Merrimack street, Lowell, Mass. Sold by druggists, and at country stores. Price 25 cts. per box, or \$2 per dozen.

I want good, reliable, persevering agents to canvass, in all parts of the United States and Canada. A large discount will be made to agents. aug 13—pd to Jan 1'63 For sale at this office.

DANIEL CAMPBELL,

GENERAL AGENT.

P. O. address, Carlisle, C. W.

PUBLICATIONS FOR SALE,

At the Depository of English and American Works Prophecy—in Connection with the Office of the ADVENT HERALD—at No. 46 1-2 Kneeland-street, a few steps West of the Boston and Worcester Railroad Station. The money should accompany all orders.

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Ayer's SARSAPARILLA.

THE WORLD'S GREAT REMEDY FOR

SCROFULA AND SCROFULOUS DISEASES.

From Emery Edes, a well-known merchant of Oxford, Maine.

"I have sold large quantities of your SARSAPARILLA, but never yet one bottle which failed of the desired effect and full satisfaction to those who took it. As fast as our people try it, they agree there has been no medicine like it before in our community."

Eruptions, Pimples, Blotches, Pustules, Ulcers, Sores, and all Diseases of the Skin.

From Rev. Robt. Stratton, Bristol, England. "I only do my duty to you and the public, when I add my testimony to that you publish of the medicinal virtues of your SARSAPARILLA. My daughter, aged ten, had an afflicting humor in her ears, eyes, and hair for years, which we were unable to cure until we tried your SARSAPARILLA. She has been well for some months."

From Mrs. Jane E. Rice, a well-known and much-esteemed lady of Dennisville, Cape May Co., N. J.

"My daughter has suffered for a year past with a scrofulous eruption, which was very troublesome. Nothing afforded any relief until we tried your SARSAPARILLA, which soon completely cured her."

From Charles P. Gage, Esq., of the widely-known firm of Gage, Murray, & Co., manufacturers of enameled papers in Nashua, N. H.

"I had for several years a very troublesome humor in my face, which grew constantly worse until it disfigured my features and became an intolerable affliction. I tried almost everything a man could do of both advice and medicine, but without any relief whatever, until I took your SARSAPARILLA. It immediately made my face worse, as you told me it might for a time; but in a few weeks the new skin began to form under the blotches, and continued until my face is as smooth as anybody's, and I am without any symptoms of the disease that I know of. I enjoy perfect health, and without a doubt owe it to your SARSAPARILLA."

Erysipelas—General Debility—Purify the Blood.

From Dr. Robt. Savin, Houston St., N. Y.

DR. AYER: I seldom fail to remove Eruptions and Scrofulous Sores by the persevering use of your SARSAPARILLA, and I have just now cured an attack of Malignant Erysipelas with it. No alternative we possess equals the SARSAPARILLA you have supplied to the profession as well as to the people."

From J. E. Johnston, Esq., Wakenan, Ohio.

"For twelve years I had the yellow Erysipelas on my right arm, during which time I tried all the celebrated physicians I could reach, and took hundreds of dollars' worth of medicines. The ulcers were so bad that the cords became visible, and the doctors decided that my arm must be amputated. I began taking your SARSAPARILLA. Took two bottles, and some of your PILLS. Together they have cured me. I am now as well and sound as anybody. Being in a public place, my case is known to everybody in this community, and excites the wonder of all."

From Hon. Henry Monro, M. P. P., of Newcastle, C. W., a leading member of the Canadian Parliament.

"I have used your SARSAPARILLA in my family, for general debility, and for purifying the blood, with very beneficial results, and feel confidence in commending it to the afflicted."

St. Anthony's Fire, Rose, Salt Rheum, Scald Head, Sore Eyes.

From Harvey Sickler, Esq., the able editor of the Tunkhannock Democrat, Pennsylvania.

"Our only child, about three years of age, was attacked by pimples on his forehead. They rapidly spread until they formed a loathsome and virulent sore, which covered his face, and actually blinded his eyes for some days. A skillful physician applied nitrate of silver and other remedies, without any apparent effect. For fifteen days we guarded his hands, lest with them he should tear open the festering and corrupt wound which covered his whole face. Having tried every thing else we had any hope from, we began giving your SARSAPARILLA, and applying the iodide of potash lotion, as you direct. The sore began to heal when we had given the first bottle, and was well when we had finished the second. The child's eyelashes, which had come out, grew again, and he is now as healthy and fair as any other. The whole neighborhood predicted that the child must die."

Syphilis and Mercurial Disease.

From Dr. Hiram Sloat, of St. Louis, Missouri.

"I find your SARSAPARILLA a more effectual remedy for the secondary symptoms of Syphilis, and for syphilitic disease than any other we possess. The profession are indebted to you for some of the best medicines we have."

From A. J. French, M. D., an eminent physician of Lawrence, Mass., who is a prominent member of the Legislature of Massachusetts.

"DR. AYER—My dear Sir: I have found your SARSAPARILLA an excellent remedy for Syphilis, both of the primary and secondary type, and effectual in some cases that were too obstinate to yield to other remedies. I do not know what we can employ with more certainty of success, where a powerful alternative is required."

Mr. Chas. S. Van Liew, of New Brunswick, N. J., had dreadful ulcers on his legs, caused by the abuse of mercury, or mercurial disease, which grew more and more aggravated for years, in spite of every remedy or treatment that could be applied, until the persevering use of AYER'S SARSAPARILLA relieved him. Few cases can be found more inveterate and distressing than this, and it took several dozen bottles to cure him.

Leucorrhoea, Whites, Female Weakness,

are generally produced by internal Scrofulous Ulceration, and are very often cured by the alternative effect of this SARSAPARILLA. Some cases require, however, in aid of the SARSAPARILLA, the skillful application of local remedies.

From the well-known and widely-celebrated Dr. Jacob Morrill, of Cincinnati.

"I have found your SARSAPARILLA an excellent alternative in diseases of females. Many cases of irregularity, Leucorrhoea, Internal Ulceration, and local debility, arising from the scrofulous diathesis, have yielded to it, and there are few that do not, when its effect is properly aided by local treatment."

A lady, unwilling to allow the publication of her name, writes:

"My daughter and myself have been cured of a very debilitating Leucorrhoea of long standing, by two bottles of your SARSAPARILLA."

Rheumatism, Gout, Liver Complaint, Dyspepsia, Heart Disease, Neuralgia, when caused by Scrofula in the system, are rapidly cured by this EXT. SARSAPARILLA.

AYER'S CATHARTIC PILLS

possess so many advantages over the other purgatives in the market, and their superior virtues are so universally known, that we need not do more than to assure the public their quality is maintained equal to the best it ever has been and that they may be depended on to do all that they have ever done.

Prepared by J. C. AYER, M. D., & Co., Lowell, Mass., and sold by

Sold by all Druggists and Dealers in Medicine

everywhere.

American "Do" Society.

Little Artie was very fond of carrots, and the day on which they were gathered into the cellar was a great feast-day with him. After giving him as many as she thought it best for him to eat, his mother told him he must not have any more. He plead very hard for "just one" more, but his mother did not think it best, and at last finding that she was not likely to give him a carrot, he thought of a way in which he was sure he could get it. Although he was but three years old, he could say the Lord's Prayer; so taking his little chair out doors, he set it down by the steps, and kneeling down beside it he commenced to pray: "Our Father which art in heaven, hallowed be Thy name. Thy kingdom come. Thy will be done on earth as it is in heaven. Give us this day *a carrot*. Just then a

"I have a mind to whip you till you cannot stand," said a wicked and profane man, rising from his seat, and looking wrathfully at his son, a little boy just able to speak plain.

T. M. PREBLE.

DR. LITCH'S RESTORATIVE: a great cure for colds and coughs. This medicine is highly prized by all who use it for the purposes named. Try it. Price, 37 1-2 cts.

DR. LITCH'S ANTI-BILIOUS PHYSIC. As a gentle purgative, a corrector of the stomach and liver, and cure for common Fever and Fever and Ague, and all the every day ills of a family, this medicine is not surpassed. I confidently recommend it to every family who prize a speedy relief from disease and suffering, as the best they can use. Price 37 1-2 cents. Sold by H. Jones, 48 Kneeland st. Boston, next door to the Herald office; and by J. Little, 127 N. 11th st., Philadelphia. No 1010-4

The Burial of Moses.

By Nebo's lonely mountain,
On this side Jordan's wave,
In a vale in the land of Moab,
There lies a lonely grave;
And no man dug the sepulchre,
And no man saw it e'er;
For the angels of God upturned the sod
And laid the dead man there.

That was the grandest funeral
That ever passed on earth;
But no man heard the tramping,
Or saw the train go forth.
Noiselessly as the daylight
Comes when the night is done,
And the crimson streak on ocean's cheek
Grows into the great sun;

Noiseless as the spring-time,
Her crown of verdure weaves,
And all the trees on all the hills
Open their thousand leaves—
So without sound or music
Or voice of them that wept,
Silently down from the mountain's crown
The great possession swept.

Perchance the bald old eagle
On gray Beth-peor's height,
Out from the rocky eyrie
Looked on the wondrous sight;
Perchance the lion, stalking,
Still shuns that hallowed spot;
For beast and bird have seen and heard
That which man knoweth not.

But when the warrior dieth,
His comrades in the war,
With arms reversed and muffled drum,
Follow the funeral-car.
They show the banners taken,
They tell his battles won,
And after him lead his masterless steed,
While peals the minute gun.

Amid the noblest of the land
Men lay the sage to rest,
And give the bard an honored place,
With costly marble drest,
In the great minster-transept,
Where lights like glory fall,
And the choir sings and the organ rings
Along the emblazoned wall.

This was the bravest warrior
That ever buckled sword;
This the most gifted poet
That ever breathed a word;
And never earth's philosopher
Traced with his golden pen,
On the deathless page, truth half so sage
As he wrote down for men.

And had he not high honor?
The hill-side for his pall,
To lie in state while angels wait,
With stars for tapers tall,
And the dark rock-pines like tossing plumes
O'er his bier to wave,
And God's own hand, in that lonely land,
To lay him in the grave!

In that deep grave without a name,
Whence his uncoffined clay
Shall break again (most wondrous thought!)
Before the judgment day,
And stand with glory wrapped around
On the hills he never trod,
And speak of the strife that won our life
With the Incarnate Son of God!

O lonely tomb in Moab's land!
O dark Beth-peor hill!
Speak to these curious hearts of ours,
And teach them to be still.
God hath his mysteries of grace—
Ways that we cannot tell;
He hides them deep, like the secret sleep
Of him he loved so well.

There is now living in a house in Peru, Mass., four generations—the great-grandmother, mother and daughter. The great-grandmother, aged 92, spun, February 20, one run, or twenty knots of stocking yarn.

The Eleven Loyal Methodists.

The resolutions offered in the Baltimore Conference, expressing the hope that the Government of the United States might be successful in crushing out the rebellion, were voted down, but it ought to be remembered that there were eleven "just men" in the Conference who desired their passage, and attempted to secure a full and fair discussion upon them. We have no doubt that these eleven patriotic and loyal men are deeply mortified at the exhibition of pusillanimity made by the majority of the Conference, and that they feel keenly the disgrace which is cast upon the whole body by the disloyal and timid action which appears upon their record. The Methodist Episcopal Church has been always looked upon as the most democratic church organization in the country. It has been the pioneer of the wilderness. Wherever the adventurous footsteps of the backwoodsman and the trapper have penetrated, there the Methodist circuit preacher has plodded his lonely way. Hardship, toil and sacrifices have been his lot, but his reward has been to preach the word of God to men and women removed from the advantages of civilization, who have no opportunities of religious instruction, except such as are afforded by these traveling missionaries. A log hut, where one could be found, served for a church, but more frequently nature furnished the only temple in which these primitive Christians could worship God. Disdaining all form and ceremony, and addressing their teachings entirely to rustic and uneducated people, they caught the true spirit of freedom, and formed the true democracy of the church. Nowhere, but in this country and under this Government, which tolerates all religion alike, could they have gained the great hold which they now have upon the minds and the affections of the people. In England where they originated, and now flourish more luxuriantly than any other dissenting church, they live under unjust disabilities, and suffer from unequal and unlawful taxes. In this country they are perfectly free. No obstacle is offered to their development, and their peculiar character so well accords with the spirit of our institutions that they have grown to be the largest and most influential church organization in this country, and the most powerful free church, dependent on no government support or encouragement, in the world. It is among churches what the American Republic is among nations—the church of the people—standing solely on its own merits, and succeeding by its adaptation to the character and the wants of the masses.

We look upon the silent but emphatic protest of the noble eleven who withstood the disloyal action of the majority as a recognition of these facts, and as an expression of sympathy with the only Government in the world that has contributed to their prosperity by simply letting them alone and leaving them to their own development. If any class of people have reason to be grateful to the Government of the United States, it is the Methodists. Of course they are all zealous in their cause. They believe their doctrines to express better than any other church the true spirit of Christianity; and therefore they cannot acknowledge too often or too emphatically their indebtedness to that democracy which has so powerfully favored their growth and increase.—*Washington Chronicle*.

PRICES AT THE SOUTH.—The paper dollar at the South continues steady at about 20 cents, or \$5 in paper for \$1 in gold. The *Richmond Whig* says breadstuffs and provisions keep up in prices, but tobacco has fallen greatly, to the heavy loss of speculators. In clothing, the opposition produced by the blockade runners and the blockade goods-buyers up has made a material change in some establishments, which are selling spring suits for men at \$50 that one month ago they could have easily sold for \$75 and \$100. Such facts indicate, it is believed, a general decline in merchandise and products.

"THERE, NOW," cried a little girl while rummaging a drawer in a bureau, "there, now, grandpa has gone to heaven without his spectacles."

A tax of two francs, in the form of an admission fee, is now levied by order of government on each visitor to Pompeii.

History of the Doctrine of the Resurrection of the Flesh from the times of the Apostles to A. D. 700.

BY D. T. TAYLOR.

Number Two.

Irenaeus in A. D., 178, affirms that this was one of the articles of the Creed received "by the church throughout the whole world to the ends of the earth, from the apostles and their disciples, that Christ shall come and raise up all flesh." This writer, who was a pupil of Polycarp, spends the greater part of his Fifth Book against the heretics in proving that the dead will rise again perfect men, with the same body of flesh.

Athenagoras who wrote about this time put forth a treatise "Concerning the Resurrection of the dead" in which he strenuously maintains the identity of the sown and raised body, and he affirms that this view of the identity was insisted upon by all who in the church had written on the subject before him. He also informs us that with the cavilers the objection concerning one man's feeding on another was in those days the common objection against the resurrection of the body. But it appears this objection found no argument in the minds of the Christians.

Theophilus A. D. 181, in his Fifth Book to Autolycus, a heathen, says, "But you deny the resurrection of the dead, and say, 'show me but one that has risen from the dead and when I see him I will believe.' But what great matter is it if you believe when you see a thing done? Do you believe that Hercules though he burnt himself is yet living? and that Aesculapius revived after he was struck with the thunder-bolt, and yet disbelieve those things which are revealed to you by God?"

At this time too A. D., 177, was written the epistle of the churches of Vienna and Lyons extant in Eusebius, in which complaint is made that their persecutors would not suffer the bodies of the martyr's to be buried, but threw them to dogs to be devoured, and burned that which remained undevoured to ashes and threw the ashes into the river. "And this," say they, "they did as if they could master God and hinder their resurrection, that the Christians might not have any hopes of a resurrection, through the belief of which they despised the greatest torments and came willingly and with joy to their deaths. 'Let us now see (said the persecutors) whether they will rise again and whether their God can deliver them out of our hands.' Thus it is shown that the resurrection of the body was the faith of the martyrs. Clement of Alexandria, A. D., 194, barely alludes to the doctrine, evidently affirming it.

Tertullian, in A. D., 200, wrote a book in defense of the resurrection entitled "*De Resurrectione Carnis*." In another work he affirms that one of the articles of faith received by the whole church with one accord and which was immovable and unalterable was this, viz. "That Christ shall come to judge the quick and dead, and that by the resurrection of the flesh." He says it was customary for Christians of his time to pray that they might have part in "the first resurrection."

The "Apostolical Constitutions" compiled about this time have a chapter devoted to the defense of our doctrine against the heathen who derided it. It says—"God Almighty will raise us up through our Lord Jesus Christ, according to his promise, that cannot fail. And he will raise us up together with all those that have died from the beginning of the world, in the same form which now we have, without any mutilation or corruption. For we shall rise uncorrupted. For whether we die in the sea, or are devoured by beasts or birds, He will raise us up by his power, by which he holds the whole world in his hand. Not a hair of your heads shall perish. Through this certain persuasion we endure stripes, persecutions, and death."

The author of the "Recognitions of St. Clement," who lived in this age—supposed to be Bardesanes, of Syria—testifies his faith that the

bodies that have been dissolved will be reformed again in the resurrection.

Celsus and Lucian wrote in the second century; the former was the great adversary of the Christians and hater of Christ, while the later was a noted atheist. Celsus attempted to show that the resurrection of the same body was not the received and avowed doctrine of all the Christians, but unfortunately for his case the exceptions he alleges were among the worst heresies of the time. He styled the doctrine, "horridly impure, abominable, and impossible!" As for Lucian's testimony it is invaluable. Of the Christians he writes, "Those wretches persuade themselves that they shall be the whole man, (both body and soul) immortal, and shall live forever. And on this account they condemn death, and many of them offer themselves voluntarily to be put to death." With such testimony from an enemy it cannot be disputed that the first Christians held the resurrection of the body.

Number Three.

Minucius Felix, A. D. 210, thus writes,— "Who is so foolish and brutish, as to deny that God who first made man can form him again as he was before? Is it harder to make that which before had no being, than to restore that which once had a being. All bodies when dissolved, whether crumbled to dust, or dissolved into moisture, or reduced to ashes, or rarefied into vapor are lost to us, but to God, the keeper of the elements they are still preserved." This Christian author says the heathen objected to the Christian view on account of the Christians holding this view with so great and firm assurance, "as if they themselves had risen to life!" The doctrine evidently took deep root, and in their faith was a living reality.

A book was put forth at this time entitled "Concerning the Cause of the Universe, against the Heathen," having it is supposed either Cains the Roman Presbyter, or Hyppolytus for its author, who says, "God will raise us all up, not shifting the soul out of one body into another, but raising up the same bodies. You, O ye heathen, because you see that these bodies are dissolved, do not believe that they will rise again. But learn you to believe. For since ye believe, according to Plato that the soul was made by God, you ought not to disbelieve but that God is able to raise up to life this body which is compounded of the elements, and to make it immortal."

Hyppolytus in A. D. 220 wrote a book bearing the significant title "Concerning the Resurrection of the Flesh." Du Pin says he held "That it is not more difficult for God to raise up men after their death, than it was for him to produce them out of nothing."

Origen flourished A. D. 230. Of the general faith both previous to and in his time this learned but mischievous man thus testifies, "The Resurrection of the Flesh is the doctrine preached in all the churches." "Neither we nor the Holy Scriptures say that the dead shall rise out of the earth with the same flesh, without any alteration for the better." By this last sentence (written against Celsus) he only expresses the general doctrine that the flesh or bodies of the dead would be raised incorruptible. But this writer testifies both for and against the literal corporeal resurrection of the body, and leaving, says Dr. Hody, "the traditions of the worthy fathers, his predecessors, endeavored to accommodate the doctrine of the resurrection to the notions of the heathen philosophers." Origen's writings, according to Mosheim, Milner, Dupin and others, were a batch of puerilities, subtleties, contradictions, false criticisms, and fancies. He was the first man in the Christian church who stood up and dared to deny the pre-millennial advent of our Lord and propounded the entirely new view that the resurrection body would be purely spiritual, ethereal, and airy. So doing he nearly unfounded the whole church, threw many Christian off the track, and set all Christendom a quarreling over his writings after his death. We consider it a pity that he ever lived or wrote. I will first give Origen's testimony in favor of the resurrection of the same body as presented in the following extract.

"There are some especially among the heretics that are offended at the church's belief of the resurrection, as if we believed foolishly and absurdly concerning it. To whom we may answer thus: If even they themselves confess that there will be a resurrection of the dead, let them answer us this question, What that is which died? Is it not the body? The resurrection therefore will be of the body. Let them tell us besides whether they think that we shall have bodies in the resurrection or not? I think since the apostle Paul says that it is sown a natural body, and shall be raised up a spiritual body, they cannot deny but that the body is to rise, or that we are to have bodies in the resurrection. Now since it is certain that we are to have bodies in the resurrection, and the bodies that fell are said to rise again (for nothing but that which fell can properly be said to rise again,) there is no doubt but that our bodies are therefore to rise, that we may be again clothed with them. And if it were necessary that we should be in bodies, we ought not to be in any other bodies but our own. Now since it is true that they rise, and that they rise spiritual bodies, there is no doubt but that they are to rise again without their corruption and mortality: for it would be in vain for any one to rise from the dead that he may die again." Such is Origen's strong testimony in the affirmative, to which several pages more of similar testimony could be added. It is certain that Origen for the resurrection of the flesh cannot overthrow Origen against it. His apologists Photius and Pamphilus insist that a denial of the literal rising again of the dead body was one of the tenets falsely charged upon him. But it is certain that he contradicts himself, and advanced a new theory on this subject hitherto totally unknown in the church.

For the Herald.

Lines suggested by the death of Sylvester Bliss.

BY S. A. COBURN.

A great grief has of late come over my soul;
A grief all too great for mere words to convey:
An ocean of sorrow whose waters shall roll
Deep and dark o'er my path in life's thorny way.
A friend and brother, a counsellor and guide;
One gentle and patient, loving, wise and good;
Ever earnest and faithful the truth to defend,
Has been called from the post where long he has stood:
Long stood foremost in the ranks of the true brave,
Ever waging the fierce battle for the right:
And when called to meet the embrace of the grave,
He was found with armour all burnished and bright.
To his store of wisdom, for long years we've sought,
And on his judgment have we as long relied:
How oft we cry from our heart with grief o'er-fraught,
Brother dear, Alas! alas! that thou hast died,
For yet longer we shall need those words of cheer,
Of enlightenment too, from the sacred word;
And fondly we hoped he'd tarry with us here,
Till he rose all triumphant to meet the Lord.
But he's gone; and we bow to the sudden stroke,
With hearts sorely bruised and well nigh breaking,
Praying God from on high, in pity to look
On the souls that cry to Him, in grief o'er-whelming,
On the circle domestic, the church, and the schools,
Where he lived, loved and toiled with fervour and zeal;
On thousands of readers who hung on his word,
Let thy rich consolation like dew distil.
And may some of his spirit and mantle rest
On all who his weekly instructions enjoyed,
That when his dead dust shall rise to new life,
We may with him partake of bliss unalloyed.
Haverhill, March 29th, 1863.

The Contrast—Modern Teaching—The Bible.

BY ANTHONY PEARCE.

It has become quite general, on the part of professing Christians, to say that at death all the good go immediately to heaven, and enjoy perfect bliss and glorification, and this is one reason, why the advent of Christ and the resurrection of the body is held by many in such light esteem, and by others entirely discarded. If at death, we obtain all we could by a resurrection, and the advent of the Messiah, why do the Scriptures make so much account of the latter, and say so little of the former? Let us consult the oracles of God, leaving all human traditions, and let them speak to our understanding. We find on examining them that the gospel which saint Paul preached, was, "Christ and the resurrection," not glorification at death, "in the presence of God, where is fullness of joy and at his right hand where there are pleasures evermore," and David, expresses his faith in this wise, "I shall be satisfied with thy (Christ's) likeness," and when that will be, John will inform us:—"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that when he shall appear, we shall be like him; for we shall see him as he is."

We will now listen to Paul's teaching:—"Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand: By which also ye are saved, if ye keep in memory what I preach unto you, unless ye have believed in vain. For I delivered unto you first of all, that which I also received, how that Christ died for our sins according to the scriptures: For if the dead rise not, then is not Christ raised: And if Christ be not raised, your faith is vain: ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed."

What lesson does this teach? but if there is to be no resurrection then all that have died in Christ, are not saved and glorified, but have perished and the apostles were false witnesses; we may further learn his faith as we read:—"But this I confess unto thee, that after the way which they call hersey, so worship I the God of my fathers, believing all things which are written in the law and in the prophets: And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death: If by any means I might attain unto the resurrection of the dead."

We don't understand by this that Paul had any doubt as to the resurrection, he believed there would be two, and his desire was to have part in the first, for "on such the second death would have no power," he wanted to be resurrected out from among the dead. Hear him still further:—"For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better: For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: If so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life."

While a temporary absence from the body, with Christ in Paradise in the intermediate state

was more desirable than this condition of toil and suffering, yet the more earnest longing of his soul was to be clothed upon with immortality which would be in the resurrection at the Second Advent, and not at death, as he says:—"Behold, I show you a mystery; We shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and mortal shall have put on immortality, then shall be brought to pass the saying, that is written, Death is swallowed up in victory."

He makes no mention of receiving his crown and his full reward at death, but on the contrary declares:—"For I am now ready to be offered, and the time of my departure is at hand. I have fought the good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."

Not one word does he say about going to heaven here, he expected his reward when the Saviour promised to give it:—"And behold, I come quickly: and my reward is with me, to give every man according as his work shall be."

It may be asked by some if the Savior did not promise the thief on the cross that he should be with him in paradise that day on which they died, we answer yes.

But his going to Paradise was not introducing him to his final glorious condition, but only to an intermediate state of rest, where those who die in the Lord are blest:—"And I heard a voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them." Waiting for the ultimate, which will be in the new earth Paradise, reigning with the King of Israel. While the New Testament is very clear in its teachings on the subject of a conscious intermediate state between death and the resurrection, yet the minds of the saints are carried forward to the day of resurrection as the crowning glory of their hope. The present, with all its privileges, blessings, and enjoyments is not a perfect state. The condition of intermediate existence, though one of comfort, peace and rest, is not the perfect state. "The spirits of just men," will be made perfect when united with their bodies that will be changed and fashioned like unto Christ's glorious body: Hence, all the saints of God will be perfected together. "There all, having obtained a good report through faith, received not the promise, God having provided some better thing for us, that they without us should not be made perfect."

Although the Saviour is now seated at his Father's right hand in glory, he yet longs for that condition of exaltation, power and glory promised him:—"From henceforth he is expecting till his enemies be made his footstool."

The great scriptural motive to repentance, faith, obedience and holiness, is the coming of the Son of Man, the resurrection of the dead, and the final glorified condition in the Kingdom of God. Neither death, nor the intermediate state are presented as paramount or prominent motives, but are always held as subordinate and secondary.

This must of necessity be the case, because a condition of heirship is not as desirable as that of possessor; and the saints will never become possessors until they are raised from the dead, and introduced into the Kingdom of God, which will be established on the new earth, and after the endless ages are introduced. This being the case, why should not the church and the ministry govern themselves accordingly? Why keep in the back-ground what the Lord intended should be foremost and greatest? Why magnify into undue importance those things which were never designed as leading considerations? When will this turning of things upside down cease?

The inspired Paul, after instructing Timothy how and what to teach, says, "These things teach and exhort:—"If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to doctrine which is according to godliness, he is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself."

Providence, April 22.

For the Herald.

A Sketch.

Hampton is next to Jamestown the oldest settlement in Virginia; situated at the mouth of the James River, or more strictly upon a small tributary stream called Hampton Creek, it has ever been from its exposed situation peculiarly liable to invasion in times of war. British troops were garrisoned upon its citizens, British port holes frowned grim threatenings upon walls and spires, both in the Revolution and the war of 1812. Historically it is interesting from another fact, that here were planted for the first time upon this continent the seeds of African servitude; a system that has since so powerfully swayed the destinies of the nation. It is true that the thrifty and speculative Dutch landed their cargo of twenty negroes at Jamestown, but a majority, if not all of them, were immediately brought to Hampton.

The years of 1860-61 found it a thriving and beautiful town, of some two thousand inhabitants; but three miles distant, Fortress Monroe has been built, and guards its harbor from foreign depredations. In the summer months the "Chivalry of the South" crowd its streets in pursuit of pleasure or of health. A military academy trains its youth in the school of the soldier. Its citizens are being enriched by the operation of the "Pilot Law," which imposes a strict search upon every vessel leaving its wharves, the ostensible motive being the detection of runaway slaves, the real motive the exaction of a fee of five dollars from the owner of every craft so searched, or of the heavy fine inflicted should the regulation be violated.

The ordinance of secession passed (April 17th 1861, by the Legislature of the State) found its people divided, a few resisting the rampant spirit of dissension from motives of policy rather than patriotism; their opposition was feeble and impotent; nothing could stay the tide of popular sentiment.

Government at length gathered sufficient force at Fortress Monroe to warrant an advance, and with General Butler at their head they marched upon Hampton.

Great was the excitement in the threatened town; visions of rapine and murder floated before the eyes of terrified women and children; a few among the fiercer spirits of the male sex, seized their guns, and rushed to the bridge which stood between them and the advancing foe; they gazed upon the solid columns of "Yankee Hirelings," and with a wisdom worthy of all commendation, retired; the capture of Hampton was bloodless.

A deputation of citizens waited upon General Butler and demanded his authority for the warlike demonstrations. "Look behind you and see my authority," replied the General, pointing significantly to the long line of glittering bayonets—they were satisfied.

Upon one point the testimony of the inhabitants is uniform, the Union soldiery never wantonly destroyed private property, or insulted peaceful citizens during the whole period of their occupancy; such deeds were left to fitter hands. Soon the disastrous battle of Big Bethel, (where Winthrop and Greble went up to God,) was fought, and the solemn cortege of the dead moved through the streets of Hampton amid the secret acclamations of the disloyal people. Then rumors of an advance in force of the Confederate army caused the withdrawal of all the Union troops—Hampton was defenceless.

For three weeks it stood silent, and no armed heel or bugle blast, awoke the echoes of its

deserted streets. It was at the dusk of evening that three rebel soldiers, (young Hamptonians sent as spies by their General,) came stealthily to the houses of their friends, and supped with them; the next night a detachment of cavalry galloped into the town. A spectator says, "they rode back very slowly;" but upon each unsheathed sabre there gleamed a strange brightness; the very heavens were lurid with light—Virginia had applied the torch to the homes of her own children; and as the executioners rode slowly out into the solemn night, Hampton smouldered into ashes.

Sadly suggestive are her ruined homesteads, even to an uninterested spectator; how must the hearts bleed of those whose fondest recollections cluster around the desolate shelterless hearthstones; here nothing has been spared—a very graveyard of homes—each crumbling wall a spectre and a witness—silent orators whose noiseless speech is eloquent with admonition.

Beautiful even in its ashes is the old church—the British in seventy-six made of it a barrack for their troops, and in the latter war a shamble, they used, but did not destroy. Now the pretty spire is level with the earth; the old bell (given years ago by Queen Elizabeth,) molten and shapeless. In the graveyard are ancient tombstones, tiny graves, and proud sarcophagi; each bearing inscriptions telling some story of hope, and life to come; in their midst stand the blackened ruins past all resurrection. Stately morurers droop over crumbled fane and lowly dead—time-worn willows are there; who sway in the sad gale, and chaunt mournful requiems to the departed. While over all, in the Eternal heavens, sits God who has written, "My house shall be a house of prayer, but ye have made it a den of thieves." "And he rent the veil of the temple in twain."

Retributive justice never sleeps—first to partake of the iniquities of the Slave System, first to fall victim to the violence which it ordained; the prayers of your children thrust forth from you with stripes, into suffering, degradation and nameless shames, have ever ascended unto the Just One; and your solemn assemblies, your rituals, and chimes, and organ notes, have been to Him a mockery. Virginia and her sister states are learning the same bitter lesson; learning it through tears and blood. The first-born of every household have been laid upon the sacrificial altar; their fields and pleasant places are laid desolate. And now gathering for the last despairing struggle in that "battle with fate, which can never be won," they await inevitable overthrow.

But amid the ashes of ruined Autocracies there will stand an enfranchised people; from whom in the ripening of mellow years to come, there shall emerge a brighter civilization; with Liberty as its consort, and all scholarly lore with learned arts, and skillful handicraft for its minister.

A. SOJOURNER.

"As God Wills."

Pain's furnace-heat within me quivers,
God's breath upon the flame doth blow;
And all my heart in anguish shivers
And trembles at the fiery glow;
And yet I whisper: As God will!

And in his hottest fire hold still.
He comes, and lays my heart, all heated,
On the hard anvil, minded so,
Into his own fair shape to beat it

With his great hammer, blow on blow;
And yet I whisper, As God will!

And at his heaviest blows hold still.
He takes my softened heart and beats it;
The sparks fly off at every blow;

He turns it o'er and o'er and heats it,
And lets it cool and lets it glow,
And yet I whisper, As God will!

And in his mighty hand hold still.
Why should I murmur? for the sorrow
Tears only longer-lived would be;

Its end may come, and will to-morrow,
(When God has done his work in me,
So I say trusting, As God will!

And, trusting to the end, hold still.
He kindles, for my profit purely,
Affliction's glowing, fiery brand;

And all his heaviest blows are surely
Inflicted by a Master hand;
So I say praising, As God will!

And hope in him, and suffer still.

—Julius Sturm.



ADVENT HERALD.

BOSTON, MAY 5, 1863.

JOSIAH LITCH, EDITOR.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

The Summer Campaign.

If the cause in which we are engaged is worth anything, it is worth prosecuting with the uttermost vigor. At such a time as this, while heaven and earth are moved in the great conflict, and preparatory to what is yet before us, it ill becomes those who are looking for the speedy consummation of the hope of Israel to be listless or indifferent to the great work before us. We must lay ourselves out for a vigorous campaign this coming season. Our churches and their pastors in towns and cities are all ready and willing to sacrifice for the good of the cause, and churches will spare their pastors and assist in sustaining them, to go out into the country places and hold grove-meetings, camp-meetings, or conferences, or give courses of lectures on the Lord's coming and kindred doctrines—and pastors will love to do it. Let brethren and friends in the country look around and find suitable places for such meetings, and make arrangements as soon as possible. One or two preachers, with what assistance a few good, warm-hearted brethren can render, is enough to carry on a grove or even camp-meeting. So let them be multiplied. For ourselves, we expect to spend a large part of the time in such services the coming season. We shall arrange to attend as many of the annual conferences as possible, and then to hold camp or grove-meetings, where the way opens.

We shall attend the conference at Morrisville, Pa., May 26th, and hope to meet brethren from all parts of the State, New York and New England. Then we have a pressing invitation to attend the Canada East and Northern Vermont Conference, in June, with which we shall, if possible, comply. It would be like cold water to a thirsty soul to meet our old friends of Canada East, where we went twenty-one years ago, preaching the Gospel of the kingdom of God, and held the first Advent camp-meeting ever held; and where the word of the Lord had free course. We trust to see such days return.

There are many isolated brethren who long for Advent preaching in their neighborhoods; and they can have it as well as not, if they make a little effort. Their neighbors, if they are not able to do it themselves, will help them to fit up a grove or orchard, for a four or five days' meeting, and would all turn out to hear. So do not be faint-hearted. We have many places in our mind now, where the experiment has been tried and proved successful. Ministers and people, then, let us be all at it and always at it.

Christian and Ministerial Effort.

THE SECRET OF SUCCESS.

"Tarry ye in Jerusalem till ye be endowed with power from on high," said our Lord and Master to the eleven and those who were with them. But how did they tarry? Was it with careless inattention to the great object to be attained? The Saviour had promised to send the Comforter, the promise of His Father, not many days thence. They expected it. But they did not sit down and fold their hands and say, "He promised it and it will come." But they said, "He has promised and declared that He will be inquired of by the house of Israel to do it for them." With this feeling they went back from Olivet to Jerusalem, and commenced a prayer-meeting among all the disciples; and for a whole week they were all of one accord in one place, engaged in prayer. Then came the endowing power upon them, and they began to "speak as the Spirit gave them utterance." The effect was electrical and glorious. It did not take long then to obtain an audience, nor to make that audience tremble before God, and to accept Jesus of Nazareth as the true Messiah. Think of three thousand converts in

one day! The same results always have followed from then till now, when the same means have been used. If we wish success, it must be gained by persevering prayer of faith for the gift of the Holy Ghost to accompany the word. In our coming efforts for the advancement of the cause in which we are engaged, we shall be successful only as we are filled with the Spirit.

Ministers who go from their knees to the pulpit, seldom have a dry and barren time. Christians who go from the closet to the prayer-meeting, breathing the atmosphere of love, seldom miss a good meeting. Those, whether minister or people, who labor much in secret prayer for the conversion of sinners rarely fail of being fruitful branches of the true vine. Whatever we do, then, should be done in the spirit of Christ and heartily as unto the Lord. Who and what are we who profess to be looking for our returning Lord?

"Souls for the marriage feast?"

Ab, yes! But are we now—

Robed and prepared?

Holy must be such guest,

Jesus is there."

Proposing and promising to go to the marriage of the Lamb, and making the needful preparation by putting on the wedding garment, are altogether different things;—and the latter only can give us admission there. But the great festival is at hand. Such a preparation for that day will be also a preparation for usefulness.

New Work on the Prophecies.

We have received from W. Z. Hobart, 112 N. 10th street, Philadelphia, publisher of the *Prophetic Times*, a copy of "The last Times and the great Consummation," an earnest discussion of momentous themes; by Joseph A. Seiss, D.D., author of "The gospel in Leviticus," "The parable of the Ten virgins," "The day of the Lord," "Lectures on the epistles to the Hebrews," etc., revised and enlarged edition. Philadelphia: Smith, English & Co., 23 N. 6th St.; N. Y., Blakeman & Mason; Boston: Gould & Lincoln; Cin., G. S. Blanchard, 1863. Price, \$125. Postage, 19 cts.

This work was first published in 1856, but is now revised and enlarged by the addition of between 100 and 200 pages, conforming the work to his more matured views, after seven years study and observation of passing events.

To those who are acquainted with the writings of Dr. Seiss, the work will need no commendation from us. To those who are not thus acquainted, we will say that without endorsing all its peculiarities, we regard this work as among the best which have emanated from the press either in Europe or America, on the subject of the coming reign of Christ. It is a work of great vigor of thought and argument, and we doubt not will do much to help forward the great work of arousing and instructing the church and alarming the world, that they may prepare for the great event.

He presents briefly his reasons for regarding Napoleon 3d as the coming Anti-christ of the last days.

On the subject of the time of the Advent he says: "I have been unable to fix upon any precise time. Some profess to know it; I do not. Christ may come in three, seven, or ten years; or not so soon. But I wish to bear my distinct testimony, that I believe His coming is at hand, and that we ought to be ready and expecting it any and every day."

The New Tract

By Rev. D. Bosworth, is now ready for distribution. "The Cup of Wrath taken from the Hand of the Jews and Put into the Hand of the Gentile—A Sign of the Times."

The design of this tract is to show that the times of the Gentiles, (Luke 21: 24,) are closing up, and the great day of God's wrath on the nations is at hand. The facts enunciated as to a change in the condition of the Jews among the nations is conclusive evidence that Messiah's throne is soon to be set up. For, said the Lord, (Ezek. 21: 27—"It shall be no more till He come whose right it is, and I will give it Him.")

Price—30 cents per hundred, or \$2 50 per thousand. Postage paid.

We hope to see thousands of the little messengers floating on the wings of all winds this season. We must make this a business. More are to follow this if the friends will furnish us the means of publishing, as we doubt not they will. The orders are coming in. Those who send can have the tracts for distribution, or leave it with us to circulate them.

Let tract distribution associations be formed in every place where we have friends. Never go to the work without asking a blessing on the tract. Those who want tracts and will distribute them, should send at once, even if they can't pay for them. We shall give till our fund for tracts is exhausted. We do not mean to keep it idle.

HEALTH REFORM LECTURES.—Dr. J. C. Jackson, M. D., the principal director of "Our Home," at Dansville, N. Y., has during the past week given a course of five lectures on the above subject, in Mercantile Hall, Summer St., in this city. Quite an interest has been awakened on the subject, and it is proposed at a future time to organize a society in Boston, to promote this reformation. His visit to the city was quite successful and satisfactory to those interested.

The nature of the lectures will be gathered from the following program:—

1st, "The Health Reformation;," 2d, "The Health Reformation and what it is doing;" 3d, "Causes of Disease;" 4th, "Woman's Right to Health;" 5th, "The Hygienic Treatment, or natural methods of curing disease."

To Correspondents.

We have no copies of the *Herald* for March 17th, containing brother Bliss' obituary.

J. S. BRANDEBURG. She will owe, July 1st, two dollars.

"Death is the gate to immortality." This line found its way into the *Herald* some weeks ago, through our former foreman, without the knowledge of the editor till it was in print. The editor does not call it sound doctrine.

E. EDGERTON. It was received.

THOMAS N. LEE. The money was received and credited to 1153, July 1st.

ION'S MORNING.

Zion, awake!
Thy night is at an end,
Thy dawn has come,
Thy sun at last has risen,
Above thee once again
The glory rests:—
Arise and shine!
Ages of troubled sleep,
Long years of feverish dreams,
Have been thy lot, since first,
From the deep blood-fil'd cup,
In madness thou didst drain
Wine of astonishment;
And the dark sleep began?
The Roman battle-axe
Has thundered at thy gates;
The Roman torch laid low
Thy marble shrine;
The Roman plough thy sides
Hast furrowed o'er and o'er;
Yet thou hast slept!
The tramp of Moslem feet,
Clang of crusading steel,
The sound of endless war,
Voices of foe and friend,
The wailing of thy sons,
Have all been vain:—
Thou hast not waked!
At length, awake, arise!
Put on thy glorious strength,
In beauty deck thyself;
Go forth to meet thy King,
Who comes in love and might,
In majesty and joy—
Thine own anointed King!

—Quarterly Journal of Prophecy.

NOTICE.

To the Shareholders of the Boston Advent Association:

A meeting of the Shareholders of the Boston Advent Association is hereby notified, and called for the purpose of choosing a Trustee to fill the vacancy caused by the death of Sylvester Bliss, of Roxbury, county of Norfolk, State of Massachusetts, and any other business that may come before the meeting. Said meeting to be held at the Chapel Building of said Association, corner of Hudson and Kneeland Streets, Boston, Mass., on Thursday, May 14, 1863, at 10 o'clock, A. M.

It will be seen by Section 18 of the Articles of Agreement, that the person elected shall receive "in writing," not less than a majority of all the Shares in the Association for the time being.

JOSHUA V. HIMES,
J. W. WEST,
APOLLOS HALE,
JOHN EMERSON,
Trustees.

Boston, April 16, 1863.

REMARKS ON THE ABOVE NOTICE.—The constitution requires a majority of all the shares issued to vote in the election of Trustee, which will require 156 votes, every share having a vote. The votes may be cast personally by shareholders, or by proxy, that is, by persons duly authorized by power of attorney, to cast the vote.

FORM OF POWER OF ATTORNEY.

County of _____, ss. State of _____. Know all men by these presents, that I, A. B., have this day appointed and constituted C. D., of the city of Bos-

ton and State of Massachusetts, my true and lawful attorney, for me and in my name to cast the votes on _____ shares of stock held by me in the Boston Advent Association, at the meeting called to be held on Thursday, May 14, 1863, for the purpose of electing a Trustee to fill the place of Sylvester Bliss, deceased, and for such other business as may come before said meeting.

Witness my hand and seal this _____ day of May 1863.

A. B. _____ [L. S.]

Witnesses.

The Latest News.

ARMY MOVEMENTS.

The army news for the past week is indeed cheering! All the armies of the North are again in motion! Gen. Hooker's whole army has crossed the Rappahannock, and is "pushing" the enemy to the wall. Continual skirmishing has been going on for several days, and 600 or 700 prisoners have been captured. Gen. Hooker has issued the following stirring address to his troops:—

HEADQUARTERS ARMY OF THE POTOMAC,
NEAR FALMOUTH, APRIL 30.

GENERAL ORDERS No. 47. It is with satisfaction the commanding general announces to the army that the operations of the last three days have determined that our enemy must ingloriously fly or come out from behind his defenses and give us battle on our ground, where certain destruction awaits him. The operations of the 5th, 11th, and 12th corps have been a succession of splendid achievements.

By command of Maj. Gen. Hooker,
(Signed) C. WILLIAMS,
Assistant Adjutant General.

The latest news from Vicksburg is to the 28th. The entire army of Gen. Grant was in motion. We have now nine gunboats, two rams and seven transports, besides a large number of flat boats and barges, below Vicksburg. They were protected in running the batteries by bales of cotton and hay. Gen. Steel, during his late expedition, destroyed over a million bushels of corn and quantities of bacon, and captured 500 mules and nearly as many cattle.

Another attack is to be made upon Charleston immediately. The affair is said to have been arranged for the 3d inst. The land force will co-operate with the navy in this second attack.

The results, among others, of Gen. Banks' expedition, are; accomplishing a march of over 200 miles; beating the enemy in three battles, two on land, one on Grand Lake; dispersing the rebel army utterly; destroying the rebel navy; capturing the foundries of the enemy at Franklin and New Iberia, and demolishing the salt works ten miles south-west of the latter place; capturing the camp equipage of the enemy, also several guns and between 1000 and 2000 prisoners, and so deranging the plans of the rebels that they cannot for some months, if ever, reorganize his land and naval forces in that portion of Louisiana. Other successes of Gen. Banks, already known to the public, are mentioned. Our loss in the two land battles was 600 or 700. Nothing could exceed the conduct of the officers and privates in Gen. Banks' command. The dispatches say: "We have not only destroyed the army and navy of the enemy, and captured his materials for the reorganization of his force, but we have also in our possession his ablest officers of the sea and land."

We have the gratifying intelligence that the rebel privateer "Retribution" was captured off the port of St. Domingo, March 28th, by the United States steamer Alabama, and when last seen had her in tow.

FOREIGN AFFAIRS.

Our latest foreign arrivals are from Liverpool 18th to New York 30th inst. A portion of the news which we publish below, is somewhat interesting as regards our relations with France and England. The hope which we indulged, as expressed in our last issue, is changed to gloomy forebodings again.

England.—On the 6th, a deputation of shippers and merchants interested in the Mexican trade, waited on Earl Russell. The importance of the interview was considerably enhanced by an announcement made during its progress, that while the United States Government has been seizing British vessels bound to Matamoros without any contraband on board, Mr. Adams has given special license for a ship to proceed from England to Matamoros free from interference by American cruisers, to carry supplies, which are stated to consist of arms and ammunition for the Mexicans in the war with France. It was also shown that the interference of the Federal cruisers with the Mexican trade had the effect to enable the Americans to establish a monopoly. As the immediate object of the deputation was to elicit from the Government some protection to the Sea Queen, which was detained at Falmouth awaiting the decision of the Government, a suggestion

was made for the government to send a mail agent in the ship, who would represent an official guaranty that she was bound to the port for which she cleared. Earl Russell promised to consider the proposal. He expressed much surprise on hearing of the detention of the officers and supercargo on board the Peterhoff, they not being criminals nor subject to criminal law. A policy of insurance was attempted to be effected at Loyds on the 16th, the vessel being furnished with a certificate from Mr. Adams addressed to Admiral Du Pont, dated from the United States Legation, London, and stating that Messrs. Howell and Tidman have furnished Mr. Adams with evidence that the vessel was really bound to Matamoros with a cargo for the Mexicans, and be therefore cheerfully gave them a certificate at their request. The Times, in an editorial says:

"Mr. Adams has transferred the police of the Mexican land frontier to English ports of shipment, by a system of passes for English goods and merchandise, without which they are not to reach the Mexican coast. The one safeguard he has granted evidently had a money value, since it was produced at Loyd's in order to obtain insurance. If it was likely to reduce the premium it gave the shippers an unfair advantage over all the firms to which Mr. Adams, from caprice or misinformation, might refuse his pass, but the commerce of England will not accept an exemption that gives it freedom of action on an American ticket of leave. All the coast of Mexico is neutral territory, and by no right can one of its ports be blockaded. In continuing our commercial intercourse with Mexico we deny even the liability to any detention or interruption. The traffic is legitimate and cannot be carried on in letters of permits and certificates from the U. S. Legation. English merchants cannot go as suppliants to foreign ministers for licenses to transact business. The whole proceeding is monstrous, whether as a calculation or a blunder." The Times' city article gives further particulars of the affair. It says the gentleman named in the pass by Mr. Adams are Mr. Howell, an American contractor, and Gen. Zirman of the Mexican army, and it was the agents of these persons who attempted to effect an insurance. Mr. Adams, in a letter, said he granted the certificate on account of the creditable object in view, which object was to ship arms and ammunition for the Mexicans in the war against France. The insurance proposed was 80,000 pounds sterling on the arms, and 30,000 on the ships' freight. Lord R. Cecil, asked if it was true that spies had been sent to Liverpool to watch the dockyards and confederate agents. Sir G. Grey denied that any spies had been employed by the Government. The facts were these; Earl Russell had received a letter from the American Minister containing various allegations in reference to the infringement of the foreign enlistment at Liverpool. The Mayor of Liverpool had consequently been requested to make inquiries, but no suggestion had been made as to the manner in which such inquiries should be made. He was afterwards informed that the head constable of Liverpool had made inquiries, and neither the Mayor nor watch committee had raised any objections.

Poland.—The Paris Pays says the dispatches of England, France and Austria were presented to Russia on the 17th. A Vienna dispatch says the question threatened to assume greater complications. Great excitement prevailed in Norway and Sweden regarding Poland. The Courts of Italy and Portugal had conveyed to St Petersburg their adhesion to the notes of the three powers. The revolutionary Committee had divided Poland into twenty-three districts, each to furnish 400 men and pay taxes. Since the publication of the amnesty, it is asserted, the movements of the insurgents had become more active. Numerous engagements are reported. An attack on Kallisch was daily expected.

Spain.—Napoleon has addressed an autograph letter to the Queen of Spain, in rather pressing terms on behalf of imprisoned Protestants.

Greece.—It is stated that Bavaria has entered a special protest against the occupation of the Greek throne by any king not belonging to the Bavarian dynasty. The National Assembly of Greece has formed a new Ministry, and voted thanks to England for the proposed cession of the Ionian Islands. A Copenhagen journal says the difficulties which opposed Prince William's acceptance of the Greek throne have been removed.

India and China.—The Imperialists have again been defeated at Shoosong—fur want of besieging material. The British fleet has gone to Japan where an outbreak is reported.

The receipts at the Government Treasury in New York, on Wednesday, were nearly three millions of dollars, of which two millions were deposited at 5 per cent., and one million two hundred thousand for conversions of currency into the New Loan.

ADVERTISEMENTS.

50,000 Bottles Sold.
WELLCOME'S IMPORTANT REMEDIES?

WHEN I began to offer my remedies for sale I was timid and spoke cautiously, fearing I might act the quack. But having proved them in all forms of such diseases as they are adapted to, and seeing the astonishing effects of them in the cure of the most distressing cases in all classes of constitutions and stages of disease; and having received thousands of testimonials of the most flattering character, we now speak with all boldness, confident that they are above all estimate.

1. THE GREAT GERMAN COUGH REMEDY.—For all diseases of the Throat and Lungs.—We refer to a few cases: N. Dickson, Boston, Mass.; Elder S. K. Partridge, Whitefield, Me.; Mr. S. Bradley, Vienna, Me.; Mrs. T. Hurley, Newcastle, Me.; Miss Amanda Lougee, Hallowell, Me.; Mrs. D. N. Kidder, Bristol, N. H.; Mrs. Weedon, Holland, Vt.; and hundreds of others; cured of bad cases of Bronchitis. Elder A. C. Hodgkins, Vienna, Me.; Mrs. B. Woodside, Brunswick, Me.; Mr. Joseph Ford, Jefferson, Me.; Mary S. Burroughs, Providence, R. I.; and many others cured of the most distressing cases of Phthisis. Mrs. W. W. Patten, Topsham; Mrs. F. Winslow, Yarmouth; Mrs. J. H. Conant, Richmond, Me.; cured of cases of Influenza and Cough when everything else failed. Children of D. Tarr, Litchfield; of Capt. J. Lawrence, Yarmouth, and more than twenty others, cured of Croup, some of whose lives were saved by it, all other remedies failing. For common colds, hoarseness, coughs, sore lungs, &c., thousands testify it is the best and cheapest ever used.

WHY so many call for WELLCOME'S REMEDIES. Please read, and you will try them. Life and silver coin saved in these times.

From a Philadelphia Merchant.

DEAR SIR:—This morning Mr. J. Allison Eyster showed me a twenty-five cent piece just ejected from his throat, which he swallowed accidentally eleven months ago, while showing his children some tricks. He had suffered very much, and had applied to his physician at Chambersburg, without help; then placed himself under the care of the celebrated Dr. Horace Greene, of New York—suffered much from his treatment, without help. He then placed himself under the care of Dr. Gerhart, of Philadelphia, who did not relieve him. On my return home from Yarmouth, Me., I induced him to try Wellcome's Great German Cough Remedy. He took two bottles, and last Thursday, Dec. 11th, while coughing and throwing up mucus, he ejected the piece of money which would have killed him.

H. H. MARLEY.

Dec. 17, 1862.
DEAR SIR:—Send me one bottle of "Wellcome's Great German Remedy," and one bottle of "Wellcome's Liver Regulator." I have been sick one year, had a council of six doctors, took their remedies. They called my case "Spinal Affection and Liver Complaint." Could not cure me. I took one bottle of the Great German Remedy, and got more help from it than all else I have taken.

Watertown, Vt., Jan. 24, 1863. E. J. WALTON.
A Strong Case.
Mrs Herley had one of the most afflicting cases of Bronchitis, had nearly lost her speech, talked with great difficulty and distress, and seemed nearly past the reach of help, when she commenced taking the Great German Remedy, after being some months under care of doctors, in great weakness and debility.

TESTIMONY.

MR. WELLCOME:—My wife is getting well; the Great German Remedy is helping her. She is fast improving, and we are circulating the news of what your medicine is doing all around amongst our neighbors. It has done a great cure for another woman in our town. We are satisfied it is a valuable medicine.

THOMAS HERLEY.

Newcastle, Me., Oct. 27, 1860.
MR. WELLCOME:—Some months ago you left at my store some Great German Remedy, which sold very readily, and gives the best satisfaction of any cough remedy I sell, and I keep all the popular articles of the day. I have sold the last bottle, and have frequent calls for it. Should like to have you send a supply at once.

F. S. BRYANT.

Keenebunkport, Me., May 3, 1861.
We have hundreds of such testimonials of cures of bronchitis, phthisis, croup, loss of voice, coughs, influenza, colds, bleeding, weak lungs, &c., &c.

2. LIVER REGULATOR AND DYSPEPTIC CURE.—C. White, of Richmond, Me., says: "It is the best article for Liver Complaint I have ever seen. It has benefited my wife more than one hundred dollars." George Webber, Litchfield, Me., says: "It has worked wonders for my daughter, who has been three years under doctors' treatment without benefit. Your Liver Regulator has cured her. We had lost all hope of her getting well." Mr. J. S. Carter, Waterville, says: "I have used two bottles and find it double extra. It is a valuable medicine." Mrs. E. Johnson, Pittsford, confined to her bed five years, says: "I have used one bottle; it agrees with me, and keeps my food from souring, relieves faintness. Please send more immediately." Mr. W. Chase, of Bangor, says: "I have used your Liver Regulator with much profit to myself, and think much of it." Mr. Samuel Loring, of North Yarmouth, took one bottle of "Wellcome's Liver Regulator," and says: "It has benefited me more than a hundred dollars." Mrs. Nancy Humphrey, of Yarmouth, says: "I have used Wellcome's Liver Regulator, and think it to be an excellent medicine for liver complaints." Mr. W. L. Rowell, Hatley, C. E., says: "Your Liver Regulator is a most excellent medicine. I have used it in my own family. It gives satisfaction wherever used." Young & Cutler, West Camden, say: "Your Liver Regulator is all sold; send us more. We can send you some first-rate certificates of cures effected by it." C. H. Robinson, Litchfield, Me., says: "I want two bottles of Wellcome's Liver Regulator; it is doing great things in this neighborhood." We have great numbers of such certificates.

3. WELLCOME'S PAIN CURE.—Elder I. Wight, Augusta, says: "It is the best thing for an irritated throat and lungs, and for cholera I ever saw." Elder A. C. Hodgkins, Vienna, says: "It is being successfully used here for the cure of diphtheria. Send me a lot immediately; what I had is all sold." J. W. Griffin, Stark, says: "It takes the lead of all other articles of that description; it is being used with good success for diphtheria. I have not heard of a single instance where it has failed; send three dozen more." D. N. Kidder, Bristol, N. H., says: "Your medicines are doing wonderful cures, especially the Pain Cure. One case of sciatic rheumatism has been cured by one bottle. It puts 'Perry Davis' Pain Killer' all in the shade." Wm. Baker, Yarmouth, says he cured a valuable horse of lameness and swelled leg with the Pain Cure. Thousands are being cured of various pains, cramps, colics, rheumatism, sprains, urinary troubles and neuralgia, for which it is a sure cure. In our store we retail ten times more of it than all other liniments.

From the kingdom of Perry Davis' "Pain Killer," Providence.

"MR. WELLCOME:—Enclosed is ten dollars for more of your 'Pain Cure.' It is all the go here,"

SAMUEL BURROUGHS.

It is all the go. This man ordered and received of us \$49.80 worth in three months, to sell in Providence, R. I., last summer.

Stop that Diarrhea!

We prepare a "Diarrhea Syrup," which has proved itself for twenty years to be master of that trouble in nearly all its forms. We challenge all to produce its equal. It has done wonders in the army, and could it be thoroughly introduced into the hospitals, it would save thousands of lives and the government great expense. We warrant it to do more than any other preparation now known by doctors or others.

5. OUR JAUNDICE BITTERS are very highly prized and extensively used.

N. B. Our remedies are purely vegetable, safe in all cases for old and young, male and female, in whatever condition of life.

Call for our Circular and read the testimonies.

Prepared only by I. C. WELLCOME & CO., Yarmouth, Me. Sold by medicine dealers extensively. In Boston, by Himes & Griffin, 43 Kneeland St.; J. S. Noble, cor. of Carver and Elliot Streets; George T. Adams, 167 Hanover Street, Providence, R. I.; Samuel Burroughs, 99 High Street, Bristol, N. H.; Mrs. D. N. Kidder. All cash orders promptly attended to by addressing the Proprietors.

WHITTEN'S GOLDEN SALVE is a step by way of progress in the healing art. It is adapted to all the purposes of a family Salve. It effectually cures piles, wounds, bruises, sprains, cuts, chilblains, corns, burns, fever-sores, scrofulous humors, erysipelas, salt-rheum, king's evil, rheumatism, spinal difficulties, chafings in warm weather, &c., &c., and is believed by many experienced and competent judges to be the best combination of medicinal ingredients for external inflammatory difficulties that has ever been produced. Many of the best physicians of the various schools use it and also recommend it. Every farmer should have it for horses; for the cure of scratches, sprains, chafings, &c., and also for sore teats on cows. It cures felons. It cures warts.

From Mr. Morris Fuller, of North Creek, N. Y.: "We and your Golden Salve to be good for everything that we have tried it for. Among other things for which we have used it, is a bad case of 'scald head' of our little girl as effect in this case was also favorable."

We like your Golden Salve very much in this place. Among other things I knew a lady who was cured of a very bad case of sore eyes. Walter S. Plummer, Lake Village, N. H.

Mrs. Glover, East Merrimack street, Lowell, was cured of a bad case of piles by the use of one box of the Salve. Mr. Farrington, a wealthy merchant and manufacturer in Lowell, was relieved of piles which had afflicted him for many years, and remarked to a friend that it was worth \$100 a box for piles.

Miss Harriet Morrill, of East Kingston, N. H., says: "I have been afflicted with piles for over twenty years. The last seven years I have been a great sufferer. And though never expect to be well, yet to be relieved as I am from day to day by the use of your Golden Salve, is my heart with gratitude."

From Mr. J. O. Merriam, Tewksbury, Mass.: "I have a large milk farm. I have used a great deal of your Golden Salve for sore teats on my cows. I have used many other kinds of salve. Yours is the best I ever saw. I have also used it for sprains and scratches on my horses. It cures them in a short time. I recommend it to all who keep cows or horses."

From Dr. Geo. Pierce, Lowell: "Your Golden Salve is good. It will have a great sale."

From Dr. W. S. Campbell, New Britain, Conn.: "Your Golden Salve is a great thing for chilblains. I have also used it in afflicting cases of salt rheum, erysipelas, and sore nipples. Its effect was, a speedy and permanent cure."

Dr. Bliss, of Brunswick, Me., says: "I have several friends who have been cured of scrofulous humors by the Golden Salve. You may recommend it from me as a valuable Salve."

"I received a wound in my foot by a rusty nail; by reason of which I could not set my foot to the floor for two weeks. The pain was excruciating. When your Golden Salve was applied, it relieved the pain in a short time, and two and a half boxes of it wrought a perfect cure."—Mrs. Lucinda A. Swain, Merideth Centre, N. H.

Mr. H. L. W. Roberts, Editor of Marion Intelligencer, Marion, Ill., says: "Every person that uses the Golden Salve testifies favorably." He has also published a list of names in his paper, of persons cured of wounds, sores, humors, rheumatism, &c., and gives the public reference to them; who, he says, are among the first citizens of the place.

THE GOLDEN SALVE—A GREAT HEALING REMEDY.—It is with much pleasure we announce the advent of this new article in our city, which has met with such signal success in Lowell, where it is made, that the papers have teemed with cases of truly marvelous cures. They chronicle one where the life of a lady was recently saved—a case of broken breast; another where the life of a child was saved—a case of chafing; another of a lady whose face was much disfigured by scrofulous humor, which was brought to a healthy action in a few days; also another of an old man, who had a sore on his foot for twenty years—cured in a few weeks. Our citizens will not be slow in getting at it, merits, and will herald it over the land.—Boston Herald.

Boston, July 12, 1859. Bro. Whitten: I have used your Golden Salve in my family, and I am acquainted with a large number of families also who have used it; and I have reason to believe that it is really what you recommend it to be.

J. V. HIMES.

Made only by C. P. Whitten, No. 35 and 37 East Merrimack street, Lowell, Mass. Sold by druggists, and at country stores. Price 25 cts. per box, or \$2 per dozen. I want good, reliable, persevering agents to canvass, in all parts of the United States and Canada. A large discount will be made to agents. Aug 13—pd to Jan 1 '63 For sale at this office.

DANIEL CAMPBELL,

GENERAL AGENT.

P. O. address, Carlisle, C. W.

DR. LITCH'S RESTORATIVE: a great cure for colds and coughs. This medicine is highly prized by all who use it for the purposes named. Try it. Price, 37 1/2 cts.

DR. LITCH'S ANTI-BILIOUS PHYSIC. As a gentle purgative, a corrector of the stomach and liver, and cure for common Fever and Ague, and all the every day ills of a family, this medicine is not surpassed. I confidently recommend it to every family who prize a speedy relief from disease and suffering, as the best they can use. Price 37 1/2 cts. Sold by H. Jones, 48 Kneeland st., Boston, next door to the Herald office; and by J. Litch 127 N. 11th st., Philadelphia. No 1010—tf

CORRESPONDENCE



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as discrediting the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

For the Herald.

MY JOURNAL.

TOUR WEST. No. 7.

Labors in Buchanan, Mich.—The State of the Advent Cause—Visit to Niles and Interview with Rev. Alfred Bryant—Elder Mansfield.

Friday, Jan. 15th. Arrived at the depot about 11, P. M., and found brother Mansfield and others waiting for me, from whom I had a joyful reception. I soon found myself in the happy home of brother M., where I was cordially greeted by his household and every want of a weary traveller supplied.

In a brief conversation I found brother M. and his wife, who is a "true yoke-fellow," had held preparatory meetings of prayer, and had all things in readiness for me. The church was in good working condition and ready to take hold with me at once in the labor of bringing souls to Christ and of building up the cause.

Friday, Jan. 16th. Commenced our meetings this evening, and though we had a short notice a large audience were in attendance. The regular appointment was on the 18th, but I could not afford to lie by two days, when there was an opportunity to do good, and so improved both Friday and Saturday, and had very good times in speaking on Isa. 26: 3 Perfect Peace; and on Assurance, from 2 Tim. 4: 6—8—"Henceforth there is a crown of righteousness laid up for me."

Sabbath, Jan. 18th. Spoke in the morning from Dan. 2d. Traced the four universal monarchies, from the days of Nebuchadnezzar to the end of all earthly dominion, and the establishment of God's everlasting kingdom, in which there will be no generation or corruption, no tears, sickness, sorrow or death; and showed by the fulfillment of this vision that we stand on the threshold of the glorified kingdom. Glorious prospect for the heirs of the kingdom.

In the afternoon I attended the Sabbath school and Bible class. Eighty or more were present and took part in this delightful exercise. The school is prospering under the superintendence of brother Richards and his faithful co-workers. It is one of the best schools I found among our people in the West. Brother and sister Mansfield take an interest in it, as all pastors should, which is of great service to the school.

In the evening I expounded the eleventh chapter of Revelation, to a crowded audience, and had breathless attention for an hour and a half. I showed that the two witnesses were the Word of God, the Old and New Testament; and that they prophesied in sackcloth 1260 years, during the papal reign. And when they had finished their testimony, they were slain by the "Beast" from the pit. And as they were slain in 1793, the 1260 years must have commenced in A. D. 533. And so the time when the witnesses were slain must settle forever the date of the 1260 years of papal supremacy, the Holy City trodden under foot, and the sojourn of the woman in the wilderness, which began and ended with the sackcloth state of the witnesses. Rev. 11: 2; Rev. 13: 5; Rev. 12: 14. Now if we begin the 1260 years in 538, the witnesses would have been slain in 1798. But as they were slain in 1793, and restored to life in 1797, and as no such events did take place in 1798, or in 3 1-2 years after, in 1802, to fulfil the prophecy, we are forced to the conclusion that the true date of the 1260 years is A. D. 533, when the Bishop of Rome was declared to be "head of all the churches," by the Emperor Justinian. And the 1335 years of Dan. 12: 12, beginning with this date as most expositors agree they will end in 1868. I have seen nothing as yet that affects this argument. I believe it to be sound. And, "believing, therefore speak." I look with intense interest, and expect to see Daniel "stand in his lot at the end of the days." When will the

church wake up to see these things and gird herself to meet her coming King?

During the week, from Monday the 19th to the next Saturday, we held three services each day. Conference and prayer in the morning, and lectures in the afternoon and evening. These meetings were well attended and sustained with much interest. I rarely meet with a church who give so much assistance and sympathy in the work of the Lord. The week ended in joy and triumph. Many were blessed, and all could say it was "good to be here." I spoke on practical subjects in the afternoon, and in the evening prophetic. Visited between services.

Sabbath, Jan. 25th. Spoke on the prophetic periods, showing their harmonious termination in 1867-8. In the evening expounded the twentieth chapter of Revelation—the two resurrections and the one thousand years' reign of Christ with his saints on the earth, beginning with the end of this dispensation. The house was crowded as usual, and a deep and solemn interest. The holy communion was administered to-day to over one hundred of the happy saints.

Monday, Jan. 26th. In company with brother and sister Mansfield went to Niles. Brother M. and I called upon the Rev. Alfred Bryant, pastor of the Presbyterian church in this place. He is a Millenarian, and has written several works on the subject, which are now out of print. We were received with great cordiality and had a free conversation of more than an hour on the signs of the times, the state of our country and the coming kingdom. He is not preaching much on the prophecies at this time; but the burden of his preaching is on the importance of a preparation for events that are soon to come on the earth. They have a revival interest among them on the higher life, and have kept up a daily prayer-meeting for some time. We felt better for the interview. O, it is good to converse and associate with kindred spirits, to compare our views, and give and receive words of good cheer in these times of peril.

Mr. Bryant is one of the humble and earnest men of the times, and is highly esteemed by the community. But like all earnest men in these times he is not without enemies. He has asked for a dismission from the church, and intends to be free to devote his time and talents to a free proclamation of the Gospel of the kingdom among the destitute. God give him good speed.

We returned to Buchanan in the evening, where I preached to a crowded audience on right living, or according to the laws of life and health, in order to higher attainments in religion. It was well received by all except some dealers in intoxicating drinks, who, in good time, left the house, it being quite too hot for them.

Tuesday, Jan. 27th. Gave two lectures to-day, with a view to close up in the evening. But the interest was such I consented to remain another day and preach in the evening to the young people. In the afternoon of Wednesday there was a funeral of an interesting boy, a neighbor of brother Mansfield, so we all attended the funeral. Being Universalists, they had their own minister, who invited me to sit with him and take part. He spoke from 2 Cor. 5: 1. He showed the reason why he did not believe in the resurrection of the body, and gave his argument for the future existence of the dead as going to heaven on the breath leaving the body. There was no future coming of Christ, no future judgment, no future resurrection, and Christ's body did not rise from the tomb! There was only an elimination from the body. So at death all go directly to heaven, and enter on their full reward, and are glorified. Redemption complete. He read a part of the 15th of 1st Corinthians, but gave it an interpretation to harmonize with the above views. It was a compound of Spiritualism, Universalism and Swedenborgianism.

I had some conversation with this clergyman, Rev. Mr. Strobe, in which I gained some information as to the present position of Universalists. I was not aware that they had apostatized so far from Winchester, Murray and other fathers of the sect. It seems to me they have but little farther to go to get out of the Bible altogether.

In the evening I preached my last discourse, which I addressed to the young people. We had a solemn season, and I trust that many who wept will also pray and come to Christ. I can but hope a good harvest of souls will be gathered under the labors of brother and sister Mansfield, who continue the meetings over another week.

I took my leave of this kind people after two weeks' labor, in which I formed many happy associations. I felt reluctant to leave this happy and interesting church. It is the largest and best church of Adventists I have visited in the West. I was raised, and has been built up, and has been sustained by the labors of brother and sister Mansfield. It now has a membership of one hundred or more.

Four new members were added during our meetings.

Some of the members of this church having embraced the doctrines of the "age to come," so called, withdrew some time since and organized a church of their own. Elder Stephenson was with them when I was there, and attended my lectures, and took notes, with a view to review them after I had left, to which I had no possible objection, and about which I have felt no concern. I am an Adventist, and the doctrines I hold and preach have been tried and proved to be good. So far as I have become acquainted with the doctrine and usages of the "age to come," I have not been favorably impressed. But let every one be fully persuaded in their own mind.

Brother and sister Mansfield came West in the early history of the cause, and have been faithful. And they are still laboring for its unity and prosperity. They have my prayers for their future success. I hope my visit will prove a blessing to them and the flocks under their care in Buchanan and elsewhere. They are worthy, and should be sustained in their work.

The proposed camp-meeting in June I trust will give the cause a new impetus, and that we shall see prosperity in all this region. Let all rally and come up to the feast of tabernacles in June next.

Thursday, Jan. 29th. Rose at 4, A. M., and took carriage with brother Baker and others for South Bend, Ind. Took the car for Hillsdale, the place of my next meeting. We had a bad road, but made the distance in season, for our knowledge of the time. But we were led into an error on the time. We were informed that the car started at 9 o'clock 40 minutes. But the true time was 8 o'clock 20 minutes. So we were too late! So much for not knowing the true time. Our Saviour condemned the Jewish church for their ignorance of the time of their visitation. "And when He was come near, He beheld the city, and wept over it, saying, If thou hadst known, even thou in this thy day, the things which belong to thy peace, but now they are hid from thine eyes—because thou knewest not the time of thy visitation;" Luke 19: 41-44. The disappointment to me was slight, because there was another train in which I could get to my appointment. But to the Jewish church there was no other time. The last hour of probation was gone. "The harvest was past and the summer was ended, and they were not saved." So it will be with the Gentile church. If she in her blindness rejects the light on the prophetic periods and says, "My Lord delayeth His coming, He will come in an hour that they know not, and cut them off from the inheritance of His people." "When these things begin to come to pass, then look up; know ye that the kingdom of God is nigh at hand."

"O solemn, dreadful, glorious news!

The "Gentile times" about to close!

And Zion's King appear!

Ah! then what fearfulness shall seize

Those virgins who have lived at ease,

Nor thought the Bridegroom near.

Awake! arise! ye sleepers all,

'Tis mercy's latest gracious call,

Sinners, why will you die?

And ye who have a name to live,

But daily do the Spirit grieve,

For pardon quickly fly."

I took the night train, which lay over at Middlebury station, and stopped over night with the station agent. I had hardly got seated before I got into conversation with his wife, who was formerly from Connecticut, and a religious and very intelligent woman, on the subject of the end of the world. She inquired about the six thousand years and other periods, on which I gave her what light I had, and also furnished her with papers to give her more full information on the subject. I doubt not some good will come of this call. In the afternoon I took the car for Hillsdale, Mich., where I met Elder Seymour, who took me to his home in Reading, eight miles. I had not met brother and sister Seymour since our camp-meeting in Scottsville, N. Y., twenty years ago. Our meeting was a joyful one. These old soldiers who have been through all the war, have sympathies and fellowship that others cannot feel. O, I hope we shall all march into the kingdom together. That will be a glorious day. The "Lord hasten it in its time." JOSHUA V. HIMES.

Reading, Jan. 31, 1863.

From Rev. M. Baxter.

Second Advent Preaching in Canada West.

BROTHER LITCH:—As an important chronicle of the progress of the Second Advent cause, your useful journal should record the doings not only of members of the Second Advent denomination, but also of other sects, even although the views of such of them as advocate the imminence and nearness of Christ's return may differ in some details from such as are upheld by the publishing committee of your paper.

One of the estimable features of the character of the late lamented Sylvester Bliss was his willingness to admit to the columns of your journal statements of the views of the Second Advent advocates in other denominations, although they differed somewhat from his own—a praiseworthy manifestation of freedom from sectarianism and narrow-mindedness, which a certain other Second Advent journal would do well to imitate, and which in these days is the more pleasing to meet with, seeing that there is so much bigotry and illiberal sectarianism among many of those who loudly profess themselves free from it, and yet denounce every sect but their own as being part and parcel of Babylon. [A]

I am sure that some of your readers, who are glad to hear of the increased proclamation of the speedy coming of Christ, will be interested to be informed of the attention that is being given to the subject in Canada West in some of the places I have recently been lecturing in.

After spending about five months in Philadelphia, where I preached on this subject in about twenty Episcopal and other churches, and also in Diligent Hall, I left for Canada West, and arrived in Dunnville, O. W., a place of about fifteen hundred inhabitants, in the second week in March. Here I remained a fortnight giving several lectures in the Episcopal and Wesleyan churches to crowded houses, and also in the Boswell Hall, which was filled with about five hundred persons on two successive Sunday evenings. Most of the leading inhabitants of the town, and the Baptist, Wesleyan, Presbyterian and Episcopal ministers attended the dozen lectures I gave there, and some evenings many were crowded out of the place of lecture. The subject was the general topic of discussion and conversation in the town and neighborhood, and a deep interest was awakened in the minds of many.

There is a great difference between Canada West and most parts of the United States, as I have repeatedly found from experience, in regard to the hearing that can be obtained on these questions. In many towns of the same size in the United States, I might scarcely have obtained more than a dozen or fifty people, so much unbelief and especial aversion to Second Adventism prevails generally in the States, except among professed Second Adventists. This is owing, I believe, to the fact that there is less infidelity in Canada than in the States, and also that wherever the Scotch and English element prevails, there is more general respect for religion and Second Adventism. Whatever the cause may be, I have invariably found that I could obtain far larger audiences in the British Provinces than in the States. I may suggest to those who may travel here lecturing on prophecy, that the best time for discourses in a public hall on Sunday, is in the afternoon, at three o'clock, and in the evening, at eight, immediately after the usual half-past six o'clock services are finished. For instance, I preached on two Sunday evenings in the Episcopal church at half-past six o'clock, to full houses, and immediately afterwards at eight o'clock, in the Boswell Hall, to a still larger gathering, consisting of those who had just come out of the Methodist and Presbyterian churches, and who, although they would not leave their regular church services, were yet willing to come afterwards.

The views which I set forth, and which in conjunction with accompanying Gospel exhortations to sinners, excite so much attention in the places I here visited, are not of the vague, indefinite, diluted, or certain character, which some who style themselves preachers on the prophecies, hold forth; but their nature may be apprehended from the announcement of them that I make in the newspapers and by placards, and which specifies them to be lectures upon the Great Tribulation and Great Events accompanying the Coming of Christ about 1865-70, by the Rev. M. Baxter, of the Episcopal church, as delivered by him in Episcopal and other churches in Boston, New York, Philadelphia, Baltimore, Washington, etc., the subjects of them being, "The Coming of Christ to remove the Wise Virgins about 1865, (according to Bickersteth, Birks, etc.) before the three and one-half years' Great Tribulation from 1866 to 1870, and His descent on the earth to slay the unrepentant about 1870. Rev. 12: 14. Louis Napoleon the destined monarch of the world, and the Anti-Christ foretold to become supreme over England, America, etc., and to be a far greater scourge of all nations than Napoleon I. Rev. 13 and 17. The great War and Battle of Armageddon to be fought about 1868-70, issuing in the destruction of Napoleon and the Pope. Ezek. 38; Zec. 14; Rev. 19. The sanguinary and almost exterminating persecution of Christians for three and one-half years from 1866 to 1870, by papists and infidels, headed by Louis Napoleon and the Pope. Dan. 7: 25; 12: 12; Rev. 12: 6, 14; 13: 5, etc. The appalling wars, famines, pestilences and revolutions to take place during the next seven years. The prosperity and happiness of those inhabitants

of the earth who are spared, and converted, and survive after 1870, when the millennium will continue for one thousand years. Rev. 20.

During the last two or three years these definite views have been embraced by considerable numbers. My book upon "Louis Napoleon the destined Monarch of the World," (360 pages,) is attaining an increasing circulation, as well as my "Coming Battle," which expresses the same views, and has been reprinted and widely circulated in Great Britain, and although sneered at by certain half-educated, ignorant persons I might name, who fancy they understand all the prophecies, but who possess merely a superficial smattering of prophetic knowledge, yet it has been deemed worthy of an extended notice by one of the principal English reviews—the *North British Review*, for 1862.

After a fortnight's sojourn at Dunnville, with profitable results both in a religious and temporal point of view, I proceeded to Brantford, C. W., which contains eight thousand inhabitants, and obtained the use of St. Andrew's Presbyterian church for ten evenings, at a dollar and a half an evening, as it is at present unused except for lectures. Here I obtained as many as five hundred listeners, some evenings, and likewise preached on two Sunday evenings upon the Second Advent, in the Episcopal church, which holds nearly a thousand persons. The minister of it, the Rev. Mr. Usher, has entertained these views in the main for many years, and published a pamphlet twenty or thirty years ago, showing that the return of Christ would probably be about 1867. I also preached out of doors in the centre of the town on several afternoons, and was assured by a well-known resident of the town, named Mr. Charles Brown, an exceedingly pious person, that three weeks previous to my arrival, he saw in a dream or vision, a person preaching out of doors on the very spot I stood upon. He told his friends that he was sure some preacher was coming to the place to proclaim the Gospel in the open air. Soon as he saw me preaching there three weeks afterwards, he recognized me to be the person he had previously beheld in his vision.

After a successful course of lectures at Brantford, I arrived at London, C. W., in the first week in April, and was hospitably received at the house of S. Morrill, Esq., late Mayor of the city, and for twenty years an annual subscriber to the *Advent Herald*. Although seventy years of age, he exhibited scarcely any symptoms of infirmity beyond recurring attacks of rheumatism, and appears to have every prospect of living to see the advent of Christ in his first stage to take away the 144,000 Wise Virgins (probably about 1865,) before the three and one-half years' infidel persecution. Rev. 14: 1-5; Matt. 25: 1-10; Rev. 3: 10. He was a Second Advent believer in the 1843 movement. His unusual vigor, for a person of such advanced age, is doubtless in some measure attributable to being an early riser and much in the fresh air, and having maintained the principle of total abstinence, as well as to the cheerful home which he enjoys, presided over by his amiable consort. I gave a dozen lectures in this city, which contains about sixteen thousand inhabitants, and occupied the lecture-room of the Wesleyan church for two evenings, when the ministers and several hundred people attended. I was refused the use of four other churches for which I applied, but obtained the Mechanic's Institute for two dollars a night, and had it filled with nearly three hundred people. The three daily papers in the city are liberal enough to insert notices of lectures free. The best audiences that I had were on Sundays, in the afternoons, and evenings, at eight o'clock, in the City Hall, which holds about eight hundred persons, and which was well filled, especially in the evenings. One of the Colonels in the garrison here attended nearly all the lectures, as well as others of the military, and is strongly of opinion that the views set forth are correct, although a considerable amount of prejudice has to be overcome in order to believe that Great Britain is one of the ten horns that will fall under the power of Napoleon, the eighth head of the Beast; Rev. 17: 13. Yet that such is to be England's doom cannot be doubted in the light of the prophetic forestatements.

A remarkable pamphlet was published in 1861 in Toronto, by Iden Goble, a farmer of Dorchester, C. W., ten miles from this place. Its title is "The Beast and the False Prophet Exposed." His chief message he believes to be, that the British empire shall be overthrown and London burnt in 1866, about which time the second coming of Christ is expected by him to take place. He has been preaching this and collateral doctrines in the open air in many of the places in this neighborhood; and although very eccentric and peculiar in some ideas, is evidently, as I learn from those who know him, a thoroughly sincere and pious person, and possessed of considerable natural ability. While ploughing

* But objected to fixing the time.—Ed.

on his farm about four years since, a message came to him, he declares, commanding him not to confer with flesh and blood, but to go forth and preach and warn the people. This mandate he has subsequently obeyed to a considerable extent. His understanding of Revelation and Daniel, as shown in the work is certainly very surprising, considering that he which he has published, seems to have bestowed no study upon them until 1860.

There is in London, C. W., a fair number of strong believers in the nearness of the Second Advent, and in the view that Louis Napoleon is the last Head of the Beast, and embryo infidel Anti-christ. Of course they are waiting to see him make the seven-years' covenant with the Jews, which is to be confirmed seven years and two and a half months before the end, (Dan. 9: 27; 11: 22, 23, 28, 30, 32.) [B] between the "Prince that shall come," that is, "Anti-christ that shall come" (1st Jno. 2: 18,) and many of the Jews, nine or ten months after the date of the Covenant, the Jewish sacrifice will be recommenced every morning and evening in the reconstructed Jewish Temple, at the distance of 2300 literal days, that is, six years, four months, and twenty days, before the end, when the sanctuary will be cleansed by the descent of Christ upon the earth, (Dan. 8: 13, 16.)

The opinion is increasing among unprejudiced investigators of prophecy, that the first stage of Christ's advent to remove the wise virgins, will precede the first three and a half years' Great Tribulation, and that only those will be caught up at that time, who in addition to being converted or born again, are also definitely believing in, and openly confessing, the certain coming of Christ at the present epoch. May God renew a right spirit within us, and prepare us for the Second Advent, and save us from the power of sin here, and the penalty of sin hereafter, for Jesus Christ's sake.

NOTES.

(A.) It ever has been, and we trust ever will be, the policy of the *Advent Herald*, to give all opinions a hearing, within reasonable limits, and when presented in a courteous manner toward those who differ from them; always reserving the right of criticism and review. It is thus we endeavor to fulfill the apostolic injunction, to "prove all things, and hold fast that which is good." The trouble with the paper in pursuing this course has often been, that those who have accepted its proffer have not relished the criticisms.

(B.) Such a confirmation of a league or covenant between Napoleon and the Jews, will of course be decisive; and until it shall take place, all arguments are, and must be, inconclusive. But a serious objection comes up in connection with the quotation from Dan. 11: 23. "And after the league made with him, he shall work deceitfully; for he shall come up and become strong with a small people." From this it would seem that the subject of the prophecy is to have but a "small people" when the league is made. But Napoleon III. has a large people now, from thirty-six to forty millions. But if he should make such a league with the Jews, that fact would over-rule the objection and explain the text to mean, a comparatively "small people." A fulfillment only can fix it positively on any individual. It is true that Napoleon is a singular character and bears some characteristics of the subject of this prophecy.

The *London Jewish Chronicle* states on the authority of a "high dignitary in the church," that Napoleon III., in a recent interview with one of the European Jewish bankers, after completing his financial business, said to him, "Well, Jew, when is your nation going back to Palestine?" "When your majesty is ready to lead them there," said the Jew. "But," said the Emperor, "are your people ready to receive me as their Messiah?" The Jew was silent, and they parted. This if true, is a striking incident, but does not prove anything conclusively. Ep.

EFFECT OF THE CLIMATE AND CUSTOMS OF THE NORTH UPON THE NEGROES.—A writer in one of the Philadelphia papers says the Northern States can never be a home for the negro, as is evidenced by the decrease in their numbers shown by the census tables. In New York city, where if in any place at the North negroes would increase, by the census of 1850 there were 15,815 colored people, namely, 10,752 blacks and 3,063 mulattoes. In 1860 there were only 10,831 colored people, of which 7,826 were blacks and 3,005 mulattoes. So rapid is this decrease that should it continue for forty years only, at the same rate, there would not be left one solitary negro, mulatto, quadroon, or octoroon, in New York, to show what the chattel was. The truth is that on the whole the Indians have not disappeared from the West as rapidly as the negroes from their Northern headquarters, New York. Northern peo-

ple prefer white servants. The negro is generally a good domestic only in rich families, and among people of aristocratic tastes and habits. He likes luxury, hospitality and display, high living and showy liveries. He is a Southerner. Almost all the families of the Middle and Northern States who keep servants are either only moderately rich, or else live with little display as compared to the Southern aristocracy. People who have only one or two, or even three domestics, find that in the long run white servants are the most economical for them.

Valuable Receipts.

Tooth Powder.—Calcined bread or sugar reduced to fine dust is an excellent tooth powder. It cleanses the mouth mechanically and chemically. It is more easily miscible with water when mixed with prepared chalk, hence it is preferable thus to mix it. It may be scented with a few drops of the oil of cinnamon. At the expense of a few cents, as much good tooth powder can thus be prepared by any person as those preparations of tooth powder which sell at the rate of twenty-five cents for a small box full.

Indelible Ink for Labels on Bottles Containing Acids.—Take oil of lavender, 200 grains; gum copal in powder, 25 grains; and lamp-black, 3 grains. Dissolve the copal in the oil of lavender contained in a phial, by the aid of gentle heat, then mix the lamp-black with the solution by trituration in a porcelain mortar. If too thick add a little turpentine. This is an indelible black ink. To make a red ink of the same quality add vermilion to the copal solution. Amber varnish ground with lamp-black makes a good black ink also; if colored with vermilion, it makes a red ink. Such inks dry very slowly.

OBITUARY.

In the little grave-yard near the pilgrim home of Bro. Samuel and sister Sally Mitchell, of Litchfield, Me., there quietly reposed, WILLIAM M. MITCHELL, their son, who ended his pilgrimage April, 1st, 1863, aged 31 years, 6 months.

His sufferings were intense in his last hours, but the peace that Jesus gives filled his heart and he suffered patiently. He was conscious to the last—calling his weeping friends around him, he gave them all the parting hand, saying, "I am going," "Meet me in the kingdom," "Praise the Lord," and fell asleep in Jesus.

"Blessed sleep,

From which none ever wake to weep."

May the dear parents, and sorrowing children be sustained in this hour of deep trial by the blessed hope of the gospel. William will sleep but a short time, for the night is wearing fast away, and very soon, a voice far sweeter than the most enchanting music will say:—

William, 'tis morn, awake,

And in my image rise;

Of richest joys partake

In my blest Paradise.

R. R. YORK.

Yarmouth, Me., April 8, 1863.

ADVERTISEMENTS.

PUBLICATIONS FOR SALE,

At the Depository of English and American Works Prophecy—in Connection with the Office of the ADVENT HERALD—at No. 46 1-2 Kneeland-street, a few steps West of the Boston and Worcester Railroad Station. The money should accompany all orders.

BOOKS.

	PRICE.	POSTAGE
Morning Hours in Patmos, by Rev. A. C. Thompson, D.D.	1.00	.15
Bliss' Sacred Chronology	.40	.08
The Time of the End	.75	.20
Memoir of William Miller	.75	.19
Hill's Saints' Inheritance	.75	.16
Daniels on Spiritualism	.50	.16
Kingdom not to be Destroyed (Oswald)	1.00	.17
Exposition of Zachariah	2.00	.28
Litch's Messiah's Throne	.50	.12
Orrook's Army of the Great King	.25	.07
Preble's Two Hundred Stories	.40	.07
Fassett's Discourses	.10	.05
Memoir of Parnell A. Carter	.10	.05
Questions on Daniel	.12	.03
Children's Question Book	.12	.03
Bible Class, or a Book for young people, on the second advent.	.15	.04
The New Harp, Pew Edition, in sheep.	.50	.16
" " Pocket " "	.60	.11
" " " "	1.25	.11
The Christian Lyre	.60	.09
Tracts in bound volumes.	.15	.07
Wellcome on Matt. 24 and 25	.33	.06
Taylor's Voice of the Church	1.00	.18
Hastings' Signs of the Times	1.00	.16

Works of Rev. John Cumming, D. D.—	
" Exodus	.25 .18
Voices of the Day	.25 .16
The Great Tribulation	1.00 .15
" vol. 2	2.00 .15
The Great Preparation	1.00 .15

TRACTS.

The postage on a single tract is one cent by the quantity one cent an ounce.	Price.
Restitution	6
Osler's Prefigurations	4
The End, by Dr. Cumming	4
Letter to Dr. Raffles	4
Stewart on Prayer and Watchfulness	4
Brook on the Lord's Coming a Practical D	4
Brook on the Glorification of the Saints	4
Atch's Dialogue on the Nature of Man	4

Ayer's Cherry Pectoral.

Ayer's Sarsaparilla.

Ayer's Cathartic Pills.

Ayer's SARSAPARILLA.

SCROFULA AND SCROFULOUS DISEASES.

From Emory Edes, a well-known merchant of Oxford, Maine.

"I have sold large quantities of your SARSAPARILLA, but never yet one bottle which failed of the desired effect and full satisfaction to those who took it. As fast as our people try it, they agree there has been no medicine like it before in our community."

Eruptions, Pimples, Blotches, Pustules, Ulcers, Sores, and all Diseases of the Skin.

From Rev. Robt. Stratton, Bristol, England. "I only do my duty to you and the public when I add my testimony to that you publish of the medicinal virtues of your SARSAPARILLA. My daughter, aged ten, had an afflicting humor in her ears, eyes, and hair for years, which we were unable to cure until we tried your SARSAPARILLA. She has been well for some months."

From Mrs. Jane E. Rice, a well-known and much-esteemed lady of Dennisville, Cape May Co., N. J.

"My daughter has suffered for a year past with a scrofulous eruption, which was very troublesome. Nothing afforded any relief until we tried your SARSAPARILLA, which soon completely cured her."

From Charles P. Gage, Esq., of the widely-known firm of Gage, Murray, & Co., manufacturers of enamelled papers in Nashua, N. H.

"I had for several years a very troublesome humor in my face, which grew constantly worse until it disfigured my features and became an intolerable affliction. I tried almost everything a man could of both advice and medicine, but without any relief whatever, until I took your SARSAPARILLA. It immediately made my face worse, as you told me it might for a time; but in a few weeks the new skin began to form under the blotches, and continued until my face is as smooth as anybody's, and I am without any symptoms of the disease that I know of. I enjoy perfect health, and without a doubt owe it to your SARSAPARILLA."

Erysipelas—General Debility—Purify the Blood.

From Dr. Robt. Sawin, Houston St., N. Y.

DR. AYER: I seldom fail to remove Eruptions and Scrofulous Sores by the persevering use of your SARSAPARILLA, and I have just now cured an attack of Malignant Erysipelas with it. No alternative we possess equals the SARSAPARILLA you have supplied to the profession as well as to the people."

From J. E. Johnston, Esq., Wakenham, Ohio.

"For twelve years I had the yellow Erysipelas on my right arm, during which time I tried all the celebrated physicians I could reach, and took hundreds of dollars' worth of medicines. The ulcers were so bad that the cords became visible, and the doctors decided that my arm must be amputated. I began taking your SARSAPARILLA. Took two bottles, and some of your PILLS. Together they have cured me. I am now as well and sound as anybody. Being in a public place, my case is known to everybody in this community, and excites the wonder of all."

From Hon. Henry Monroe, M. P. P., of Newcastle, C. W., a leading member of the Canadian Parliament.

"I have used your SARSAPARILLA in my family, for general debility, and for purifying the blood, with very beneficial results, and feel confidence in commending it to the afflicted."

St. Anthony's Fire, Rose, Salt Rheum, Scald Head, Sore Eyes.

From Harvey Sickler, Esq., the able editor of the *Tunkhannock Democrat*, Pennsylvania.

"Our only child, about three years of age, was attacked by pimples on his forehead. They rapidly spread until they formed a loathsome and virulent sore, which covered his face, and actually blinded his eyes for some days. A skillful physician applied nitrate of silver and other remedies, without any apparent effect. For fifteen days we guarded his hands, lest with them he should tear open the festering and corrupt wound which covered his whole face. Having tried every thing else we had any hope from, we began giving your SARSAPARILLA, and applying the iodide of potash lotion, as you direct. The sore began to heal when we had given the first bottle, and was well when we had finished the second. The child's eyelashes, which had come out, grew again, and he is now as healthy and fair as any other. The whole neighborhood predicted that the child must die."

Syphilis and Mercurial Disease.

From Dr. Hiram Sloat, of St. Louis, Missouri.

"I find your SARSAPARILLA a more effectual remedy for the secondary symptoms of Syphilis, and for syphilitic diseases than any other we possess. The profession are in debt to you for some of the best medicines we have."

From A. J. French, M. D., an eminent physician of Lawrence, Mass., who is a prominent member of the Legislature of Massachusetts.

"DR. AYER—My dear Sir: I have found your SARSAPARILLA an excellent remedy for Syphilis, both of the primary and secondary type, and effectual in some cases that were too obstinate to yield to other remedies. I do not know what we can employ with more certainty of success, where a powerful alternative is required."

Mr. Chas. S. Van Liew, of New Brunswick, N. J., had dreadful ulcers on his legs, caused by the abuse of mercury, or mercurial disease, which grew more and more aggravated for years, in spite of every remedy or treatment that could be applied, until the persevering use of AYER'S SARSAPARILLA relieved him. Few cases can be found more inveterate and distressing than this, and it took several dozen bottles to cure him.

Leucorrhoea, Whites, Female Weakness, are generally produced by internal Scrofulous Ulceration, and are very often cured by the alternative effect of this SARSAPARILLA. Some cases require, however, in aid of the SARSAPARILLA, the skillful application of local remedies.

From the well-known and widely-celebrated Dr. Jacob Morrill, of Cincinnati.

"I have found your SARSAPARILLA an excellent alternative in diseases of females. Many cases of irregularity, Leucorrhoea, Internal Ulceration, and local debility, arising from the scrofulous diathesis, have yielded to it, and there are few that do not, when its effect is properly aided by local treatment."

A lady, unwilling to allow the publication of her name, writes:

"My daughter and myself have been cured of a very debilitating Leucorrhoea of long standing, by two bottles of your SARSAPARILLA."

Rheumatism Gout, Liver Complaint, Dyspepsia, Heart Disease, Neuralgia, when caused by Scrofula in the system, are rapidly cured by this EXPR. SARSAPARILLA.

AYER'S CATHARTIC PILLS

possess so many advantages over the other purgatives in the market, and their superior virtues are so universally known, that we need not do more than to assure the public their quality is maintained equal to the best it ever has been and that they may be depended on to do all that they have ever done.

Prepared by J. C. AYER, M. D., & Co., Lowell, Mass., and sold by

Sold by all Druggists and Dealers in Medicine everywhere.

CHILDREN'S DEPARTMENT

"FEED MY LAMBS."—John 21:15.

BOSTON, MAY 5, 1863.

To the "Do"-ers.

Here we are again; and still the stream swells.

We introduce to you, Jennie, Bessie, Julia, Eli, Charlie, Bennie, Jonney, Luly, and Lizzie—each 25 cents; nine in all—\$2.25. Then "Little Sis" sends 10 cents.

THE RIGHTS OF MEMBERS.

Every Society either does or should define the rights of its members. So we will tell the members of the American Do Society what their rights are. 1st.—To hold such offices as they are appointed to fill. 2d.—To vote at all meetings of the Society. 3d.—To collect all the money they can for the society, and get as many new members as possible.

We shall appoint a batch of new officers at our next meeting, on Wednesday, the 6th of May. Look out for them. We are all the time expecting to hear from our "little ones." Some have promised to write us, and we expect others will write without promising. Don't disappoint us, for we dislike disappointment very much.

P. S.—There is one right of membership we had like to have forgotten—what do you think it is? To be always pleasant, kind, obliging and obedient to parents. Always to be polite to every body, at home or abroad. And above all, to read the bible and say your prayers every night and morning without fail. Don't forget.

Annie And The Autumn Leaf.

It did not seem like an October day to Annie; the air was so very mild, and the little girl tried hard to imagine that spring, the season she loved best, had returned; but one glance at the crimson leaves above her, and another upon the withered ones at her feet, drove all dreams of spring-time far away.

On, over the crackling leaves, Annie wandered, wishing that both fall and winter would never come; till at last, weary of roaming, she threw herself upon a bank beneath an oak tree, and watched the red leaves wafted down on the wind. For a long time the child watched them, and had unconsciously said half aloud, 'How sad to change from the green leaves of the spring to these withered ones upon the ground,' when suddenly she fancied that she heard a tiny voice, which seemed to come from a bright red leaf that wayed to and fro on a branch overhead.

'Little maiden,' said the autumn leaf, 'you are mistaken; we are not sad. In the early spring time the life we lead is indeed a pleasant one, when the buttercups and daisies are peeping forth from the green grass, and the brooks, no longer ice-bound, ripple merrily. Though it is but little we can do then, yet we try to do that little well, and we welcome the birds as they fly to the branches and encircle their nests to keep them more secure as they swing to and fro in the trees. But when summer comes, then it is that our great work commences, and we spread ourselves on the branches to refresh the weary ones who seek our cool shade, fanning their burning brows, so that they leave us with quicker steps and brighter hearts, while we rejoice to have done them good. Thus through the summer, refreshing both man and cattle by day and sheltering the birds in the night-time, we pursue our mission joyfully, and when the autumn comes we are not sad.

'Tis true that we are stiff and old now, without strength to do much; but our shade is no longer needed, and when thinking of the useful lives we led in the spring and summer-time, we grow bright with joy. Surely, these autumn hours seem not like shades of sadness, nor do we even sorrow when thinking that the wind's next breath may waft us to the ground; for we know that even then our mission will not be ended, but sinking into the earth, we shall nourish tender shoots and fair young flowers till they gladden a new spring-time with fresh beauty.

'Such is the mission, little maiden. Learn from the fall leaf to do this in your life's spring-time; then you need never dread its autumn, for it will be even brighter than ours, and when death at last relieves you from sight, many weak and wavering little ones will be supported and strengthened by your good example, to gladden the world through all the seasons of their lifetime.'

Just then the wind, seizing the red leaf, wafted it to the ground, and Annie starting forward to lift it was greeted by a merry laugh, and her brother's voice exclaimed, 'Well, little sister, what have you been dreaming about? None of us knew what had become of you, and after hunting and shouting all through the woods, I found you at last fast asleep.'

Was it only a dream? thought Annie, as she looked around. At her feet lay a red leaf, just like the one she had been dreaming about, and the little girl lifting it so carefully, said, 'Isn't it very bright, Willie?'

'Yes, it is quite bright,' replied the boy; 'but don't trouble yourself to carry that one home, for I can find you any quantity of prettier leaves close by the house.'

Annie smiled, but did not tell the reason why she held that particular leaf so very carefully, and on her return a little frame was made for it, so that it might hang always in sight; for from the autumn leaf Annie learned a lesson of usefulness and happiness which was never forgotten.

Will you not listen to what these bright leaves may teach, little reader? and commence your mission by serving God now, in this your life's spring-time, so that if He spare you to see life's autumn, it may be a bright, happy season, and that when death shall bear you out of sight, many feeble ones will be strengthened by your example to fulfill their mission, and glorify their God.

A Naughty Think.

"Mamma," said Kitty, "papa calls me a good little girl, and aunty does, and most everybody; but I am not, mamma, good at all."

"I am very sorry," said mamma.

"So am I," said Kitty; "but I have got a very naughty think."

"Naughty what?" asked mamma.

"My think is naughty inside me," said Kitty. "When I was dressed to go to ride yesterday, and the carriage came, and there was no room for me, I went into the house and aunty told you I behaved very good about it. She said I didn't cry, or anything; but, mamma, I thought wicked things, and I ran up stairs, and lay down, and kicked and kicked, I was so—so mad," said Kitty. "I wished the carriage would upset, and the old horses run away. That's what I am. It was a naughty thing in me."

"Well, nobody knew it," said John.

"Somebody did know it," said Kitty.

"Who?" asked John.

"God," answered Kitty. "He cannot call me good, as aunty and papa do. Mamma, how can I be good inside?"

Kitty is not alone in asking that question. Many and many a one is asking it, very sorrowfully. How can I be good inside? King David felt like Kitty, and he fell on his knees and prayed this little prayer: "Cleanse thou me from secret faults." Secret faults are in some sense the worst kind of faults, because, first, they deceive others, for they are inside, and nobody sees them; and then they deceive ourselves, for we are apt to think nobody will find them out, and if they are not found out it is no matter.—Kitty King.

APPOINTMENTS.

My Second Western Tour.

After an absence of six months in the Far West, I have returned home in safety and health. I have to say to the praise of God, this tour has been one of my best for many years. It has been successful and important to our infant cause in that new country. But in this town I have done but little more than to "spy out the land," in view of more important labors.

I was received with great cordiality everywhere, and one united request came from all the faithful Advent ministers and churches, to return, and make a second tour. So I have laid out the work, and return the last of May.

Much of the field to be occupied is missionary ground, and therefore the laborers must be sustained in part by those who live in more favored fields.

A brother in the West, writes in view of my tour:—"It seems to me that an effort ought to be made by the eastern churches to assist you in making your tour through this western country. I think much good might be done. If I was able I would pay the entire expenses of such a tour. But this I cannot do now." There are many in the West that can do, and will do, to aid this mission. They did help me in my last tour very liberally according to their means. But I shall need more than they can raise to meet the expenses of publications and tracts, which must be scattered, with other necessary expenses, to keep me from perplexing care. I have come to the end of my available resources in carrying forward the cause. But still I have health, good cheer, and unshaken faith, and large experience to put in as a contribution in aid of the work. All I am and have is the Lord's, with all I can do. And I wish it understood that I have neither left my post, or my work. And I hope ere long to "go over with the people of God into that goodly mountain and Lebanon."

"My Journal," which has been interrupted in its course, will now be regular, so long as the publishers shall deem it worthy of a place in their columns.

The Lord is soon coming in his kingdom, and therefore what we do must be done quickly. Very soon we shall be called to our reward in the kingdom. Let what remains of life be filled up with working and waiting for the King of Kings.

In conclusion I wish to express my unfeigned gratitude to all my old friends and patrons, for all past sympathy and help in the good work of God. Heaven reward them in the day of Christ.

JOSHUA V. HIMES.

Boston, April 22, 1863.

P. S. As I shall spend the entire summer in the West, I wish to make a proper distribution of my labors in the different States. So all that wish my labors will invite me without delay—and I will then make the best arrangement to meet all the calls in my power. I wish to hear from any one in Chicago, Ill., interested in my mission West.

J. V. H.

VOICE OF THE PROPHETS for April will be sent out to subscribers this week. It contains a number of very interesting articles, among which is a very important exposition of the eighteenth of Isaiah—"Wee to the land shadowing with wings." Elder Fassett, the author of this exposition, takes the ground that this "land shadowing with wings" is the United States, and shows that this country is a subject of sacred prophecy. It is an able article and cannot fail deeply to interest all students of prophecy. There is also an able notice of the late Sylvester Bliss, so long connected with the *Advent Herald*.

The *Voice* has been raised from twenty-five cents to forty cents per year; ten cents single copy. Address J. V. Himes, 48 Kneeland Street, Boston, Mass.

MY AGENCY.

As I have accepted the agency appointed me by the Missionary Board in Canada West, I shall endeavor by the help of God to visit all the isolated brethren and churches, as well as to spend much of my time in new fields of labor. Any brethren or friends with whom I am not acquainted, wishing a visit from me, will please write me to Wellington Square, C. W. My mission will be to preach the Gospel of the kingdom, as well as to receive what the brethren and friends may feel disposed to give to aid the missionary cause in Canada West. I shall take up collections and receive subscriptions in each place for the above-named purposes. My appointments for the present will be as follows: Fingal, the last Sabbath in April. Belmont, Wednesday evening, April 29th. Tilsonburgh, the 30th. Norwich, May 1st. Cainsville, the 3d. Acton, the 10th. Colborne, the 24th. Smithville, the 25th. Brother Andrew Spencer's, the 26th. Brother Beedle's school-house, the 27th. Brother Brownson's, 28th. Battersea, the 31st. Brother H. Peter's, in Portland, June 4th. Sabbath appointments at 10 1-2 A. M., and 6 P. M. Week night appointments at 7 1-2 P. M.

S. K. LAKE.

ADVENT CHAPEL, Hudson street, corner of Kneeland street; Pastor, Rev. O. R. Fassett. His Post Office address is No. 18 Hudson street, Boston, or 46 1-2 Kneeland Street, do.

NOTICE.

MESSIAN'S CHURCH in New York worship temporarily in Room No. 20 Cooper's Institute, entrance on Eighth St., between Third and Fourth Avenues. Preaching on the Sabbath, at 10 1-2 A. M. and 3 P. M. The prayerful support and co-operation of all Christians is solicited.

Appointment.

At Nashua, Sunday, April 26.

T. M. PREBLE.

BUSINESS DEPARTMENT.

A. M. ASSOCIATION.

The "American Millennial Association," located in Boston, Mass., was legally organized Nov. 12th, 1858, under the provisions of the 56th Chapter of the Acts of the Legislature of Massachusetts of A. D. 1857, for charitable and religious purposes. The whole amount obtained by donations, subscriptions, or sales of publications, is to be expended in the publication of Periodicals, Books, and Tracts, and for the support of ministers of the Gospel.

All contributions to our treasury, will be duly acknowledged, and, at the end of the year, will be embodied in a report. When there is any omission of the proper credit, due notice should be at once given to

R. R. KNOWLES, Treasurer.

DONATIONS TO A. M. A. TO DATE.

S. C. Allen	\$2.00
J. P. Swift	25
Mrs. Nancy Coolidge	1.00
Edward Matthews	1.00
Dr. Wm. Stiles	5.00
A Friend	5.00

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RECEIPTS.

UP TO THE DATE OF THIS PAPER.

The No. appended to each name is that of the *HERALD* to which the money credited pays. No. 1127 was the closing number of 1862; No. 1153 is the Middle of the present volume, extending to July 1, 1863; and No. 1179 is to the close of 1862. Notice of any failure to give due credit should be at once communicated to the Business Agent.

Those sending money should remember that we have many subscribers of similar names, that there are towns of the same name in different States, and in some States there is more than one town of the same name. Therefore it is necessary to give his own name in full, and his Post-office address—the name of the town and state, and if out of New England, the county to which his paper is directed. An omission of some of these often, yes daily, gives us much perplexity. Some forget to give their State, and if out of New England their County, while some fail to give even their town. Sometimes they live in one town and date their letter in that, when their paper goes to another town; and sometimes the name of their town and office are different. Some, in writing, give only their initials, when there may be others at the same post-office, with the same initials. Sometimes, when the paper goes to a given address, another person of the same family will write respecting it, without stating that fact, and we cannot find the name. And sometimes those who write, forget even to sign their names! Let all such remember that what we want, is the full name and post-office address of the one to whom the paper is sent.

Those mailing, or sending money to the office by other persons, unless they have a receipt forwarded to them, are requested to see that they are properly credited below. And if they are not, within a reasonable time, to notify the office immediately.

As a general thing, it is better for each person to write respecting, and to send money himself, for his own paper than to send by an agent, or any third person, unless such one is more likely to get his own name and post-office right, than another person would be; that money sent in small sums, is less likely to be lost than when sent in larger ones, and that a third person is often subjected to postage, merely so accommodate the one who sends.

Charles England, 1167; P. Goff, 1142; E. L. Caswell, 1127; Hennon Durkee, 1153; L. F. Billings, 1153; F. Billings, 1153; F. Dorr, 1170; Patrick Rafter, 1163; A. Dolloff, 1159; Rev. Wm. Priedeaux, 1194; James P. Swift, 1153; Rev. M. Baxter, 1169; Emiline F. Gould, 1153; J. S. Brandeburg, 1153. \$1 each.

Nelson Smith, 1153; S. Sutton, 1179; J. L. Fulton, 1179; N. C. Wright, 1127; J. Kelsey, 1179; S. Parker, 1179; H. A. Dolloff, 1179; G. Vose, 1179; James Tripp, 1179; M. Butman, 1127; L. C. Thorn, 1153; A. G. Hudson, 1172; R. Harrison, 1170; J. J. Chamberlin, 1153; J. J. Crafts, 1188; Peter Embury, 1179; J. Hunter, 1194; O. G. Smith, 1179; James Miller, 1194; B. P. Hatch, 1192; S. C. Jackson, 1023; Charles Learned, 1179; Isaac Elliott, 1187; J. Tooker, 1164; H. N. White, 1163; Joseph Shepherd, 1179; Maria Bosworth, 1198; B. F. Thomas, 1132; J. T. Horne, 1179; J. B. Barlow, 1184; John Knott, 1127; H. Yost, 1195; J. B. Eastbrook, 1198. \$2 each.

M. A. Parker, 1143; A. Dickson, 1173; C. Powley, 1219; John Elliott, 1155; H. S. Burchard, 1159; H. B. Woodcock, 1258; Samuel C. Allen, 1127; George Schoolcraft, 1179. \$3 each.

H. Denterte, 1140; \$4 50.

Luther Davidson, 1173. \$1

Isaac South, 1166; J. Gravenstine, 1127. \$5 each.

Donations for Tract Fund.

A. Euler,

seed were sent from Cairo last week, to different points on the Illinois Central.

The Christ.

[CONCLUDED.]

5. *Conflict and triumph.* His sojourn here was made up of conflict,—battle upon battle. With Satan, the old serpent, and with his seed, the men of this world, the war was daily waged. The wilderness of temptation began the conflict, and Gethsemane closed it. In entering on the first of these, we see Him girding on His armour; in quitting the last, we see Him putting it off, assured that, though the results of the warfare were yet future, the battle itself was won. As the Father's captain, (captain of the Lord's host,) He fought; as the church's leader and commander He fought; as the world's great opposer He fought; as Satan's enemy He fought; as the woman's seed, sent to carry out the Father's purpose and to fulfil the Father's promise in Paradise, He fought, till weary with the unceasing warfare, bruised in the terrible combat, and covered with blood and wounds, He breathed out His spirit into the Father's hands, and laid down His body in the tomb.

But though he thus fought the good fight victoriously, still we see not yet all things put under Him. Satan still roams and rages; the world still rebels; sin still holds the sway of earth. But the triumph is sure; and of that coming triumph we have the earnest, as the apostle tells, (Heb. 2: 9,) in His present exaltation to the right hand of the Majesty in the heavens. That exaltation is not the triumph, but it is the pledge of it; it is not the coming, but it is the anticipation of it. The fight that was maintained by the Head is still carried on by the members here; and the Apocalypse may be said to be the annals of the church's battles, summed up with Armageddon, the battle of the great day of God Almighty. Seal after seal is opened, and still there is battle; vial after vial is poured out and still there is battle; till at last the cry is heard, "Behold, I come as a thief,"—the gathered hosts of Armageddon are swept off; and the voice from heaven is heard, "It is done," bidding us look back and see the woes of earth completed and the conflict ended. And then again other great voices are heard in heaven,—voices pointing to the glorious future, and saying, "The kingdoms of the world are become the kingdoms of our Lord and of His Christ, and he shall reign forever!"

6. *Rejection and owning.* When He came the first time, He was the rejected one. "Rejected of men" was the prophetic designation. "He came unto His own, and His own received Him not." His claims were not admitted; nay, they were spurned with blasphemy. "Not this man, but Barabbas," was the summing up of this rejection both by Israel and the world. The manger of Bethlehem was the foreshadowing of his rejection, and the cross was the awful, the unmistakable fulfilment of that foreshadowing. He passed through earth as the rejected one; he stood in Pilate's hall as the rejected one; he hung on Calvary as the rejected one; he went down into the grave as the rejected one; and when he ascended on high, owned and honored of the Father, it was still as the rejected of men! He passed upwards, shaking off the dust of his feet against a world that had spurned his claims, and blasphemed his name, and crucified himself.

Has he then left this earth forever? Is it no more to be owned by him whom it disowned? Is it reserved only for the condemnation, and the fire, and the eternal woe? Hear what he himself has spoken in one of his parables, (Luke 19: 11—27.) The multitude were expecting to see him enter Jerusalem in triumph—taking to himself his great power, and reigning. He undecieved them. He must first be rejected. He must go into the far country to receive for himself the kingdom, and to return. During his absence, his citizens hate him as much as in his presence, and the cry goes up after him to heaven, "We will not have this man to reign over us." During the long day of his absence, this cry is ever heard ascending. But at length he returns, having been invested with the kingdom. At his return he summons his servants and the citizens; he sits in judgment on them; he rewards the faithful, he recompenses the unfaithful, and he issues the command for the

slaughter of his enemies. All this, it is evident, must be at his second coming, for it is with reference to this that the whole parable is framed, as we learn from the thirteenth verse, "Occupy till I come." Then he whom earth has so long rejected is at length owned as King, and the glad cry is heard, "Lo, this is our God." He has all along been the accepted one of the Father, the "accepted one of Heaven;" and now he becomes at last, after ages of rejection, the accepted one of earth, and rightful King of angels and of men!

In answer to the preceding line of argument, it may be said, Did not his *ascension* fulfil the passages referred to respecting his blessedness and glory? and why throw the fulfilment forward to his second coming? This has been partly answered already; and it has been shown that in these passages which predict his glory, the reference is to his second coming as the time of the great development and true commencement of that glory. If we look carefully at these, we shall find that they contain no allusion to the period of our Lord's ascension and sitting at the Father's right hand. Very little is told us about what has been witnessed "within the veil," while our High Priest was there presenting his finished work, and interceding for his church. Of this the time of his absence, but little is said. We know that he has gone within the veil, that he has returned to the Father, that he has been set on the throne of the Majesty on high, and that thus far he has been glorified; but that is all. It is not of the day of his absence that the prophets speak, but of his presence; not of his intercession, but of his kingdom; not of his connexion with heaven, but with earth. All the texts already cited, without an exception, refer to the Father's purpose respecting the earth and the nations of the earth—the "world to come," literally, "the habitable earth to come." That at his ascension his former condition of lowliness, and shame, and sorrow was reversed and exchanged for the opposite, we well know; and from that day that he entered heaven, he had done with suffering and weakness forever. But still the peculiar honor and blessedness which the Father destines for him await his second coming.

1. *As the great Judge.* It is at his second coming that he is to be glorified. The Father has committed all judgment to the Son; but that judgment he did not begin to exercise at his ascension; it is in reserve for his reappearing. Just now the Judge standeth before the door; but then he will enter, and commence the judgment.

2. *As the great King.* The kingdoms of earth are his by right, but he has not yet possessed them as his own. His ascension did not bring about the conversion of the world, or its acknowledgment of his sway. It is when he returns that his peculiar glory, as the King of Israel and King of the nations, is to be given him.

3. *As the church's Bridegroom.* In the Father's purpose, the whole company of the redeemed is to form his bride. The time of betrothment is now; but the day of espousals is yet to come. The marriage was not celebrated at his ascension, nor has it been since. But when he comes again, he comes as the church's Bridegroom; he sends before him the midnight cry, "Behold, the Bridegroom cometh!" He brings his bride into the marriage-chamber, and the glad union is celebrated at the marriage-supper of the Lamb.

4. *As the church's Head.* He is the Head, the church, the body; and the Head will not be glorified apart from the body, or before the body. During the present dispensation of his absence, his members here are in the position in which he was when on earth. Hence the time of their suffering, and shame, and rejection is counted by him as if it were his own; and not till their humiliation and tribulation are over—not till all his members are gathered, and his body completed, will he enter upon his glory. We suffer together, we are also glorified together; we are to sit upon the throne together.

And thus we see how truly Messiah's history divides itself into the same two parts as the others—dark and bright. The dark, covering the

whole period before his incarnation—his life on earth, the time of his absence, when he is still the rejected one, and his church, like himself, cast out; the bright, commencing with his return as the Judge and King, the church's Head and Bridegroom. The glory that he waits for, and the glory which we are looking for, is the same—the glory of resurrection—the glory of the kingdom—the glory of the espousals, and the whole bridal scene—the glory of Israel's restoration, and the world's conversion—the glory of Satan's dethronement, and creation's deliverance—the glory of the new heavens and the new earth, wherein dwelleth righteousness.—*Quarterly Journal of Prophecy.*

History of the Doctrine of the Resurrection of the Flesh, from the times of the Apostles to A. D. 700.

BY D. T. TAYLOR.

Number Four.

It has been seen that Origen in many places fully sustains the views of the resurrection which had hitherto in the church found one unbroken chain of support from all the orthodox. But in other places he advances quite contrary notions and opinions. In one place he says the body in the resurrection is "made up of new particles by growing, as corn does out of a seed." The First Canon of the Council of Trulla condemned him and his followers, Evagrius and Didymus, as having spoken "wickedly and contumeliously of the resurrection of the dead." Aristinus says of them, "They foolishly said that these very bodies that we now have are not to rise." So testify others. Epiphaneus, in A. D. 375, tells us that the followers of Origen "acknowledged the resurrection of the dead and of our flesh, and of the body of our Lord the same that was conceived of the Virgin Mary; yet they did not own that the same flesh shall rise, but that another will be substituted by God in its place." This notion was also held by a sect of heretics called Hieracites. It was exactly the testimony of the false witnesses concerning our Lord, (Mark 14: 57—59.) Jerome, in A. D. 380, says the followers of Origen would admit the resurrection of the body, but in the next moment deny it would have hands, feet, or any other integral part which would go to form a human body. Jerome also says that Origen in several places denied that the body would rise with bones, flesh, &c., and affirmed that it would be "aerial, ethereal, intangible and invisible,"—and that whereas we now see with our eyes, hear with our ears, walk with our feet, and work with our hands, we shall then be all sight, all hearing, &c. And the testimony of Maximus and Methodius is that Origen made the rising body to be "subtle and ethereal; and though it would have the form and shape of the human body, yet it would not be flesh." Indeed, Methodius, who wrote against the introduction of this strange and new view into the church, says that Origen held the resurrection body would only consist of "air and fire!" Origen also taught that Adam and Eve were created naked spirits, and had no bodies till after the fall, and that then God clothed them with bodies by way of punishment, and that the coats of skin God made the first pair (Gen. 3: 21,) and with which He clothed them were these bodies; that the soul cannot move without a material vehicle, and that in death it has an ethereal body; that at the end of the world all bodies are to be annihilated. Thus he made the soul everything and the body nothing. His followers, Evagrius and Didymus, went so far as to assert that "our bodies are not to rise, but our naked souls alone without bodies." Origen also held that in the other world a man may be an angel, and an angel be a man, by being caged in a human body; or even in this manner become a devil. He thus subscribed to the doctrine of transmigration of soul, and strangely confounded men, angels and devils. And finally, says Dr. Hody, "It appears that he asserted with the Platonists that the body is no part of the man, but the soul alone is the whole man; and that the body is the prison of the soul into which it is sent by way of punishment for some sin it had

committed in a state of pre-existence!" With such notions in his head is it any wonder that this man etherealized the resurrection body? Endowed with immense learning, is it at all remarkable he should befog and blind many as to the true faith, and unsettle the whole of Christendom? Alas! it is an alarming fact, that these spiritualistic views have come to be believed and propagated by thousands of Christians in the world at the present time.

"No sooner were these opinions advanced and published," says our informant, Dr. Hody, "than the whole church began to be alarmed." Old writers affirm he was condemned for them in his lifetime. Pamphilus, in the end of that century, wrote to apologize for Origen, and he tells us that "that which made the greatest noise and was chiefly opposed, was his opinion concerning the resurrection." Methodius, in A. D. 260, instantly wrote a book entitled, "Against Origen; Concerning the Resurrection." The Origenic opinion Methodius opposed and confuted was, First, that the rising body will not consist of the same substance that was buried; second, that it will be not a body of flesh, but an ethereal one. Antipater, a bishop in A. D. 460; Ammon Hadrianopolites, of a date unknown; Theophilus, bishop of Alexandria, A. D. 385; Epiphanius, in A. D. 375; Jerome, in A. D. 380; Justinian, the Emperor of Rome in the sixth century,—all vehemently opposed the novelties introduced by Origen, and wrote books to confute him and defend the old faith as taught and handed down from the lips of the apostles. In the year 399, he and his opinions were condemned and anathematized by a synod of Alexandria, under the Patriarch Theophilus, who, at the same time, expelled from Egypt all that protested and sided with Origen. In A. D. 400, he was condemned by a synod called at Rome by Bishop Anastatius, who also condemned Rufinus, a priest, for having defended Origen and his works, and declaring the former a heretic. He was condemned by a synod called at Antioch, in the fifth century, by the Patriarch Ephraem, and soon after by another synod convened at Rome under the Patriarch Mennas, and finally, by the fifth general council at Constantinople, under Justinian, A. D. 553.

So thoroughly did the church seek to purge itself from the heresy of Origen, who, writes Du Pin, "owns the resurrection of the body, but by philosophizing too nicely upon this matter, he has, if I may so say, spiritualized it," and who, I add, vainly attempting to harmonize Plato and Jesus, sadly corrupted the Gospel.

ST. AUGUSTINE'S ANTIDOTE

TO THE TYRANNY OF SIN.

What, dread Tyrant! dost thou threaten?
Torments new, unheard of woes?
Vain thy craft, thine engines futile!
Love's strength, its victory knows.
What to me are threat or torture?
Rack nor cross can move my faith.
Better die than soil my vesture!
Stronger far is Love than Death!

Fan the fires and pile fresh fagots,
Add fell outrage to sharp pain,
Bring the axe, the cross set ready;
Love heeds not, but sings again.
Sweet to me are pangs and torture,
Stake nor steel shall fright my faith;
Rather death than base pollution!
Love shall triumph over Death!

Pain frays not, it draws me rather!
Brief the throes of parting breath!
Welcome stripes and pains past number;
Love shall sing the strokes beneath:
Sweet to me are wounds and torture,
Pangs but serve to fire my faith:
Death before the least defilement!
Love is conqueror over Death!

—Vermont Chronicle.

A letter from Gen Grant's army states that a rush exists for commissions in negro brigades. Some ten negro regiments have already been formed. Negroes are coming and bringing hundreds of mules with them.

Support in Old Age.

"And even to your old age I am he; and even to hoar hairs will I carry you; I have made and I will bear, even I will carry, and I will deliver you." Isa. 46: 4.

Poor soul art thou not only almost at thy journey's end, but perhaps too at thy wits' end? Down almost drunk with trouble and intoxicated with affliction? are they accusing thee of being a hypocrite; asking now where is thy religion? and calling upon thee to bow down that they may go over thee. Do they impudently ask thee "Where is thy God?" and perplex thee till thou art almost ready to ask thyself the same question? Here you have an answer to all such questions, from your God himself. "I am he." I formed you; gave you being; sustained you while a helpless infant at the breast; I marked your infant path with mercy; regarded you, and brought you safely through the slippery paths of youth; conducted you in safety to manhood; led you on to maturity; "And even to your old age, I am he." Though your strength may decay, my love shall not diminish. Jer. 31: 3. Infirmities may load your body, but my grace is sufficient: 2d Cor. 12: 9. I not only made you, but I have redeemed you, therefore I will bear you; yea, and more than that, when you cannot walk for old age and infirmity, I will carry you; Isa. 41: 15. Are you unfit for business? let that give you no concern; even to hoar hairs your bread shall be given you; Isa. 33: 16. Are your friends grown weary of supporting you? still trust in me; my friendship shall never grow cold; Heb. 13: 5. Are you desiring that some friend would come and deliver you? "I am he," who has brought you thus far on your journey through life: and I am not going to leave you now you need my help most. You change often, but I change never; Heb. 1: 10, 12. Let not your heart be troubled; from all your griefs and infirmities "I will deliver you." O, how does his grace shine on this gracious speech! Canst thou help loving and adoring so gracious a master? He never turns his servants off to shift for themselves in old age: no; for when they are unable to work or to walk, he will keep them, if it be only to look at. Be assured of it, he will take good care of you.—*Christian's Legacy.*

'Tis true that more than threescore years have bowed thy beauty low,
And mingled with thy cup of life, full many a drop of woe;
But yet thou hast a better charm, than bloom of youth hath found,
A balm within thy chastened heart to heal another's wound.

On the Authority of Scripture.

"Suffer me, then, to press upon you, my younger brethren, the incalculable importance of holding fast, in all simplicity and integrity, the form of sound words which you have received, not by the uncertain tradition of your fathers, but by the unvarying testimony of Holy Scripture. It may be we have reached the confines of those last perilous days, in which iniquity and error shall abound, and when false doctrine will be rendered more attractive and dangerous by the intelligence and earnestness and moral worth of its misguided expounders. In such case, there is but one safe test of truth and error: 'To the law and to the testimony; if they speak not according to this word, it is because there is no light in them.' (Isa. 8: 20.) Seek to have your minds fully convinced of the Divine authority of the word of God. Study carefully the varied evidence of its inspiration. Suffer not your thoughts to be diverted from the essential point you have to ascertain—viz., that all Scripture is given by inspiration of God—by unprofitable discussions as to the exact mode and extent to which the Holy men of old were moved by the Holy Ghost in what they wrote; for these details are not among the things revealed to us. What is revealed most clearly is the fact that 'all Scripture is given by inspira-

tion of God,' (2 Tim. 3: 16); and this inspiration differing in essence, and not in mere measure and degree, from any gracious influence by which gifted men are enabled, by their writings, to commend truth to men's consciences. So that the Bible is not only incomparably the best of many good books, but it is a book altogether unlike other books, in that it is the one direct, infallible, authoritative communication of God's will to man, although we may in vain speculate on the precise limits or mode in which the thoughts of the human penman were guided and controlled. All that you need to be convinced of is that 'God spake at sundry times and in divers manners' by the writers of the canon of Scripture, so that in it is contained whatever is 'profitable for doctrine, reproof, correction, or instruction in righteousness;' and then, 'receiving with meekness the engrafted word, which is able to save your souls,' (James 1: 21), follow with undoubting faith and unreserved obedience this law of God, which will be a sure light to your feet amidst all the snares of false doctrine or evil living."—*Oxford University Sermon,* by Rev. Charles Baring, Bishop designate of Gloucester and Bristol.

THE MEETING-PLACE.

BY DR. H. BONAR.

"The ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads," Isaiah xxiv. 10.

Where the faded flowers shall freshen—
Freshen nevermore to fade;

Where the shaded sky shall brighten—
Brighten nevermore to shade;

Where the sun-blaze never scorches;
Where the star-beams cease to chill;

Where no tempest stirs the echoes
Of the wood, or wave, or hill;

Where the morn shall wake in gladness,
And the noon the joy prolong;

Where the daylight dies in fragrance,
Mid the burst of holy song—

Brother, we shall meet and rest,
Mid the holy and the blest.

Where no shadow shall bewilder;
Where life's vain parade is o'er;

Where the sleep of sin is broken,
And the dreamer dreams no more;

Where the bond is never severed—
Partings, claspings, sob, and moan,

Midnight waking, twilight weeping,
Heavy noon-tide—all are done;

Where the child has found its mother,
Where the mother finds the child;

Where dear families are gathered,
That were scattered on the wild—

Brother, we shall meet and rest,
Mid the holy and the blest.

Where the hidden wound is healed;
Where the blighted life re-blooms;

Where the smitten heart the freshness
Of its buoyant youth resumes;

Where the love that here we lavish
On the withering leaves of time,

Shall have fadeless flowers to fix on,
In an ever spring-bright clime;

Where we find the joy of loving
As we never loved before—

Loving on, unchilled, unhindered—
Loving once and evermore—

Brother, we shall meet and rest,
Mid the holy and the blest.

Where a blasted world shall brighten
Underneath a bluer sphere,

And a softer, gentler sunshine
Shed its healing splendor here;

Where earth's barren vale shall blossom,
Putting on her robe of green,

And a purer, fairer Eden,
Be where only wastes have been;

Where a King in kingly glory,
Such as earth has never known,

Shall assume the righteous sceptre,
Claim and wear the holy crown—

Brother, we shall meet and rest,
Mid the holy and the blest.

The first steps of wrong doing may appear trifling, but generally end in manifold sorrows to loving friends, in blighting of fondest hopes, and in the ruin of health, character and happiness.

Demonic Possessions.

The *Banner of Light* publishes the following, and glories in it:—

"In the quiet little town of Glastenburg, about five miles from the city of Hartford, Ct., each member of a family of eight persons, were simultaneously seized with what the people and the doctors thought to be raving insanity, for which they could divine no cause. The family consisted of Mr. Geo. L. Ford, wife, and two children, Mr. Talcott and wife, the father and mother of Mrs. Ford, and a man and women servant—eight in all. Mr. and Mrs. Ford are in good standing in society, and in full communion with the Episcopal church in that place, and neither had any knowledge of, or sympathy with, Spiritualism. Mr. Talcott was a free-thinker, and only Mrs. Talcott had any knowledge of modern Spiritualism.

On Wednesday, the first day of last October, Mrs. Ford was suddenly seized with strange motions and actions, gestures, and contortions, was violently exercised, alternately manifesting great joy and great agony. Mr. Ford was greatly alarmed at such new manifestations of his wife. Soon, however, it was announced through the lips of Mrs. Ford, "This is the control of spirits; and this control shall be a stepping-stone to a new belief in the Old Church. Fear nothing. All is well. Be not alarmed at what shall happen."

Mrs. Ford continued to be severely exercised by, and give communications from what purported to be a great many spirits, both happy and unhappy, until Sunday. The family was kept up with her day and night, excited, alarmed, and anxious for her safety.

On the Sunday following Mrs. Ford's manifestations, just as the people were coming out of the church, which is immediately by the doorway of Mr. Ford's house, Mrs. Ford rushed into the yard, as if driven by some determined power, and at the top of her voice screamed, "Water! water!" Mr. Ford was seized by the same power, and with his wife ran into the same yard, and screamed, "water," too. Mrs. Ford's father and mother were moved by the same power, and did the same as Mrs. and Mr. Ford; then the two children, and the two servants—making eight persons in all, that were in Mr. Ford's yard, right in view and hearing of the congregation coming out of the church—all of them screaming as loud as they could, "Water! water! water! water!" This screaming continued for about fifteen minutes, accompanied with the most ridiculous gestures, contortions, grimaces, and expressions of joy and of suffering. It seemed as if all the noises ever heard, and motions ever made, were imitated by them. Nearly the whole of the congregation drew near and looked upon the strange phenomenon with wonder and amazement. It appeared evident that there was no volition exercised on the part of any member of this frenzied family. Each was moved to make these eucious demonstrations before the public in such a time and place, by some power over which they held no control.

After about fifteen minutes, by the aid of some friends who came from the crowd of witnesses, Mrs. Ford was conveyed into the house, and was followed by the other members of her family. She then fell into a trance, and lay, to all appearance, dead, for about one hour; after which she was controlled by a spirit that made her utter the most terrible oaths and curses. It may be proper here to say that Mrs. Ford has ever had a great horror of profane language, so much so that she desired never to have a man in her husband's employ that used a profane word. In fact, Mrs. Ford, in her conduct and life, has been a faithful Christian and a devoted wife. Here she is moved by some power that she cannot keep off, to do that which is most repulsive and revolting to her desires and practices. Mr. Ford, the same as his wife, was made to utter oaths and curses, which in his normal condition he had never done, and had a great disgust of hearing.

For Mr. Ford and his wife stand before the world in their moral and Christian lives with-

out a blemish; but here comes upon them a power, to show to themselves and to the world that their own will does not control their lives, but that there is a wisdom and a power above human will and human desire. No matter if this revelation be made by scenes that are ridiculous and revolting, whereby the mighty, unrecognized, unacknowledged truth shall be made more impressive. Mr. Ford, his wife, and all the family, affirm that in these strange manifestations they had no control over their actions. Mr. Ford says that during this scene of affliction, he observed that his nearest friends stood the furthest aloof, while the poor and more oppressed, came nearest to him and his family, and were first to give them friendly aid. A doctor was called, and pronounced the whole scene the manifestations of insanity."

[CLOSING REMARKS.]

Mrs. Ford, with her father and mother, were taken to the Insane hospital where her father died. Her mother has been discharged, and she remained still under the control of the demons. They are some of the fruits of these modern manifestations. Why will so many rational beings seek to put themselves under such influences?

Such a Savior.

So *Holy*. "Who did no sin, neither was guile found in his mouth." (1 Pet. 2: 22.) Of whom else can all this be said? We find some persons who are very amiable. They are charitable and kind in conversation. They are careful to say nothing unjustly of others, and wish to avoid all appearance of deceit. They are open, frank, ingenuous, and we love them. But we cannot say of them what the prophet Isaiah said of Christ.

So *meek*. "Who, when he was reviled, reviled not again." (1. 2: 22.) Of how many could this be said? How natural is it for us, when unjust and evil things are said to us, to be angry, and speak bitterly in reply! So did not the Savior. Meekly, and without even a complaint, he suffered the scorn and the malice of men. They buffeted him, spat upon him, and smote him with a reed, bowed the knee in mockery, crowned him with thorns, and nailed him to the cross. "He was oppressed, and he was afflicted, yet he opened not his mouth; he is brought as a lamb to the slaughter, and as sheep before her shearers is dumb, so he openeth not his mouth." (Isaiah 53: 7.) Is there any parallel to this?

So *patient and forbearing*. "When he suffered, he threatened not." (1. Pet. 2: 23.) He might have threatened, and executed his threat, if it had been in his heart to do so. He could have prayed to his Father, who would presently have given him "more than twelve legions of angels;" but he did not so pray. He suffered his enemies to do the worst that their evil hearts could devise, or their wicked hands perpetrate, when a word of his power could have dispersed them all, or have laid them prostrate in death. And such patience he now exercises towards us. How often do we sin against him! How multiplied and aggravated have been our sins against this almighty, and patient, and forbearing Savior! Still he forbears, and yet we live.

So *tender*. "A bruised reed shall he not break, and the smoking flax shall he not quench." (Isaiah 42: 3.) Where he discerns even the feeblest purpose of holy living, where he hears one sigh of godly sorrow for sin, where he sees the first tear of penitence, and the first look of faith in him, there in tenderness he speaks peace, comfort, and hope. How many have found him a refuge in distress, a very present help in trouble! In the hour of despair he came to their relief.

For the Herald.

A Rejoinder to the Sabbath Question.

We shall not attempt a review of our brother upon the Sabbath question, feeling confident that our former effort was a success. We invite our readers to examine it carefully for themselves, and see if I gave you a "Thus saith the Lord," or inferred, and supposed it might be so, as our brother has done in his review of my article. If I have been reproached as a *Sabbatarian*, I esteem it for righteousness sake.

CASTLE CHURCHILL.



ADVENT HERALD.

BOSTON, MAY 12, 1863.

JOSIAH LITCH, EDITOR.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

Characteristics of the Last Days.

The apostles Peter and Paul both, have spoken expressly of the last days and their characteristics, the most striking of which are the scepticism which shall prevail. "That day shall not come," said Paul, "except there come a falling away first;" *E apostasia*, the apostasy. 2d Thess. 2:3. This falling away, or apostasy, he explains in Tim. 1:4:1, to be an apostasy from the faith,—*apostesontia tines tes pisteos*; "Certain, shall apostatize from the faith." So also the apostle Peter says: 2d Pet. 3:3, "That there shall come in the last days, scoffers, walking after their own lusts, and saying, where is the promise of his coming?" &c. He tells us that they shall be especially and willingly ignorant about the flood in the days of Noah. It is remarkable how strikingly these characteristics are being exhibited in our own day, and from the very causes predicted. Paul, for instance, says, "Giving heed to seducing spirits and teachings of demons." We have reached an age when thousands on thousands, through the teachings of demons have, not merely given up some one doctrine of the Bible while holding to other of its great cardinal truths, but have abjured the Bible itself, as a revelation from God. No thoroughly confirmed spiritualist will acknowledge the Divine origin of the Bible. But Peter refers to the fact that the mockers of the last days will be willingly ignorant of the facts taught in the first eight chapters of Genesis:—1st, that by the word of God the heavens and earth were produced; and 2d, that the heavens and earth thus produced being overflowed with water perished; and 3d, that "the heavens and earth which are now, by the same word are kept in store, reserved unto fire against the day of judgement and perdition of ungodly men."

It is a singular fact that the infidelity of this age has seized these very points as its stronghold, in its assault upon the Bible. Geology is summoned and comes forth, a professed science, which is but of yesterday, and with brazen front assails the testimony of holy writ, and with one fell swoop assumes to lay it low, even with the ground. But the true cause of the assault, is, because it brings God too near us and exhibits too clearly his direct interference with the affairs of this world.

This spirit of infidelity is so rampant that it shakes the church of England to its base. The following, taken from an exchange, will give our readers a faint idea of the magnitude of this fearful contest in Great Britain:—

"BISHOP COLenso AND THE ENGLISH BISHOPS.—The Archbishop of Canterbury states in a letter that Dr. Colenso's Metropolitan, the Bishop of Cape-town, has just returned to his province, "prepared to institute those proceedings which will try whether the charges brought against Bishop Colenso can be sustained." Meanwhile, His Grace cautions his clergy against admitting Dr. Colenso into their pulpits, or allowing him to minister in the Word or Sacraments in their respective parishes, until he shall have cleared himself from the grave imputations which at present attach to him."

"The Bishop of Chester and the Bishop of Durham have each addressed their clergy by circular on the subject of Bishop Colenso. They consider it unnecessary to publish a formal inhibition against his use of the pulpits in their sees, having sufficient confidence that none of their clergy would permit his heretodox lordship of Natal to officiate in their respective churches. The Bishop of Durham observes: "It is not against the mischievous writings of this one author that we have to be on our guard. A wide-spread spirit of scepticism pervades in many instances the scientific publications, the popular periodical literature, the daily journals, and even the theological writings of the present day."

Bishop Colenso, has written one of the most violent attacks upon the Bible which has ever been made. The English Bishops have written him a letter requesting him to resign his Bishopric, but he declines to do so; hence the proceedings which are about to take place as expressed in the quotation above. The Puseyite controversy of a few years ago, was as nothing in comparison with the present contest. Nor is Great Britain alone beset with this prevailing spirit of scepticism; but a Parisian correspondent of the *Christian Advocate and Journal* informs his readers that the same spirit prevails throughout France. It is not the old Atheistic form of the last century, but this modern and insidious form, which is all the more dangerous for appearing in the guise of a friend. Catholic and Protestant countries alike are coming under the fatal influence of this spirit. And the whole is the very spirit of Anti Christ, who is to deny that Jesus Christ is the Son of God, that he has come in the flesh, or is coming in the flesh. 1. John 2:22; 4:2, 3; 2 John 7.

When this spirit is fully let loose, then that man of sin, the son of perdition is to be revealed: who shall be consumed by the spirit of his (the Lord's) mouth and be destroyed by the brightness of his coming. The hope of the world's conversion, still so persistently maintained by many in the face of the Bible testimony to the contrary, is another of the sad evidences of a departure from faith in the Word of God.

There is no refuge from this fearful whirlwind which is sweeping over the earth but in clinging to Christ as the true and long promised Messiah, who is in these last days to return to reign on the throne of his father David. In him, in his sacrificial, priestly and royal character, the law and the prophets, the evangelists and the apostles all beautifully and harmoniously meet and prove each other to have come from God, and to be Divine. Take from the Saviour one of his works or offices, and seek to make it something else, the work is marred, its harmony is broken and its veracity invalidated. And nothing can so effectually arrest the spirit of infidelity as the preaching of the prophetic scriptures relating to the coming reign of the Messiah, as was done among us twenty years ago. God in his providence has placed us as a people in trust with a great mission; and earnestly should we devote ourselves to its accomplishment. Our lectures, tracts and books, should flood the land from one end to the other, as the only antidote to the prevailing infidelity of the age. Then,

"On! let all the soul within you
For the truth sake go ahead."

For the Herald.

The Resurrection Again.

BROTHER LITCH:—In the *Herald*, April 7th, you reply to my communication in relation to Moses and Elias, as recorded in Luke 9:30, 31, 32—"And behold, there talked with him two men, which were Moses and Elias: who appeared in glory, and spake of his decease which he should accomplish at Jerusalem. But Peter and they that were with him were heavy with sleep: and when they were awake, they saw his glory, and the two men that stood with him." On this interesting portion of Scripture you remark: "I agree with the writer that Moses died and was buried; and that if his body was raised from the dead at the time of his appearance on the mount with Christ and Elias, his resurrection must have antedated that of Christ, which is not true; for Christ was the first-begotten 'and first-born from the dead,' and also the 'first fruits of them that slept.' He was, therefore, not present in body but in spirit. The Pharisees and also the disciples believed in the appearance and communication of spirits. 'If,' said the Pharisees, 'a spirit or an angel hath spoken to him;' &c. (Acts 23:9.) It was a spirit, not a spiritual body which they supposed might have spoken to him. And as a spirit disembodied, I believe Moses appeared on the mount in glory, with the Saviour, still awaiting his resurrection body."

This does not appear a satisfactory explanation. For you will observe Luke does not say, the spirit of Moses appeared in glory with Elias, "but two men stood with him and spoke of his decease." If Jesus was a man in glory, we infer they were also; for "behold, there talked with him two men." If you infer that it was the spirit of Moses, because he died and was buried, and was gathered to his fathers, as Aaron died and was buried, and was gathered to his fathers nearly fifteen hundred years before, what shall we say of Elias who did not see death, (2 Kings 2:11,) but was translated, "and went up into heaven" nearly nine hundred years before this event? If it was not Moses, but his spirit which appeared on the mount, what shall we say of Elijah, that it was his spirit disembodied also? For they both stood as men and talked with him. Your quotations from Rom. 8:11; 1 Peter 3:18,

do not appear to have any relation to Moses as he appeared on the mount of transfiguration.

Second, with regard to the correctness of Charles Wesley's sentiment—"In this identical body, I, with eyes of flesh refined," &c. You reply, first: "It is found in the resurrection of the Saviour's identical body the third day. Second: Paul teaches it, (Rom. 8:11)—'Shall also quicken your mortal body.' Third: Job 19:25-27.)"

We reply, first: Jesus, the second Adam, is the incorruptible head. It was not possible his body should see corruption. (Acts 2:31.) Hence his identical body was raised from the dead. But what has corruption to do with incorruption? *Identical* means the same body—"restored, refined," says Charles Wesley. But not so says St. Paul in his analogical introduction, (1 Cor. 15:37, 38)—"Thou sowest not that body that shall be, but God giveth a body to the seed; and to every seed his own body." And as Christ is the "resurrection and the life," and we are "born again, not of corruptible seed, but of incorruptible," (1 Peter 1:23,) we shall awake in his likeness; for "when he shall appear we shall be like him, for we shall see him as he is." Our identity is in Christ's body, not in the "restored and refined" body of the first Adam. (Col. 3:3—"For ye are dead, and your life is hid with Christ in God.") "When Christ our life shall appear, then shall ye also appear with him in glory." Second: In relation to Rom. 8:11—"Shall also quicken your mortal body." If you will examine this quotation in connection with the eighth, ninth, tenth and twelfth to fifteenth verses, you will observe that Paul is speaking to the Roman Christians of those "who live after the flesh," and those "who through the Spirit do mortify the deeds of the body." "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. Therefore, brethren, we are debtors not to the flesh to live after the flesh; for if ye live after the flesh, ye shall die." &c. This bears no relation to the sentiment of Wesley—"In this identical body, I," &c.

Again, the quotation from 1 Peter 3:18—"Being put to death in the flesh, but quickened by the Spirit," refers to Christ's own body, and relates to him as the first fruits. He being put to death in the flesh, but quickened (revived) by the Spirit. By which also he went and preached unto the spirits in prison." His soul returned from Hades, and his incorruptible body was quickened or (revived) by the Spirit, by which he went also and preached. Again, as to the refinement. You remark it is found in 1 Cor. 15—"It is sown in corruption and raised in incorruption." We reply it is sown a natural body, it is raised a spiritual body. The refinement is in Christ, not in the restored and refined body of the first Adam, who is of the "earth, earthy." Phil. 3:21—"Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." Eph. 2:10—"For we are his workmanship created in Christ Jesus." Eph. 5:3—"We are members of his body, of his flesh, and of his bones." 2 Cor. 5:17—"Therefore, if any man be in Christ he is a new creature: old things are passed away, behold, all things are become new."

We see nothing in the passages to which you refer to justify us in believing that Moses was a disembodied spirit. Neither have we any conception of a soul or spirit of a man disembodied, standing and talking as a man, or that the Pharisees came to such a conclusion. As to Charles Wesley's sentiment, we think it mere fancy, without authority from the Word of God. In conclusion, we would not have brother L. to suppose we have written in a spirit of controversy. Not so. All we desire is truth and only truth.

W. S.

[REPLY.]

We think the case a clear one from Luke 24:37-39, that the disciples did believe in the visible appearance in the human form of a spirit; for they in looking on the form before them, which was a man of "flesh and bones," "supposed that they had seen a spirit." Their Master, so far from correcting them and teaching them that a spirit never did appear visibly in the human form, seemed to confirm them in their views that they sometimes did so appear, by pointing out the difference between himself and a spirit. It appears to us that this is made so plain that words could make it no plain r.

Samuel, when called up by the witch of Endor, was seen as an old man, covered with a mantle; and she said, "I see gods ascending out of the earth." The term *gods* was used by her and all her confederates to signify a spirit. He entered into conversation with Saul and asked, "Why hast thou quieted me to bring me up?" He is there recognized as the man Samuel. Moses, appearing on the holy mount, a disembodied spirit in converse with

his Lord, would have the same right to be called a man as Samuel had. We repeat it:—If Moses appeared there in his body, his resurrection antedated that of Christ. Our conclusion, therefore, is, that each of the three were there in their person according to their then existing state of being:—Christ and Elijah in body, Moses in Spirit.

Our correspondent will see by the articles now in course of publication in the *Herald*—"History of the Doctrine of the Resurrection," &c., that Charles Wesley did not introduce a novelty into the church in those memorable lines. That it was held by all the early Christians for 250 years, without an exception.

Does not the language of Scripture justify their faith? "In my flesh I shall see God." "Thy dead men shall live; together with my dead body they shall arise." The soul was not dead; for it is life itself. The flesh or body without the spirit is dead. And hence it is the dead body which shall arise together with the dead body of Christ.—Again: "Many of them that sleep in the dust of the earth shall awake." (Dan. 12.) The soul does not sleep in the dust of the earth, but the body does. "All that are in the graves shall hear his voice and shall come forth." (John 5:28, 29.) Is it not "This incorruptible" which shall but on incorruption?" The spirit or soul is not said anywhere in Scripture to be corruptible or mortal, but the body is. Then "this mortal" and "corruptible" body will put on "incorruption" and "immortality." But if it is the mortal body which shall put on immortality, it is certainly to be refined by such a process; and Wesley sung the truth, and "our vile body" shall be "fashioned like his glorious body." (Phil. 3:21.) Could it be spoken more plainly?

"Our identity is in Christ's body," says our correspondent. We grant that "our life is hid with Christ in God;" and that "Christ is our life," our new and divine life or *zoe*. But we also each now have a soul or natural life; and a natural body, our own identity; and if Christians, we are also "members of his body, his flesh and his bones," in the present tense. Yet it does not interfere with our personal identity either of soul or body. The fact that our hand is a member of the body, does not destroy its identity as a hand. We agree, also, with our correspondent, that the seed of the believer, after the species of which he is to be resurrected, is the same that quickened, raised and glorified the body of Christ, and in the nature of things we must have a body like his glorious body. That was quickened to a new life by the Spirit of God, and is now a spiritual body of the same identity as before his death—but now a spiritual in contradistinction to a Pseucical or natural body. He is the first fruits, the pattern, after which we shall be fashioned if we are his. If we are members of his body, of his flesh and of his bones, it is because the "children being partakers of flesh and blood, himself likewise took part of the same." He has glorified that flesh by his quickening Spirit, and will glorify our mortal bodies and make them spiritual, if we receive that Spirit. The spirit is the seed, and will produce its own species; but none the less spiritual for being of flesh and bones; and none the less of flesh and bones for being spiritual, or quickened by the Spirit.

We regard this doctrine of the resurrection of the dead, as of the utmost importance to the Christian system, and believe it the duty of the church to contend earnestly for the faith once delivered to the saints on this subject. And we heartily reciprocate the closing sentiment of our correspondent's article, and which we believe to be entirely true in his case, that all "we desire is truth." Ed.

The New Tract.

By Rev. D. Bosworth, is now ready for distribution. "The Cup of Wrath taken from the Hand of the Jews and Put into the Hand of the Gentile—A Sign of the Times."

The design of this tract is to show that the times of the Gentiles, (Luke 21:24,) are closing up, and the great day of God's wrath on the nations is at hand. The facts enunciated as to a change in the condition of the Jews among the nations is conclusive evidence that Messiah's throne is soon to be set up. For, said the Lord, (Ezek. 21:27)—"It shall be no more till He come whose right it is, and I will give it Him."

A clergyman says of it, "It is a very impressive thing, and should be scattered like the leaves of Autumn."

Price—30 cents per hundred, or \$2 50 per thousand. Postage paid.

To Correspondents.

D. B. SALTER, Salterville, N. J. Have not received the dollar from you, but credit you one dollar, to 1167.

J. M. ORROCK. Have balanced account as directed; sent papers the 1st inst.

S. NORCROSS. Sent book and tracts by mail the 9th inst. Will send others in a few weeks. Due you 33 cts.

The Latest News.

ARMY MOVEMENTS.

The past has been a week of intense interest on the Rappahannock. Gen. Hooker with most of his army commenced a movement across the Rappahannock the last week in April, crossing at four points, above and below Fredericksburg. The plan seems to have been well laid and admirably executed. Friday, Saturday, Sunday and Monday, were fought some of the most terrific battles of the war. The carnage was dreadful on both sides; but it is believed that the loss of the rebels was nearly double that of the Federals. Whole battalions literally throwing themselves on the muzzles of our guns were swept away like chaff before the wind, with grape and cannister shot.

The city of Fredericksburg, and the defences behind the city, which last Dec. proved so destructive to our forces, were taken by our forces, but abandoned again on Sunday, the 3d inst. The Richmond papers say that their surgeon gives their losses at 18000 men, while ours are reported at less than 10,000.

Hooker's cavalry force, under Gen. Stoneman, were sent in rear of the rebel army to cut off their communication with Richmond, which they did, by destroying nearly all the railroad bridges on the Richmond and Fredericksburg road, and large portions of the track; and also the telegraph wires. They went within two miles of Richmond; captured a battalion of rebel infantry sent out from Richmond to learn why their communication with the army was interrupted. Part of the cavalry force reached the Pamunkey River, a tributary of the James River, thus making the circuit of Lee's rear, and returned in safety.

On Wednesday night, the heavy storm having caused a rapid rise in the river, endangering Hooker's bridges, thus cutting him off from his supplies, he thought it an act of prudence to retire from the field of action, which he did in admirable order, without loss of men or stores in the movement.

There is an almost universal burst of admiration at the bravery and skill displayed by Gen. Hooker and his army in this campaign. Several of his officers were killed in the actions. Gens. Whipple and Berry of the Federal, and Gen. Paxton of the rebel army are among the killed. Gen. Stoneman, Jackson, Gen. Hill, and Gen. Heath of the rebel army wounded.

President Lincoln, and Maj. Gen. Halleck, visited the camp of Gen. Hooker after his retreat. The army is represented as in excellent spirits, ready for another march.

Com. Porter of the Mississippi fleet, has taken one of the strongest rebel posts at the West; Grand Gulf, the key to Vicksburg, and Port Hudson. It is regarded as one of the most important victories of the war.

It is reported that the Government has consented that the wounded may go home to be nursed by their friends. Good news, if true.

It is also rumored that the conscription is to be immediately enforced, beginning in New York.

The rebel army before Fredericksburg is greatly demoralized, and cut off from communication with Richmond by railroad. The excitement at Richmond during the fight was intense; especially on the approach of Stoneman's cavalry within a mile and a half or two miles of the city.

Later.—Monday morning, May 11. All sorts of rumors have been in circulation since Saturday evening; the most exciting of which was that Gen. Keys had captured Richmond. This underwent all sorts of versions, and received manifold accessions until at last it was reported that the rebel Gen. Lee had submitted terms of surrender. Although the position of our armies, and the defenceless state of the rebel capital render it possible, and give us to believe that it might have been captured, and may have been, but the news is altogether too good to be true. The rumor that Gen. Hooker has again crossed the Rappahannock to give battle, is undoubtedly true. We firmly believe that before the close of another week we shall be in possession of great news from the armies of the Potomac and the Mississippi, and perhaps Charleston.

Gen. Grant has achieved a decisive victory at Port Gibson, Mississippi, which will be hailed as auspicious of victory in his new undertaking against Vicksburg. Port Gibson is six or eight miles south-east of Grand Gulf, and about the same distance from the Mississippi. The rebel force was doubtless stationed there to cut off the flank movement on the Vicksburg railroad, and its defeat opens the route thither. As this success occurred on the 1st, and as at the last advices Grant's forces were moving up the Black River, an immediate attack on Vicksburg is probable.

The gunboats and six transports ran the blockade of Vicksburg on Wednesday night last. All of them got through safely without casualties.

The steamer Morning Star from New Orleans 30th. via., Havana 4th, arrived at N. Y., the 9th. A portion of Gen. Bank's staff and Mr. Tucker, his private secretary, are passengers, the latter with dispatches to the Government. Col. Thorpe and several wounded officers are also passengers. The gunboat Huntsville was spoken on the 2d inst., off Moro Castle, all well and reported to have taken three prizes.

A correspondent of the St. Louis Republican writes as follows from Gen. Grant's army: "Vicksburg bluffs and batteries are already placed far to one side, and failing in stopping our vessels, will have no part in present operations. One great indication of success is the universal confidence of the army that victory is at hand. Not an officer or soldier but what feels that he will soon be quartered in Vicksburg, and the comfortable houses of that long besieged city are beginning to wear a very inviting appearance, surrounded by the rich spring shrubbery in its many beautiful yards. That the next two weeks are to be laden with interest all believe, and June will either find us in Vicksburg or a year removed from it. Advices from Gen. Banks below are encouraging, and Commodore Farragut has gone down to operate with him. As soon as our troops all cross the river, Vicksburg will be virtually surrounded on three sides and partly on the fourth.

The N. Y. Times' special says official confirmation is received of the capture of the Richmond City Battalion, who were sent out to discover the reason for the suspension of intercourse with Lee. They were captured by Gen. Stoneman. Sixty-five rebel prisoners took the oath of allegiance, and more than a quarter of the prisoners taken will do the same.

MISCELLANEOUS ITEMS.

Vallandigham, of Ohio, the secession member of the late Congress, has been arrested and tried by court martial, for treasonable speeches and practices. The decision of the court has not yet been made public.

Washington correspondence says that Secretary Seward has stated that the tone of the British press and Parliament in no respect expresses the views or feeling of the government concerning the affairs of the United States. At no recent period has the relations between the two governments been more amicable.

The Memphis Bulletin of the 9th has the following: "Six newspaper correspondents—Colburn, of the World, Richardson and Brown, of the Tribune, McCullough, of the Cincinnati Commercial, and Dodman, of the Chicago Tribune, were on the tug destroyed by hot shot, from Vicksburg, on Sunday last.

"Raconteur," the Washington correspondent of the New York Commercial Advertiser, in his letter of the 8th inst., says: "Gentlemen who have conversed with the President since his return from a visit to Gen. Hooker, assure me that while he regrets the result of the last advance, he is more hopeful than ever of the ultimate triumph of the army of the Potomac."

A Havana letter to the New York Times states that news has been received from French headquarters in Mexico to the 12th ult., saying that the French are in possession of all but a small portion of Puebla. The United States schooner Annie had overhauled three or four suspicious vessels, which fact had created great excitement at Havana, and a Spanish steamer had been sent to investigate.

A correspondent at New Orleans writes, under date of April 30th, as follows: "Our forces are now at Opelousa, and I think will probably remain for a season in that part of the country, and not attempt to proceed to the reduction of Port Hudson, while we hold the vast storehouse upon which the enemy are depending. Gen. Banks has been back to the city for a short visit, and is again with the army. The latest rumor is an expected attack by a large force under Magruder, who is rather more of an obstacle than Taylor was, and has a larger force." Gen. Banks is making preparations for a draft in Louisiana under the conscription act, to fill up the regiments and batteries to the proper complement. A muster of all the troops in the department was to be made on the 30th of April.

A cold-blooded, brutal murder was committed in Phillips, Wednesday afternoon, the 6th. The sheep belonging to Jeremiah Tuck having trespassed a number of times upon the land of Jesse Wright, Jr., the two men got into an altercation about the matter. Mr. Wright, who is a quarrelsome man, became greatly enraged. He said, "I have had trouble enough with you, and will put an end to it now." Raising his gun which he had with him, he took deliberate aim, and shot Mr. Tuck through the heart. The deed was done in the presence of Mr. Tuck's wife. Wright made his escape. Mr. Tuck was about sixty years old, and a very inoffensive man. Wright is about thirty years old.

Drafting all the able-bodied negroes into the army continues vigorously at Port Royal. A large number of blacks were recently addressed at Hilton Head, and the object of the Government in ordering the draft explained to them, when every able-bodied man in the crowd volunteered. One hundred recruits were thus added to the 3d regiment South Carolina Volunteers.

In the town of Sandwich, N. H., this season, there have been 11,325 pounds of maple sugar manufactured.

A man named A. M. Jackson, supposed from a memoranda found upon him to be engaged in blockade running, via Nassau, dropped dead at French's Hotel, New York, Wednesday afternoon.

Christ Jesus All and in All.

A very old German author discourses thus tenderly of Christ:

My soul is like a hungry and a thirsty child, and I need his love and consolation for my refreshment; I am a wandering and lost sheep, and I need him as a good and faithful shepherd; my soul is like a frightened dove, pursued by a hawk, and I need his wounds for a refuge; I am a feeble vine, and I need his cross to lay hold of and wind myself about it; I am a sinner, and I need his righteousness; I am naked and bare, and need his holiness and innocence for a covering; I am in trouble and alarm, and I need his solace; I am ignorant, and I need his teaching; simple and foolish, and I need the guidance of his Holy Spirit.

In no situation and at no time can I do without him. Do I pray? He must prompt and intercede for me. Am I arraigned by Satan at the Divine tribunal? He must be my advocate. Am I in affliction? He must be my helper. Am I persecuted by the world? He must defend me. When I am forsaken, he must be my support; when dying, my life; when mouldering in the grave, my resurrection. Well, then, I will rather part with the whole world and all it contains than with Thee, my Saviour; and God be thanked, I know that Thou too art not willing to do without me. Thou art rich, and I am poor; Thou hast righteousness, and I sin; Thou hast oil and wine, and I wounds; Thou hast cordials and refreshments, and I hunger and thirst. Use me then, my Saviour, for whatever purpose and in whatever way Thou mayest require. Here is my sinful and troubled soul; quicken and refresh it with Thy love. Take my heart for Thine abode; my mouth to spread the glory of Thy name; my love and all my powers, for the advancement of Thy honor and the service of Thy believing people. And never suffer the steadfastness and confidence of my faith to abate, that so at all times I may be enabled from the heart to say, "Jesus needs me, and I him, and so we suit each other."—Church Advocate.

NOTICE.

To the Shareholders of the Boston Advent Association:

A meeting of the Shareholders of the Boston Advent Association is hereby notified, and called for the purpose of choosing a Trustee to fill the vacancy caused by the death of Sylvester Bliss, of Roxbury, county of Norfolk, State of Massachusetts, and any other business that may come before the meeting. Said meeting to be held at the Chapel Building of said Association, corner of Hudson and Kneeland Streets, Boston, Mass., on Thursday, May 14, 1863, at 10 o'clock, A. M.

It will be seen by Section 18 of the Articles of Agreement, that the person elected shall receive "in writing," not less than a majority of all the Shares in the Association for the time being.

JOSHUA V. HIMES,
J. W. WEST,
APOLLOS HALE,
JOHN EMERSON,
Trustees.

Boston, April 16, 1863.

REMARKS ON THE ABOVE NOTICE.—The constitution requires a majority of all the shares issued to vote in the election of Trustee, which will require 156 votes, every share having a vote. The votes may be cast personally by shareholders, or by proxy, that is, by persons duly authorized by power of attorney, to cast the vote.

FORM OF POWER OF ATTORNEY.

County of —, ss. State of —. Know all men by these presents, that I, A. B., have this day appointed and constituted C. D., of the city of Boston and State of Massachusetts, my true and lawful attorney, for me and in my name to cast the votes on — shares of stock held by me in the Boston Advent Association, at the meeting called to be held on Thursday, May 14, 1863, for the purpose of electing a Trustee to fill the place of Sylvester Bliss, deceased, and for such other business as may come before said meeting.

Witness my hand and seal this — day of May 1863.

A. B. — [L. S.]

Witnesses.

Old-Fashioned Ideas.

During the civil war in England between the parliament and Charles the I., when the nation was suffering one of its dreadful throes, the Parliament passed an ordinance declaring, that, "whereas public sports do not agree with public calamities, nor stage plays with seasons of humiliation; this being an exercise of sad and pious solemnity, the others being spectacles of pleasure, too often expressing lascivious mirth and levity; it is therefore ordained, that, while these sad causes and set times of humiliation continue, public stage plays shall cease and be forborne; instead of which are recommended to the people of this land, the profitable duties of repentance and making their peace with God. "It was, no doubt, owing in large part to the prevalence of this spirit among the people which led their leaders to pass such an ordinance as the above, that they obtained so happy a deliverance out of all of their troubles. Could we but see something of the same spirit in the people of this country, and especially in their public men, that was manifested in the times of the English revolution, our hope of an ultimate happy deliverance out of all our troubles would be much more buoyant.

One of our government officials just returned from Peru, tells us that among the first and most frequent inquiries made of him there about our public men was, whether he knew or had ever seen the celebrated Dr. J. C. Ayer, of Lowell. His remedies are found in every village, from the elevated slopes of the Andes down to the coast, and their remarkable cures seem to attract even more attention there than in this country. The sentiment of wonder at their effects takes a far deeper hold on a half-civilized and superstitious people than it does with us where the rationale of medical problems is so much more generally understood. No other American has made himself so familiarly known to the masses of the people in foreign countries, or excited in them so lively an interest in himself as the doctor has by his skillful application of chemical science to the treatment of disease.

That must be a dull man who does not feel some pride of country when he finds among distant nations that he is already known and welcomed there, through the labors of our statesmen, merchants and scholars, whose renown has become national property, and consequently in some measure his own. Whether Dr. Ayer's remedies do actually cure more than others or not, they have secured the reputation of being a God-send to those afflicted with disease, and where great numbers in any community believe that they owe their health and lives to one's skill, they are sure to feel an interest in him, which will find expression when they meet his countrymen.—National Era, Washington, D. C.

And What Next?

We clip the following from an exchange:—

MR. GODARD, THE CELEBRATED FRENCH AERONAUT, has recently constructed an immense balloon of 4300 metres. The car is provided with an apparatus which enables the aeronaut to ascend without either gas or ballast, and to descend or go higher up at pleasure. This apparatus consists of a kind of stove formed three cylinders, separated from each other by insulating substances, whereby all danger of fire is averted. The flame is completely under the control of the aerial traveler, and is prevented from rising too high by a cap of wire gauze. M. Godard asserts that he can inflate his balloon in thirty minutes, and load it with from 600 to 800 kilogrammes over and above the weight of his person and accessories; and moreover, that his balloon may be pierced with a bombshell without endangering the aeronaut who can himself cast projectiles of any kind with impunity. Should this new invention succeed, this balloon may be of considerable service in time of war.

AN OPEN DOOR IN MEXICO.—The President of the Mexican Republic has assured a gentleman who has been much in that country for the past three years, that he would protect and help any minister of the Gospel who would come to labor there, and that he would give a church in the city to any Christian denomination excepting the Roman Catholics. The intrigues of the Romish priests against the government, resulting at last in the French invasion, have embittered him and many of the people against that church.

CORRESPONDENCE



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as discrediting the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

For the Herald.

From Rev. William Prideaux.

DEAR BROTHER LITCH:—It was with no ordinary feelings of pleasure that on going to the office on Saturday morning, I found my old friend, the *Advent Herald*. Indeed, I was glad to see it. I still believe and love the truths it advocates, and though in another department of the Lord's vineyard, I am with you in the glorious hope of the near personal reign of our beloved Lord. Indeed, there is nothing to discourage that hope; everything around us goes to confirm us that the truths we have together been proclaiming for the last twenty years are in the main correct.

We are certainly living in a very peculiar and solemn time; it is emphatically a time of trial. The scenes and circumstances through which we are passing are testing the character of the professed people of God, and alas! how many are proving that the root of the matter was not in them. O, may we have grace to stand the test. The pure gold can't be hurt. There is much danger of the church getting into a war spirit. Whatever may be said in defence of war, in justification of Christians engaging in it, (which I think hard to prove,) one thing is certain—the spirit of war, of revenge, and malice, which is being engendered cannot be right. The religion of Jesus is a religion of peace; and I am compelled to the conclusion that the doctrine of the Bible is non-resistance. I know the reasoning about this; but reason is not the arbiter, but the Word of God. There is a little tract written by Guinness, and published by Hastings, on this subject, worthy of consideration. The arguments there produced are to my mind conclusive and invulnerable. I wish I had a quantity of them; I would circulate them.

It was with much surprise and sorrow, on my way to Philadelphia a short time since, I heard of the death of brother Bliss. I truly sympathize with you in the loss you have sustained. It was my privilege to become personally acquainted with him at your conference held at Yardville. I had known him before through the *Herald*. He was, indeed, a lovely Christian man, and I feel that the cause of truth has been bereft of an able champion. I earnestly join in prayer on behalf of his bereaved wife and children, and may you be abundantly assisted to fill the important station to which, by this bereavement, you are called; and may success attend your efforts. We have often labored side by side, and I trust though far apart we still are one in heart, and that at no distant period, when our work on earth is done, it will be our privilege in the new earth to recount our labor in the old that has passed away. I was glad to have the privilege of spending an evening, of partaking of the hospitality and mingling in the sacred exercises of prayer and praise with your family—but one dear aged friend and brother was gone, who I had been wont to meet there; I refer to our good old Father Barstow. We were not surprised to find him gone, but were sorry, for we loved him.

We too, you know, have had our trials and bereavement. I am very sad and lonely. About four teen months since we were an unbroken family of eight; now we are all scattered. I am left all alone; the dear wife has gone. Her obituary has never been written; may I write it here? A faithful wife, an affectionate mother, a practical Christian.

Yours in hope.

Schellsburg, May 5, 1863.

For the Herald.

From Bro. J. Wolstenholm.

DEAR BRO. LITCH:—I am, from strong conviction, a believer in the "Immateriality of the soul," as proven by the best established facts of my being; for, if clear and distinct consciousness of facts in my own thoughts, emotions, and entire experience, has remained ever present in my mind for fifty years, independent, and, in defiance of all the

known laws of my material corporeity, I am compelled by the force of irresistible logic to conclude that the same consciousness may, and doubtless will, exist after the decay in death of the same material body as during its living growth. But I have less regard for any hypothesis based upon these and similar facts, less desire to reason them out, than I have for a strict regard for the "confirmation of the truth of God," the promises made unto the Fathers, by the ministry of Jesus Christ, as delivered unto us in the gospel by those commissioned by Him for the work. Nor do I think it is best calculated to "strengthen the weak hands" or to "confirm the feeble knees" among us by taking heed to witnesses, for the support of any hypothesis, or even doctrine, who are, or have been under Satan, the chief authors of the perversion "of the right ways of the Lord," by introduction of the beguilement of that kind of exegesis of Holy Scripture, as, from the days of Stephen until now, has wrought such havoc in the Christian church. I speak of the Jewish Talmudists, of Philo, and their so-called Christian followers, under the lead of Origen, in the fanciful compounding of Scripture with the Platonic Greek philosophy, and the Oriental theosophy, which was the effort of the life of Philo, the Alexandrian Jew, and of Origen, the Castrate, alike.

I am sure our dear brother Robinson, and yourself will forgive this reflection, so far as it may appear to apply to his article on the Common Faith in Christ's day, in your last issue, the reading of which impelled me to say a few words in relation to these authorities.

We are so prone through a potent weakness in our natures, to lean upon authorities; and, if endorsed by those in whom we confide we are apt to slide into a confidence in such authorities; and even to give them credit for more than the endorser would wish. Now, it occurs to me, that if Rabbis, Jochanan, Juda, and other Talmudists are good authority for the "Common Faith" of those times in relation to the soul of man, it might be inferred by general readers that they might be good authority for the "Common Faith" in relation to the truth of God generally. But when we consider the fact that these Talmudists were the traditionists of the Jerusalem Jews, who from two centuries before Christ, down, had so indoctrinated the Jewish people that the Lord declared, that, by these "traditions," they had made the commandments of God "of none effect," and that all of them were, in fact, uniformly agreed in ignoring the rights of the House of David according to the assurance of the oath of God, and so prepared the people to reject the Royal Heir, on the plea that they had "no other king than Caesar;" and that Philo, contemporary with Christ and his apostles, is the author of the traditionary flattery of unbelief and blindness of heart, of that nation, which has also beguiled Christians of spoiled faith from the days of Justin Martyr till now, "that the Jews in the flesh shall be restored to the land and privileges of their fathers," that the scripture can only be understood in the light of the Greek and Oriental heathenism; that Simon Magus, and Elymas, the sorcerer, were disciples of that school, and as also were those "Alexandrians" &c., who disputed with, and stoned Stephen, to which the Pharisees with Saul of Tarsus under the counsel of Gamaliel, to which they "agreed" "consented" but did not participate; we should certainly hesitate about accepting, or endorsing such teachers as authorities for any point of Christian doctrine, either in "Christ's day," or now, lest they should be tacitly regarded as equally good authority in these and other flat contradictions of the truth of God.

And perhaps we may consider, profitably the effect, which in fact, has already obtained from following such authorities, upon the "Common Faith" delivered by the apostles.

Notwithstanding all the opposing forces of Anti-christ, the gospel, proving itself "the power of God" to those who believed, spread, to the dismay of those who acknowledged "no other king than Caesar;" for the first two centuries. Believers in the apostles' doctrine were all Chiliasts—believing in the Royal Heirship of Christ Jesus the Lord, to the rights, dignities, mercies and glory of the House and Throne of David—who, as David's Lord, having "abolished death" and "put away sin by the sacrifice of Himself," has returned into the heavens to sit at the right hand of the Father until He shall make all His enemies his (Christ's) footstool; when he shall return in the real personal glory of the Son of God—raise his people from the dead—make them like himself—establish his dominion under the whole heaven; after cleansing the earth from the debris of all mortal rule, and all the ruins of the fall, and reign over his redeemed people, according to the scriptures, on the earth, forever and forever.

All that the powers of darkness could effect were as nothing against a people made valiant with such

a faith and hope as the Chiliasts had received from the apostles. Slander, treachery, ignominy, fire, ravenous beasts, or the sword, all, all were vain; the hosts of hell were in deep chagrin at their own puerility; for the blood of the martyrs was but the prolific seed of the Church. The Greek Judaism of Philo by the Simon Magus of the time produced another twist of doctrine in compound with the Chaldean heathenism in the form of Gnosticism; but the hope of the gospel triumphed over all in the hearts and lives and hopeful death of the Chiliasts. There was, however, a dark power, adequate to the work, in the arsenal of Satan; and it was eventually brought into full play. And so efficient was it in the well-skilled hands of Anti-christ, that by the close of the third century this triumphant faith which was manifested so grandly was subverted, or at least, so driven out from the sight of the learning and civilization of the age, and of the ages following, for full 1200 years that it had all the appearance of a complete subjugation.

For the Herald.

From Bro. James G. Sterling.

DEAR BRO. LITCH:—Our little church in Springwater is trying to live, in the midst of all our discouragements. We endeavor to sustain our meetings for prayer and conference three evenings in the week; and for preaching and public worship every Sunday at half past ten o'clock. One year ago last winter, Bro. S. Chapman labored faithfully with us for some time, and the work prospered under his hand; some thirty precious souls were added to our numbers; but our members are so scattered that it is difficult for us all to get together at present; also, sickness detains many at home; possibly a want of interest also effects some, so that for the present our meetings are small. But thanks be to God, his blessings are not limited by numbers. For one, I have felt a good degree of the Divine presence during our meetings for the past few weeks. I find there is nothing like trusting in God. Oh, that we might have more faith in his precious promise, be more earnestly engaged in our Redeemer's cause, and better prepared for his glorious coming. Amen.

Yours &c.

Springwater, N. Y., April 30.

For the Herald.

THE ADIEU.

BY MISS H. M. JOHNSON.

You will miss me when I am gone—

At morning, at night, and noon;

I have needed your arm to lean upon,

I shall need it no longer soon.

I've been helpless for many years,

"No burden," you always said;—

I have claimed your pity, your prayers and tears,

You will miss me when I am dead.

How many a dreary night

You have watched by my couch of pain,

Till the streaming in of morning light,—

You will never watch again.

God taketh not all away;

The bitter and sweet he blends.

And I bless his name by night and day

That He has not denied me friends.

You have shared the heavy load,

Which alone I could not have borne;

I am going now to a bright abode,—

But I leave you, alas! to mourn.

You will miss me when I am gone,

As you never have missed before!

I have needed your arm to lean upon,

But soon I will need it no more.

I lean on my Saviour's breast

In this hour of mortal pain;

O, strong are his arms! and sweet my rest!

Farewell! till we meet again.

Magog, C. E., Nov. 30, 1861.

A Touching Scene.

I was conversing not long since with a returned volunteer.

"I was in the hospital as nurse, for a long time," said he, "and assisted in taking off limbs and dressing all sorts of wounds, but the hardest thing I ever did was to take my thumb off a man's leg."

"Ah!" said I, "how was that?" Then he told me.

"It was a young man, who had a severe wound in the thigh. The ball passed completely through and amputation was necessary. The limb was cut off close to the body, the arteries taken up, and he seemed to be doing well. Subsequently one of the small arteries sloughed off. An incision was made and it was again taken up. 'It is well it was not

the main artery,' said the surgeon, as he performed the operation; 'he might have bled to death before we could have taken it up.' But Charley got on finely and was a favorite with us all.

"I was passing through the ward one night about midnight, when suddenly as I was passing Charley's bed he spoke to me. 'H—, my leg is bleeding again.' I threw back the bed-clothes, and the blood spirted in the air. The main artery had sloughed off.

"Fortunately, I knew just what to do, and in an instant I had pressed my thumb on the place and stopped the bleeding. It was so close to the body that there was barely room for my thumb, but I succeeded in keeping it there, and, arousing one of the convalescents, sent him for the surgeon, who came in on the run. 'I am so thankful, H—,' said he as he saw me, 'that you were up and knew what to do, for he must have bled to death before I could have got here.'

"But on examination of the case he looked exceedingly serious and sent out for other surgeons. All came who were within reach, and a consultation was held over the poor fellow. One consultation was reached by all. There was no place to work save the spot where my thumb was placed; they could not work under my thumb, and if I moved it he would bleed to death before the main artery could be taken up. There was no way to save his life.

"Poor Charley! He was very calm when they told him, and requested that his brother who was in the same hospital, might be called up. He came and sat down by the bedside, and for three hours I stood, and by the pressure of my thumb kept up the life of Charley, while the brothers held their last conversation on earth. It was a strange place for me to be in to feel that I held the life of a fellow-mortal in my hands, as it were, and stranger yet to feel that an act of mine must cause that life to depart. Loving the poor fellow as I did, it was a hard thought; but there was no alternative.

"The last words were spoken. Charley had arranged all his business affairs, and sent tender messages to absent ones, who little dreamed how near the loved one stood to the grave. The tears filled my eyes more than once as I listened to those parting words. All were said and he turned to me. 'Now, H—, I guess you had better take off your thumb.' 'O, Charley! how can I?' said I. 'But it must be, you know,' he replied cheerfully. 'I thank you very much for your kindness, and now, good-bye.'

"He turned away his head. I raised my thumb. Once more the life current gushed forth, and in three minutes poor Charley was dead."

How To Hear With Profit.

A discerning pastor can generally know whether his people are praying for his sermons, by the comfort and unction with which he preaches, and a discerning people ought to know why it is they often lose interest in their pastor's sermons, and why at times the sermons seem dry and commonplace. The difference lies not so much in more careful or elaborate thought on the part of the preacher, as in fidelity in prayer or neglect of it on the part of the people. Charlotte Elizabeth has some pertinent remarks;

"About that time he made a remark that impressed me deeply, I hoped abidingly. We attended the ministry of his beloved friend H—, and on one occasion, adverting to certain criticisms that had been made on his discourses by some who seemed to sit in judgment on their teacher, I asked him, 'How is it that while they call one of his sermons fine, and another dry, and so forth, I find them all so profitable, and always come away well fed?' With animated quickness he replied, 'I'll tell you how it is—you pray for him.' 'Indeed I do, and that he may be taught to teach me.' 'Aye, there it is, and your prayer is answered. Now, mark me! the preacher and the flock either feed or starve one another; what they withhold from him in prayer, they lose in doctrine. Those who merely listen to cavil or admire, come away empty of spiritual food. Those who give liberally to their minister in secret prayer for him, have their souls made fat by the very same doctrine that falls unblest upon others.' He added, 'Dear, dear H—, more and more upon your heart before your Father's throne, and you will feast more largely upon the banquet that He spreads. I have to be thankful that my friend's counsel was not lost on me. From that she, indeed, I was soon removed, and very soon after he followed D— to glory; but I had already carried the lesson into another pasture, where, richly and abundantly as we are fed, mine always appears a Benjamin's mess; for I had learned the secret of the profitable batten, which I would commend to every Christian hearer—instant, affectionate, individual intercession for the teacher, in the spirit of faith; then we may sit contented, and humbly confident to receive the assured answer, in the portion which he is commissioned to divide.'—*Watchman and Reflector*.

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BOSTON, MAY 12, 1863.

ADVENT CHAPEL, Hudson street., corner of Kneeland street; Pastor, Rev. O. R. Fassett. His Post Office address is No. 18 Hudson street, Boston, C. 6 1-2 Kneeland street, do.

ADVENTURE

GENERAL

MILLENNIUM.

WHOLE NO. 1147.

BOSTON, TUESDAY, MAY 26, 1863.

VOLUME XXIV. NO. 20.

FOR TERMS, &c., SEE SEVENTH PAGE OF THIS PAPER.

History of the Doctrine of the Resurrection of the Flesh from the times of the Apostles to A. D. 700.

BY D. T. TAYLOR.

Number Five.

"It would be easy" says Doctor Hody "to fill a volume with the testimonies and authorities of the doctors of the fourth and the following centuries, to show with how great a zeal the doctrine of the resurrection of the same human body has always been maintained by the Church." But we will now let the whole church set her seal to this truth by her creeds. We already have shown from Irenaeus and Tertullian that in the creed of the church of their time the "Resurrection of the Flesh," was an article. So too teach the "Apostolical Constitutions." The "Apostle's Creed" is of great antiquity, and previous to the year 400 was believed by very many to have been written by the apostles themselves. In our English translation it reads "The resurrection of the *body*," but in the originals, the Greek and Latin, it is "The resurrection of the *flesh*." Rufinus, a noted Christian writer of A. D. 400, testifies it was thus read "in all the churches." All the Latin churches read it "*Carnis Resurrectio*." So testifies not only Rufinus but Jerome, Augustine, Chrysostom, and Maximus also. Cyril, Bishop of Jerusalem, A. D., 350, says it was *sarx anastasis* the resurrection of the flesh, in the creed of the Jerusalem church. The same words are found in the Greek creed. In a manuscript over twelve hundred years old, preserved in the Bodleian Library, England, at the end of the acts of the apostles, in Saxon characters is the Apostles' creed, with the phrase "Resurrection of the flesh." In the ancient church at Aquileia, in the fourth century, because some of the Origenists would talk of a new flesh, to make it more express they read the creed "the resurrection of *this* flesh." That the resurrection of the flesh was the doctrine of the Council of Nice, A. D., 325 is evident from the confession presented to Arius and his party by the Emperor Constantine, and to which he was obliged to subscribe. In that confession it is *eis sarx anastasis*. Other confessions of that time read the same. In the creeds of the second and sixth general Councils, and in that which in the time of Epiphanius was wont to be recited by the converts that were to be baptized, it is only "The resurrection of the body." In the creed of Athanasius, A. D. 325, we read "All men shall rise again with their bodies." In the creed of Damasus, Bishop of Rome, A. D., 370—80 we read, "We believe that we shall be raised up in the *same flesh* in which we now live." Jerome says the whole Catholic church held this view, it being impossible he affirms to understand the doctrine any other way. The Creed of the first Council of Toledo in the year 400 says, "We believe there will be a resurrection of the flesh of mankind." That of the fourth Council of Toledo in 633 reads, "We are to be raised up by Christ in the *same flesh* in which we now live, and in the same form in which he himself rose." And in the eleventh Council of the same church, in A. D. 675 the following was put forth, "According

to the example of our Head (*i. e.*; Christ,) we confess that there will be a true resurrection of the flesh of all the dead. Neither do we believe that we shall rise in an aerial or any other kind of flesh, (as some have deliriously fancied,) but in that in which we live, have our being, and move."

Rufinus, (already mentioned,) in A. D. 400, thus clears himself from the charge laid against him of being a follower of Origen. He says, "We believe as it has been delivered down to us from the holy fathers, that the Son of God arose from the dead in the very same flesh in which he suffered, by which he gave us also hope of a resurrection. We speak of the resurrection of the flesh not in a shuffling and deceitful manner, as some falsely accuse us, but we believe that this very flesh in which we now live shall rise, not another instead of it, neither do we mean any other body besides this of flesh. If therefore we say that the body shall rise, we speak according to the apostle, for he uses that word: if we say that the flesh is to rise, we make our confession according to the tradition of the creed. It is a foolish thing to accuse us as if we thought a humane body could be anything besides flesh. Whether therefore that which shall rise be called flesh according to the creed, or body according to the apostle, it is so to be believed as the apostle has set it forth, that which shall rise shall rise in power and glory, and shall rise an incorruptible and spiritual body, that corruption shall not inherit incorruption. Saving therefore these prerogatives of the body or flesh in the other life, the resurrection of the flesh is to be believed wholly and perfectly, so that both the same nature of flesh may be retained, and the state and glory of an incorrupt and spiritual body may not be violated. For so it is written, "These things are preached in Jerusalem in the Church of God, by the holy Bishop John. These things I, together with him, profess and maintain. If any one either believes or teaches any other doctrine or thinks that we believe any other than this we have now set forth, let him be accursed."

Vigilius, an African Bishop, A. D. 484, thus earnestly and positively writes, "If any one says that a man will not rise in the day of judgment in the body, as God made him, let him be accursed!" I conclude with the testimony of the church of England, who asks every baptized person in his representative the god-father, "Dost thou believe in the resurrection of the flesh?" The answer required is "I do."

Number Six.

In concluding these articles on the resurrection, it may be well to show the derision and opposition with which the Christian doctrine met among the unbelieving philosophers and the heathen. This opposition was exhibited by the learned Grecian judges when Paul preached on Mar's Hill, at Athens, who, when they heard of the resurrection of the dead some mocked. "They all held the immortality of the soul, and believed in a life *while* dead, or a life *in* death, but a life *from* the dead by a re-living of the whole man, being peculiar to the gospel of Christ, they could not comprehend. The Greeks generally looked upon it as foolishness. "Not any one

Christian doctrine," says Dr. Hody, "was so generally, and with so much contempt rejected." Says Tertullian, "there was not any one sect among all the philosophers but what denied it." The author of the "Questions and answers of Grecois" testifies that, "They did with all imaginable opposition contend against it." Augustine writes, "There was nothing in the Christian religion so vehemently, so pertinaciously, and with so much contention and earnestness opposed as the resurrection of the flesh. They say it is impossible that this earthly flesh should ascend up into heaven." Pliny, the naturalist, affirmed that "It is beyond the power of even God himself to raise up a body to life when once it is dead; it is madness to believe it." Celsus, already quoted, declared the doctrine "abominable, and worthy to be spit at, as extremely impure." Cyril, says the Emperor Julian "derided this above all the tenets of the Christians." In the "Apostolical Constitutions" it is said "they mocked at it." Origen writes, "It is a common subject of laughter." "They called it an old wife's tale," says Minucius Felix. And Tatian assures us that the heathens were wont to look upon the Christians as pitiful triflers and babblers for asserting it." But I have abundantly proved that in proportion as the enemies of the church ridiculed and opposed it, so much the more did the Christians, unmoved from their faith even by martyrdom, believe it, cling to it, derive great consolation from it, and everywhere boldly proclaim it.

It now remains for me to sum up what I have written.

First: It is abundantly shown that the first Christians from the times of the apostles to A. D. 250, during a period when the church was in her purest age, without a dissenting voice, all believed and taught the doctrine of the resurrection of the flesh or human body that died, at the Redeemer's second advent; they making little or nothing of the intermediate state, but looking forward with joyful and constant expectation to their rising again in the body, when the flesh, losing none of its human nature or materiality should be made immortal and glorious. Such was their hope. Can it be doubted they obtained this doctrine from the apostles?

Second: It is shown that Origen in A. D. 250, (whose Christianity is by some good men doubted,) was the first man in the church to ignore the resurrection of the same fleshly body as a thing of naught, and to exalt the Platonic view of the soul's immortality in death in its place; making the soul the man proper, the principal thing, and even an angel, and the body a useless appendage, a mere prison; while he propounded the hitherto unheard-of notion of an airy, aerial, firey, ethereal, intangible and invisible nature for the resurrected dead. It was fitting that a man who dishonored his own body and mutilated and unmaned his own manhood by emasculating himself, should thus seek to degrade the human form Divine and deny it its sacredly pledged rights in the resurrection and world to come. His baneful influence disturbed the church in her even track. He made few followers, who with their master were universally condemned; but far too many Christians in the nineteenth century are followers of Origen in his denial of, and opposition to the pre-millennial

advent of Christ, and bodily, literal resurrection of the holy dead.

Third: It is shown that the doctrine of the resurrection as believed and taught by the first Christians was maintained by the whole church, (with few exceptions,) both in, and subsequently to Origen's day for many centuries, as exhibited in her confessions, Creeds, Synods, Acts, and Councils, and in the abundant writings of her divines of all classes. Hence the view we are maintaining was the "old paths," the Divine way, the Scriptural teaching, and the truth of God. And the whole church of God at the present day should sustain and disseminate this scriptural and animating faith and hope concerning the resurrection to immortal and eternal life of the bodies of the dead, that now sleeping in the dust of the earth await the sounding of the trump of God, and second, personal, glorious pre-millennial coming of our Lord and Savior Jesus Christ.

It is but just to add here that any authority in the main for this condensed history and the quotations and extracts herein presented, is the following rare old work, viz.:

"The resurrection of the same body asserted from the traditions of the heathens, the ancient Jews, and the primitive church; with an answer to the objections brought against it.

By Humphry Hody, D. D., &c., 12mo, pp. 224, London: 1694.

TRUST.

Plant the ivy anywhere:

By the rock that's bare and bleak;

Where the balmy summer air

Ne'er can bend to kiss its cheek;

Where no sound of brook or bird

'Mid the solemn gloom is heard:

Leave it clinging to the wall

Where the wintry storms may beat,

Where the sunbeams never fall,

And the breath of blossoms sweet

Never floats among its leaves

All the summer morns and eves;

Yet 'twill flourish, green and fair;

Twine and wave with sweetest grace,

Fling its tendrils to the air,

Glorify the bleakest place;

Never losing, day by day,

If December or if May.

So the soul that bears within

Faith in God and perfect trust,

In this wilderness of sin,

Travel-worn, and stained with dust;

Wet with rains and chilled with snows;

Scorned by friends, and bruised by foes;

Tempests pouring out their wrath

On his weary, aching head;

Thorns upspringing in his path:

All his fair hopes crushed and dead;

Not a word of note or cheer

Falling on his lonely ear.

Yet how little careth he

With that sweet trust in his breast.

Near Him soon, ah! soon I'll be,

"Where the weary are at rest."

Singing thus, pursues his way,

If December or if May.

Christian Advocate and Journal.

For the Herald.
Our Government in the Light of Sacred History—
Its Hopes—Its Perils.

BY REV. O. R. FASSETT.

[CONTINUED.]

When we read this history of Asa and Judah, Asa's fidelity to his God, and zeal for his honor, and purity of his kingdom;—his reliant trust in the Lord God of his fathers, it is with sadness that we contemplate his departure and apostasy from God in the days of his prosperity, and in the closing period of his life. But such is the history of nations and their rulers and kings in this apostate world almost universally.

In the thirty-sixth year of his reign, not a powerful foreign nation like that of Egypt or Syria, but a comparatively weak and feeble contiguous kingdom, the part of the once united tribes of Israel now in revolt, plotted the destruction of their brethren and the government of Judah and Jerusalem. (chap. 16: 1.) Asa, instead of as heretofore seeking protection under the shadow of the Almighty power, endeavored to court the favor of Benhadad, king of Syria, and enter into a league and alliance with him against Baasha, king of Israel, and for this purpose he sent to him the consecrated treasures of the house of the Lord and of his own house, making request that he should break covenant with the king of Israel and come over and help him. Benhadad listened to this wicked proposal, being purchased by the bribe of the silver and gold, and sent his armies against the cities of Israel. (v. 16.) This alliance was for the time being successful. But there was treasuring up wrath in store for Asa and his kingdom. "And at that time Hanani the seer came to Asa king of Judah, and said unto him, because thou hast relied on the king of Syria, and not relied on the Lord thy God, therefore is the host of the king of Syria escaped out of thine hand." Prophetic to him that no reliance could be placed upon the covetous king of Syria, and that in time he would be arrayed against him, and yet escape out of his hands. But the prophet proceeds with his lesson and reproof. "Were not the Ethiopians and the Lubims a huge host, with very many chariots and horsemen? yet, because thou didst rely on the Lord, he delivered them into thine hand. For the eyes of the Lord run to and fro throughout the whole earth, to show himself strong in behalf of them whose heart is perfect toward him. Herein thou hast done foolishly; therefore from henceforth thou shalt have wars." (vs. 8, 9.) This one act, and lack of confidence on the part of Asa in God, in the time of threatened danger to his kingdom, was the cause of the displeasure of the Lord against him, and of his being henceforth involved in wars! Truly, God is a jealous God. Who shall not fear him! What kingdom or government with a history of his deliverances, dare turn away from him, or trust in their own power, or that of any arm of flesh, princes or kings, in the time of their danger, adversity, or calamity by war?

For this faithfulness of the Lord's prophet, the backslidden king "was wroth with the seer, and put him in prison; for he was in a rage with him because of this thing. And Asa oppressed some of the people the same time."

Asa, in the thirty-ninth year of his reign, was afflicted with an incurable and distressing disease; but in it all he trusted solely in the skill of his physicians, and sought not the Lord; accordingly his disease proved fatal. Closing his days on earth in infidelity, and leaving his kingdom to his son, oppressed by its foes. However, Jehosaphat, his son, because he walked in the first ways of his father and of David, and sought the Lord and not Balim, obtained the favor of the Lord, and the Lord established him in his kingdom.

I have thus dwelt so fully upon this important and instructive sacred history that we as a people may learn a lesson of wisdom in our present national calamities. As a watchman of God, set to the defence of his character and truth, I feel it a duty to utter the words of God that the people may know what God the Judge and Ruler

of nations saith. And I shall not be regarded an enemy, or disloyal to my country and my government, in the frank and honest expressions of sentiment I make. It is the wrong time to be untrue to our government when we are in the midst of perils and embarrassments threatening its very existence. I would endeavor to point the minds of the people to the great sovereign Arbiter and Ruler of nations, to look unto him for salvation and protection amid the increasing dangers which threaten our ruin; confident as I am that unless we do so, we greatly sin against the God of our fathers, and are unworthy of being the children of those men who fought for the liberties and institutions which we inherit, and who founded this government in the fear and name of the Lord, and confident, too, that unless we as a nation do thus look to the Most High and call upon him to aid and deliver us from our enemies, we shall go speedily to destruction. Do not let us flatter ourselves that there is no danger of this. I think the signs are ominous, fearful and portentous of a sudden end. No peril is greater to any government than an internal rebellion and an internecine war. Jesus has said, "Every kingdom divided against itself is brought to desolation; and cannot stand." And our glorious motto is, "United we stand, divided we fall." When we look, therefore, at our present distracted, dismembered condition, what need we expect, unless the God of nations interpose in our behalf and restores order out of confusion, and gives us peace for war, and harmony for discord?

Hon. Daniel S. Dickenson says: "When this country commences to die, it will die rapidly. When this nation is given up to disruption, it will go to swift destruction. Rome, to be sure, was three hundred years dying; but then its physical powers were greater than ours, its moral force less, its nervous energy less acute than ours. When we fall we shall go down in blood and darkness; but not in tears, for the dying never weep. Nero the last and the worst of the Cæsars, sung to his harp while his capital was in flames. Tamerlane, to signalize his brutal ferocity reared a monument of seventy thousand skulls. Attila declared that the grass should never grow where the hoof of his war-horse trod. Hyder Ali left the Carnatic black with ashes and desolation—but he who destroys the American Union will be a greater curse than all or either."

[TO BE CONTINUED.]

For the Herald.

THE MERITS OF CHRIST.

The first intelligence that man ever had of a Saviour,—when God told the serpent that he would put enmity between his seed and that of the woman; and that his seed should bruise the heel, but that of the woman the head,—was a promise in which some of all generations have greatly rejoiced—a promise of a coming Messiah. In the writings of all the prophets, wherever they prophesied of a coming Messiah, they exalted him as a meritorious Saviour. Isaiah speaks of him as one exhibiting the most unselfish benevolence—"For in him there was no form, nor comeliness, or beauty, that we should desire him; but surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God and afflicted. He was wounded for our transgressions, bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all."

All this was fulfilled in Jesus, the Nazarene. What manifestations of pure benevolence and mercy! And many, very many, have had their hearts and eyes fixed upon the Holy One, and exclaimed, "Thou art my righteousness; for in me there is no good thing; but in thee all goodness dwells!" When Jesus was but a babe in Bethlehem, and the wise men saw his star in the east and came to worship him, they felt to rejoice; for they knew that in him there was worth. With great pleasure, mingled with emotions of love and sympathy, we can trace his

footsteps from the manger to the grave, by the record given of him in God's holy Word. Though very little is said of him till he is matured in years and enters the ministry, yet his obedience to his parents in childhood, and his reasoning and disputing with the doctors in the Temple when but twelve years of age; doing the will of his father and being about his business, deserves admiration and praise from all.

Time has passed on, and we see him coming up out of Jordan's stream, with the Spirit in a form of a dove descending and lighting upon his head, and smiles of approbation from his Father hovering over him, as a voice from heaven is heard, saying, "This is my beloved Son, in whom I am well pleased." And next we behold him going about doing good—healing the sick, casting out devils, forgiving sins, raising the dead, and doing a multitude of other things too numerous to mention.

We now view him riding into Jerusalem amid shouts of hosannas from the people, taking upon himself the authority of king; entering the Temple, driving out those that bought and sold; overturning the tables of the money changers, who were making his Father's house a den of thieves instead of a house of prayer. O, that the sanctuaries of God might be thus cleansed in these days! But covetousness and the love of money are prominent features in our churches at the present day, which is most lamentable.

While Jesus was conversing with the multitude in the Temple, answering their questions, speaking to them in parables—which necessarily condemned them—still his heart was filled with compassion toward Jerusalem, and he exclaimed, "Jerusalem, Jerusalem, thou that killest the prophets and stonest them that are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not."

What unfeigned love, mercy and compassion ever filled the heart of the blessed Saviour! Divine pity dwelt in his heart, as he left the Temple for the last time, knowing that their house was left unto them desolate, and the destruction of the city was certain. And when he was asked by his disciples, "When shall these things be?" how readily he answered their questions; and what deep interest did he manifest for the church and his people, as the prophecy was being given; for ever and anon he would warn them to take heed, and exhort them to endure unto the end; and said to them, "When these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh." After speaking to them by various parables, in which he describes the wise and the foolish, the righteous and the wicked, and gives the future destiny of each, we very soon find him amidst severe trials and afflictions; for, as the feast of the passover drew near, the Jews were plotting how they might take Jesus and kill him. Jesus knowing this, feels that he has deadly enemies, who are about to take his life. He also knows that he has some friends that love him; for "when he was in Bethany, in the house of Simon, the leper, there came unto him a woman having an alabaster box of precious ointment, and poured it on his head as he sat at meat."

Though his disciples were filled with indignation, and thought it a great waste, yet Jesus understood the matter, and told them that she did it for his burial, and said, "That wherever the Gospel should be preached in the whole world, that this should be told as a memorial of her." In the meantime we find that Judas has covenanted with the chief priests for thirty pieces of silver, to deliver Jesus unto them. And on the first day of the feast, as they sat to eat, Jesus exposed Judas to his disciples, by telling them that one of them should betray him, and Judas asking, "Is it I?" And while they were yet eating, Jesus instituted that blessed memorial of himself, "the Lord's Supper," which should be celebrated by his people till he comes the second time.

We now behold him in the garden of Gethsemane, with his disciples, where the sins of the world bear hard upon him, and he feels the need of prayer. So he commanded his disciples to watch while he prayed to the Father that that

cup might pass from him if it was his will. When he returned he found their eyes heavy with sleep. Little did they know of the agony that pierced the soul of the dear Redeemer, as he went once, twice, yea, thrice, to pray that the dreadful, agonizing, bitter cup might pass from his lips if it were possible. Terrible must be the struggle that caused him to sweat, as it were, great drops of blood, while contemplating what he must go through to become a sacrifice for a guilty world. Hard was it for him as a man to give up and stand in the sinner's stead. To be forsaken of God, ridiculed and railed upon by the wicked, and neglected by his friends. Truly, he could say, "The spirit is willing, but the flesh is weak." But through prayer he submits and becomes reconciled to the will of his Father, and is enabled to say, "Not my will, but thine be done." And when he arose and went to his disciples, he told them that the hour had come in which the Son of Man must be betrayed into the hands of sinners. And lo, Judas was at hand with a multitude to betray his Master.

Then he was taken and led away to Caiaphas the high priest, where the scribes and elders were assembled, there to receive his accusations, trial and condemnation. Void must be the heart of sympathy, that cannot be touched by reading or hearing of the sufferings of the blessed Saviour. The sentence being given, we follow Jesus to Calvary, where he breathes out his life for the sins of the whole world. As he hangs on the tree, darkness covers all the land for the space of three hours—a fair representation of the blackness of darkness that shall enshroud the ungodly as they shall appear in judgment before the great God. And then we hear the appalling cry of the Son of Man, "My God, my God, why hast thou forsaken me?" Does the sinner feel that this must be his cry—that all the anguish that Jesus felt, he, too, must feel if he goes to judgment in his sins? O, that the ungodly might realize their condition; that they might feel that Jesus died the death of the sinner that they might be saved; that they might believe that God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life; that they might see that as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, in order to draw men unto himself.

Though our dear Redeemer forgave sins, healed the sick, raised the dead, and did many wonderful works when here in the flesh, yet all could not have access to him. And it was only those on whom he could lay his hands, or who could touch him, or be present with him, that received blessings from him. But, thanks be to God, he is not thus limited now; for the invitation comes to all, for he says, "Look unto me, all ye ends of the earth, and be ye saved, for I am God, and there is none else. And let him that is athirst come. And whosoever will, let him take the water of life freely."

Shall we, now that we have followed our Saviour to the cross, leave him there? No, for he said, "No man taketh it (my life) from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again." Though he experienced the sinner's death, and his soul passed into Hades, and his body was laid in the tomb, yet that power which he possessed, reunited soul, body and spirit, burst the bands of death, and he came forth triumphant over death and the grave, glorious and glorified. Yes, he died for our transgressions, rose for our justification, was received up into glory, is seated at the right hand of the Father making intercession for us, that we, by believing in him, might be partakers of the same spirit, raised by the same power, and have our bodies fashioned like unto his glorious body, when he shall appear to be admired in his saints and reign with his people gloriously.

"Precious Saviour, Lord divine,
Who can help but Thee adore?"

Fill our hearts with love like thine;
Give us grace forevermore."

Shrewsbury, Vt., May, 1863.

SABBATH SCHOOL EXERCISES.

For the Herald.

"Moreover the word of the Lord came unto me, saying, Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord God, thou sealest up the sum, full of wisdom, and perfect in beauty. Thou hast been in Eden, the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold; the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created. Thou art the anointed cherub that covereth; and I have set thee so; thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee. By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned; therefore I will cast thee as profane out of the mountain of God; and I will destroy thee, O covering cherub, from the midst of the stones of fire. Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness; I will cast thee to the ground, I will lay thee before kings, that they may behold thee. Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffick; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee. All they that know thee among the people shall be astonished at thee; thou shalt be a terror, and never shalt thou be any more."

Then because of their cruelties to the children of Israel. "Because ye have taken my silver and my gold, and have carried into your temples my goodly pleasant things: Thus saith the Lord; For three transgressions of Tyrus, and for four, I will not turn away the punishment thereof; because they delivered up the whole captivity to Edom, and remembered not the brotherly covenant. Son of man, because that Tyrus hath said against Jerusalem, Aha, she is broken, that was the gates of the people: she is turned unto me: I shall be replenished, now she is laid waste: Therefore thus saith the Lord God: Behold, I am against thee, O Tyrus, and will cause many nations to come up against thee, as the sea causeth his waves to come up."

The instrumentality God intended to employ was foretold. "For thus saith the Lord God, Behold, I will bring upon Tyrus Nebuchadnezzar king of Babylon, a king of kings, from the north, with horses, and with chariots, and with horsemen, and companies and much people. He shall slay with the sword thy daughters in the field; and he shall make a fort against thee, and cast a mount against thee, and lift up the buckler against thee. And he shall set engines of war against thy walls, and with his axes he shall break down thy towers. By reason of the abundance of his horses, their dust shall cover thee; thy walls shall shake at the noise of the horsemen, and of the wheels, and of the chariots, when he shall enter into thy gates, as men enter into a city wherein is made a breach. With the hoofs of his horses shall he tread down all thy streets; he shall slay thy people by the sword, and thy strong garrisons shall go down to the ground. And they shall make a spoil of thy riches, and make a prey of thy merchandise; and they shall break down thy walls, and destroy thy pleasant houses: and they shall lay thy stones, and thy timber, and thy dust, in the midst of the water. And I will cause the noise of thy songs to cease; and the sound of thy harps shall be no more heard."

Accordingly, we are informed, that Nebuchadnezzar did besiege Tyre on the continent thirteen years, and finally took it, and utterly destroyed it.

This is confirmed by Ezekiel, who speaks of the siege of Tyre as an event of the past. "And it came to pass in the seven and twentieth year in the first month, in the first day of the month, the word of the Lord came unto me, saying,

Son of man, Nebuchadnezzar king of Babylon caused his army to serve a great service against Tyrus; every head was made bald, and every shoulder was peeled; yet had he no wages, nor his army, for Tyrus, for the service that he had served against it: Therefore thus saith the Lord God, Behold I will give the land of Egypt unto Nebuchadnezzar king of Babylon; and he shall take her multitude, and take her spoil, and take her prey; and it shall be the wages for his army. I have given him the land of Egypt for his labour wherewith he served against it, because they wrought for me, saith the Lord God."

In illustration of this prophecy, history informs us, "that when the Tyrians saw their city must fall, they put their most valuable effects on board their ships, and fled with them to the islands and their colonies, so that the city being taken, Nebuchadnezzar found nothing worthy of his labor."

After this destruction of the city, Tyre was to lie desolate for seventy years. "Howl, ye ships of Tarshish; for your strength is laid waste. And it shall come to pass in that day, that Tyre shall be forgotten seventy years, according to the days of one king: after the end of seventy years shall Tyre sing as an harlot."

There is a remarkable coincidence in the desolation of Tyre for seventy years, and the captivity of Judah in Babylon that length of time, and the duration of the Babylonian empire for the same period. The overthrow of the Babylonian power relieved those nations which had been oppressed by it.

At the termination of the seventy years Tyre was to arise again according to prophecy. "Take an harp, go about the city, thou harlot that hast been forgotten: make sweet melody, sing many songs, that thou mayest be remembered. And it shall come to pass after the end of seventy years, that the Lord will visit Tyre, and she shall turn to her hire, and shall commit fornication with all the kingdoms of the world upon the face of the earth."

Accordingly, we find, at the time Alexander had engaged in his conquests, the Tyrians had grown to such power and greatness, they stopped the progress of that rapid conqueror longer than any part of the Persian empire. Thus was Tyre on the island.

This city was to be taken and destroyed again, says Isaiah, Ezekiel and Zechariah. "Pass ye over to Tarshish; howl, ye inhabitants of the isle. And in their wailing they shall take up a lamentation for thee, and lament over thee, saying, What city is like Tyrus, like the destroyed in the midst of the sea? And Tyrus did build herself a strong hold, and heaped up silver as the dust, and fine gold as the mire of the streets. Behold, the Lord will cast her out, and he will smite her power in the sea; and she shall be devoured with fire."

The situation of Tyre was one of great strength, being on an island, and in addition to the defence the sea afforded, she was fortified by a wall one hundred and fifty feet in height, and proportionably thick. Tyre was also one of the most noted places for wealth.

But notwithstanding all her riches and strength, the Lord declared he would "cast her out and smite her power in the sea." She was to be devoured by fire. "Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffick; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee."

[CONCLUDED NEXT WEEK.]

REV. DR. BARTH OF GERMANY, died last Nov. aged 64 years. As an author Dr. Barth has been widely known and eminently useful. In his *Missions Blatt*, or Missionary Journal, a valuable periodical, he popularized the subject and extended the knowledge of the progress and results of missions. For many years he edited four monthly religious and missionary periodicals. He founded and devoted his best energies to the German and Foreign School-book Society, conducted in the Spirit of the Religious Tract Society of London. He was the author or many excellent works for the young. The

"Bible Stories" passed through 157 German editions of 5,000 each, and have been translated into fifty-eight languages. Of his "Church History" there have been twenty translations. The American Tract Society has issued 42,798 copies of the Bible Stories in German and Spanish, and 17,500 of the Church History in German.

A Biblical Confirmation.

THE STORY OF JOSEPH AND HIS BRETHREN.

The published "Transactions of the Chronological Institute of London," for 1861, announces an interesting discovery, which the London Review thus records:—

"Mr. Williams, the Honorary Secretary of the Chronological Society, is the possessor of a curious Chinese work, in thirty-four volumes, with the title of 'Kang Keer E Che,' and in endeavoring to trace out whether the early Chinese annals might not throw some light upon the ancient empires of Central Asia, he met with a remarkable fact in the early history of China, which, although not relating to the points of his own investigations, affords a curious and singular confirmation of the famine which caused the children of Israel to go down into Egypt. To begin with, there must have been some special reasons why all countries came to Egypt to buy corn, and these might be thought to be found in the great geographical extent of the famine—so great, that it is said to have been over the whole earth—and the peculiarly favorable conditions of Egypt for the growth of corn."

"The date of the famine has never been accurately determined from the statements in the Bible. Archbishop Usher, who decided that of the creation of the world to the fractional part of an hour, states it as 1703 B. C.; Du Fresne, at 1708 B. C.; Helvicus, in 1711 B. C.; Petavius, that Jacob and his family went down in 1747 B. C.; and Predow, that this journey took place in 1756 B. C. Playfair makes the date of the famine 1772 B. C. From these varying and conflicting statements it is clear that the exact period is far from being fixed, when there is exhibited a difference of sixty-nine years between the extremes of the dates assigned. * From the Chinese annals, however, we have a fixed date for a similar occurrence in the year 1764 B. C., the number of the years of the famine being the same, and the account being given with such simplicity and clearness, without figure or mystical exaggeration, as to give great probability to its correctness. The only place where Jacob could hear of corn was in Egypt; but its plenty there was owing, it is stated, not to the usual harvests, but to the wise precautions of Joseph in laying up stores out of the preceding years. All surrounding nations seem to have suffered most severely, and as the drought extended even over Egypt, we must hence suppose the cessation of the annual inundations of the Nile. The inference from this would be, that the countries from which the waters of the Nile are derived must have been for that period without rain; and if the seven years of famine which Mr. Williams has found recorded in Chinese history be identical with that recorded in Egypt and the surrounding countries, it would show that the drought prevailed universally throughout the East, and everywhere produced the usual results of famine and distress."

"The Chinese account runs thus:—

"32d year of the cycle. This year Chang Tang, king of the Shang, ascended to the throne of China. He had already reigned eighteen years over the Shang. This year there was a great drought."

"33d year of the cycle; 19th of the Emperor. Great drought."

"34th year of the cycle; 20th of the Emperor. Great drought. In the summer of this year a ferocious banditti infested the district of Ting Shang."

"35th year of the cycle; 21st of the Emperor. Great drought. The gold obtained at Ohwang Shang was coined into money to supply the wants of the people."

"36th year of the cycle; 22d of the Emperor. Great drought."

"37th year of the cycle; 23d of the Emperor. Great drought."

"38th year of the cycle; 24th of the Emperor. Great drought. The various classes of people prayed in the mulberry groves, confessing their sins. Rain fell."

"Then comes a further account of the transactions of this year:—

"When the drought had lasted seven years the Emperor Tang in person, supplicated in the mulberry groves and the desolate places. He prayed, saying:—

"I am the man who alone has not prayed for the lives of the people, although all classes have confessed their sins, saying, we have not regulated our passions. I have not paid the attention I ought to have done to the people, and consequently they are afflicted with this calamity sent from heaven. Females are begging even for the grain devoted to sacred purposes. Plants and grass are no more produced. I have also suffered the most eminent persons to be calumniated. He had not finished these words when rain fell over a large extent of the country."

* Our own estimate makes the date of the famine 1824 B. C. It does not appear from the above how the reckoning is brought down to the present time, and therefore we have no means of determining the value of the computation."

S. B.

For the Herald.

THEORY AND PRACTICE.

In order to achieve any greatness, in either affection, taste, intellect or goodness, there must exist a model, standing clearly out in the forms of the imagination and in the light of reason. This model, or ideal, for each must be of each one's forming; and in its formation consists the chief use of abstract, theoretical studies. The ideal thus formed must be realized—wrought into the living life—not by any stroke of innate genius, not by taking advantage of some great crisis, not by waiting for opportunities, but by constant watchfulness in the minute details of daily duties. Once the true ideal formed, let even the most insignificant act of life be vigorously conformed to it. Thus will the character be gradually and permanently approximated toward the highest type which the rational imagination is capable of distinctly modeling.

Galena, Ill., May 12, 1863.

G. A. M.

Gustavus Adolphus' Army Song.

Fear not, Oh little flock, the foe

Who madly seeks your overthrow;

Dread not his rage and power:

What though your courage sometimes faints,

His seeming triumph o'er God's saints

Lasts but a little hour.

Be of good cheer: your cause belongs

To Him who can avenge your wrongs;

Leave it to him, our Lord.

Though hidden yet from all our eyes,

He sees the Gideon who shall rise

To save us and his word.

As true as God's own word is true,

Nor earth nor hell with all their crew

Against us shall prevail;

A jest and by-word are they grown.

God is with us! we are his own;

Our victory cannot fail.

Amen. Lord Jesus, grant our prayer;

Great Captain, now thine arm make bare;

Fight for us once again:

So shall thy saints and martyrs raise

A mighty chorus to thy praise,

World without end. Amen.

ALTENBURG.

AUSTRALASIA.—The Australasian Conference of Wesleyan Methodists met in January, 1862, at Adelaide. The increase of members in the colonies has been 1137, besides 1059 on trial. In the mission districts there has been an increase of 5455, the largest being in Fiji, and the smallest in Zealand, where the relations of the Maori and European populations are still in an unsettled state.

INFINITUDE OF CREATION.

REV. J. LITCH:—I send you the following beautiful passage, being a portion of a lecture, delivered in New York City, by the late and much lamented Prof. Mitchel. Indeed, he was another victim of this cruel and unjust war, and doubtless most are acquainted with him, as a copious writer on astronomy, and as a lecturer on that deep subject. His book entitled "Planetary and Stellar Worlds," is known to be a production of unusual depth to every lover of science.

This passage breathes such sublime emotions, showing the infinitude of creation, the immensity of the works of the Almighty, that perhaps the readers of the *Herald* will peruse it with care.

When the yellow fever struck down Prof. Mitchel, it took one of the brightest ornaments in America. But death is no respecter of persons, it is said. J. S. B.

"Light traverses space at the rate of a million miles a minute, yet the light from the nearest star requires ten years to reach the earth, and Herschel's telescope revealed stars two thousand three hundred times further distant. The great telescope of Lord Ross pursued these creations of God still deeper into space, and having resolved the nebulae of the Milky Way into stars, discovered other systems of stars—beautiful diamond points, glittering through the black darkness beyond. When he beheld this amazing abyss—when he saw these systems scattered profusely throughout space—when he reflected upon their immense distance, their immense magnitude, and the countless millions of worlds that belonged to them, it seemed to him as though the wild dream of the German poet was more than realized.

"God called man in dreams into the vestibule of heaven, saying, 'Come up hither, and I will show thee the glory of my house.' And to his angels who stood about his throne he said, 'Take him, strip him of his robes of flesh; cleanse his affection; put a new breath into his nostrils; but touch not his human heart—the heart that fears, hopes and trembles.' A moment, and it was done, and the man stood ready for his unknown voyage. Under the guidance of a mighty angel, with sounds of flying pinions, they sped away from the battlements of heaven. Sometimes on the mighty angel's wings they fled through Saharas of darkness, wildernesses of death. At length, from a distance not counted, save in the arithmetic of heaven, light beamed upon them—a sleepy flame, as seen through a hazy cloud. They sped on in their terrible speed to meet the light; the light with lesser speed came to meet them. In a moment the blazing of sons around them—a moment the wheeling of planets; then came long eternities of twilight; then again, on the right hand and on the left appeared more constellations. At last the man sank down, crying, 'Angel, I can go no further, let me lie down in the grave, and hide myself from the infinitude of the universe, for end there is none.' 'End there is none?' demanded the angel. And from the glittering stars that shone around, there came a choral shout, 'End there is none!' 'End there is none?' demanded the angel again, 'and is it this that awes thy soul? I answer, end there is none to the universe of God! Lo, also, there is no beginning!'"

The New Tract

By Rev. D. Bosworth, is now ready for distribution. "The Cup of Wrath taken from the Hand of the Jews and Put into the Hand of the Gentile—A Sign of the Times."

The design of this tract is to show that the times of the Gentiles, (Luke 21: 24,) are closing up, and the great day of God's wrath on the nations is at hand. The facts enunciated as to a change in the condition of the Jews among the nations is conclusive evidence that Messiah's throne is soon to be set up. For, said the Lord, (Ezek. 21: 27—"It shall be no more till He come whose right it is, and I will give it Him.")

A clergyman says of it, "It is a very impressive thing, and should be scattered like the leaves of Autumn."

Price—30 cents per hundred, or \$2 50 per thousand. Postage paid.



ADVENT HERALD.

BOSTON, MAY 26, 1863.

JOSIAH LITCH, EDITOR.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

The Outgoing and Incoming Administrations.

While we should be thankful to our Heavenly Father for so good a government as that with which we have been favored, yet amid the din of war and the clashing of party politics; the upheavings of society in all its departments, together with the threatened overthrow of thrones and kingdoms, the student of the Bible can but think of Jehovah's declaration, "I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the Gentiles." If God's word shall not pass till all be fulfilled, then the present dynasties of earth are to give place to something better. While we do not think party politics a subject about which the disciples of Christ should waste their energies, we cannot subscribe to the dogma, that there is no connection between politics and religion. The true Christian is a pure politician. Christianity, in short, is nothing else than politics. It relates purely to the science of the government of earth, and only will have its perfect development and realization when the "kingdom and the dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." (Dan. 7: 27.) And when we speak of this political aspect of the Christian religion, which is thus to culminate, we do not mean that it shall so spread and establish itself by means of present instrumentalities as to give a Christian character to governments now existing, but that the governments of earth are to be dashed in pieces and ground to powder by the kingdom which the God of heaven shall set up. (Dan. 2: 44.) This incoming administration is to be a restoration of that which was in the beginning when God made man and gave him dominion over all the earth and over every living thing which moveth on the earth. God was supreme, Adam his vicegerent, and the offspring of Adam his joint heir to the dominion. "Multiply, replenish the earth, and subdue it and have dominion." "Let them have dominion." (Gen. 1: 26-28.) The great rebellion entered the garden of Eden, and sin blighted this fair heritage, till God drove man from the garden and guarded the way to the tree of life, that he might return unto the dust. Was not this original kingdom the one which God "prepared from the foundation of the world," and which Christ will give his sheep at the day of judgment? (Matt. 25: 34.)

The great questions which have confused the earth and made it a Golgotha for so many thousand years, have been the right of dominion over the earth. The old usurper, the instigator of rebellion, proclaims himself the monarch of all the kingdoms of earth and all their glory. Thus when the Son of God had been proclaimed from heaven at the banks of Jordan, and was led up into the wilderness to be tempted of the devil, among other proposals was this: He "showed him all the kingdoms of the world in a moment of time" and said, "All this power will I give thee and the glory; for that is delivered unto me, and to whomsoever I will I give it. If thou therefore wilt worship me, all shall be thine."

The dominion of earth, then, was the question at issue between the Son of God and Satan. The tempting bait of a bloodless possession of the dominion of earth. Rejecting it, as President Lincoln did a similar one, he took up the gauntlet thrown down by the arch rebel, and with full knowledge of the blood which must flow, he proclaimed, "I came not to send peace on earth but a sword. Henceforth there shall be five in one house divided; three against two and two against three." "A man's foes shall be they of his own house." The onset was made on Christ himself, and pursued to the death of the Messiah for his assumption of royal character against the claims of Satan. Since then, uncounted millions for their adherence to their Mas-

ter's cause have paid the penalty with their lives. This relentless war against the Son of David and his claims to dominion were all foreseen and foretold by him before his crucifixion. And not by him alone, but by the holy prophets who had preceded him. "He shall wear out the saints and prevail against them," said the prophet Daniel. And thus it is to be till the "Ancient of Days shall come, that the saints shall possess the kingdom."

Each successive experiment at expurgating the dominions of earth by the introduction of a new and more perfect race and administration has proved abortive.

The first administration was vested in the hands of Adam in his primeval holiness as already shown. But the seducer entered Eden's happy bowers, and in an evil hour seduced him from his allegiance and duty, and prostrated his dominion in the dust. Things went on from bad to worse, till the earth was filled with violence and every thought and imagination of man's heart was evil, and only evil, and that continually. In this state of things the Lord swept the race, with the exception of one righteous man and his family from the earth, and gave to him, on his emergence from the ark, the dominion of Adam, which in the beginning was vested in him, but with no better success. In the days of Abram and Lot, Sodom and the cities of the plain were so corrupt that not ten righteous persons could be found there, and the storm of fire swept them away. Egypt, and Canaan, too, so debased themselves by rebellion against God that they were given up to destruction. At length God's chosen people, under a government of his own framing, were planted in a good land under the most favorable circumstances, surrounded by such influences as were the best calculated to keep them obedient, but all in vain. The administration of Moses, Joshua, the judges, Samuel, David and all his descendants, were perverted, till God said, "I will overturn it, and it shall be no more till he comes whose right it is; and I will give it him." Then David's house and Judah's tribe went into captivity, and David's royalty was suspended till the coming of Messiah.

Thus every institution of earthly government has been perverted by Satan from its design to be an agency for good to the human race, to be an engine of oppression.

The institution of government has been of God; its perversion of Satan. He has managed in each instance to obtain the control of affairs to accomplish his own diabolical purposes.

But God's plan of establishing on earth a perfect government is not always to be defeated. He shall yet set up a "kingdom which shall never be destroyed, nor be left to other people. But it shall break in pieces and subdue all these kingdoms and stand forever."

(TO BE CONTINUED.)

To Correspondents.

J. C. KNOTT.—Have none of Bliss' "Sacred Chronology;" they are out of print. Will send Siess' book soon.

Religion in California.

I may as well say here as anywhere, what I think of the standard of Protestant piety in California. It is fair to say that it is as high as might reasonably be expected, when we take into view the circumstances in which the great body of the people went to that state. A rush was made for gold, and nothing else was talked about, or thought or dreamed of but gold, and each man should "make his pile." Nuggets, and pockets, and big strikes, were in all their thoughts, and if they did not on Sunday work with pick and pan, they performed other kinds of labor which they postponed that day, because it would otherwise interfere with the actual digging of gold. They observed Sunday as many lumbermen in the logging-swamps of Maine used to; they ground their axes and mended their chains and sleds on that day. Sunday was the day for the miner to lay in his supplies, and of course the day for the trader to furnish them. Everybody was employed either in mining or supplying miners, and so all became involved in the sin of Sabbath breaking. This neglect of the Sabbath and sanctuary let the piety of professed Christians down to a low level, and it has never gone up to the standard of the Atlantic states. Let me state a fact. Last June, when I was in Sacramento, a "Floral Festival," as it was called, was given in aid of the Presbyterian minister. Dancing was the chief attraction of the festival, and I was told the managers were obliged to add that the programme for the young people would not pay their tickets. "The children of the church" were there, and some of them undoubtedly danced, as well as did the daughter of Herodias, and pleased God no better than she did. It may be that I am behind the times, but it seems to me that money got for religious uses by dancing, is very

much like the money which certain chief priests a long time ago invested in a potter's field. In another California town a series of entertainments was got up in aid of the Presbyterian minister, the chief attraction being the dancing; but the project proved a failure. This same thing may have happened of other denominations; but as our Presbyterian friends are regarded as the straightest sect among Protestants, the facts stated verify the assertion I have made in regard to the standard of Protestant piety in California.

Here is an anecdote on the subject. A countryman espied a clerical acquaintance on the cars going to New York. Among a dozen questions he put to him was this: "Perhaps you're going to California?" The clergyman told him that he expected to go by the next steamer. "Going to give up religion and go to California. Well, well, I'member you're experienced; you took religion very hardly, had dreadful struggles, and now going to give it all up and go to California." That man must have been a returned miner. It is too true, I fancy, that many professed Christians when they get to California give up a good deal of their religion in a short time. But I know this need not necessarily be so, for I have seen active and zealous Christian men and women in California. But I don't think the number of them is so large in any city, as to crowd a sinner off the sidewalk.—MALLAN.

Watchman and Reflector.

The Closet.

No Christian can be comfortable or prosperous without retirement. Popular ministers may preach, converse, or pray in public, to the edifying of others, and yet decline in their own souls for want of examination, humiliation, and secret prayer, suited immediately to their own case. Nay, the most able ministers will generally cease to be very useful if their religion is neglected, or hurried over in a formal manner. This the fervent Christian knows. He will, therefore, redeem time for retirement at the expense of many inconveniences; and the friends of popular ministers should remember this, and not too much intrude upon the regular needful hours for retirement of those persons in whose company they most delight. In prosecuting the word of God, our own inclinations must be thwarted, we must not "spend our time" with them when duty calls us another way, or when a prospect is before us of doing essential good.

Sanitary Commission Department.

A CRY FROM THE BATTLE-FIELD.

During the long pause of suspense, while waiting for the inevitable battles of the spring, the interest and activity of our benevolent people army-ward have been greatly on the wane. The first enthusiasm, which incited men to generous giving and women to be overflowing in good works, has grown cold. We have become accustomed to the thought of war. No moving tales of special suffering have stirred us lately. The soldiers in our thinned hospitals are comfortable and kindly cared for. In truth, we are very prosperous here at home, and much at ease, and settled down upon our loss. But now a cry comes up into our ears from off the battle-field. Strong crying of sorrow and anguish. Awaken, pitiful hearts! Arise up ye that sit at ease! It is time to give and to work. Let us picture to ourselves those sorrowful scenes about Fredericksburg; our brothers lying alone upon the cold ground, bleeding their lives away, with the fever-thirst of wounds upon them, crying out unheard for water; waiting terrible hours, days, even, for the mercies of the surgeon's knife, while their wounds turn to gangrene. Let us picture it as of our sons, our husbands, and then resolve what we will do. We cannot all flock to the battle-field to minister to the sufferers, but all can strengthen the hands and extend the power of tried and experienced ministers by giving freely of their goods and money.

The most extended agency for such relief, the longest in the field, best known and proven, is the United States Sanitary Commission. Read the record of its works of mercy at Antietam, at Murfreesboro', during all that terrible Peninsula campaign, and elsewhere, and then make haste to put it in its power to repeat like deeds. Never were its coffers so empty, and never were its demands so great as now. This day—before lying down in comfortable beds this night—let every man, every woman, resolve what of their superfluity—what of their comforts—what even of their finery—they can give to alleviate that great cry of suffering which comes from the Rappahannock.—A Member of the Woman's Pennsylvania Branch.

What God takes away from his people, he will one day or other restore with advantage.

MY JOURNAL.

TOUR WEST. No. 11.

Meeting at Ottawa—Interview with Rev. Mr. Schofield—Rev. Mr. Coleman—Cause in Ottawa—Amboy.

Our meetings were continued twice a day till Friday, Feb. 13th, when they closed in triumph over all obstacles. In the afternoon of each day I gave practical discourses on the duties and hopes of Christians; and in the evenings prophetic. There was a daily increase in numbers and in interest to the last. And among our hearers were numbered the most intelligent citizens and church members, with many of the clergy.

Eld. Calkins, and many of the brethren were in attendance from Deer Park, eight miles out, and gave us sympathy and aid. These with a few believers in the city enjoyed the meetings much, and were cheered and encouraged. They once had a good church here, but the candlestick was removed several years ago, and the remnant have had to seek instruction from the churches about them, as best they could. I trust they will find in Elder Coleman Christian sympathy, and "meat in due season," under his faithful ministry. He is not an Adventist, it is true, but he is a Bible man, and agrees with us in many of the most important truths. He attended all the lectures, and spoke, and asked questions on any points not clear to his mind. And in all respects he showed himself a brother, and a Christian gentleman. God bless him, and his happy flock.

I need not speak of the course of other professed ministers in Iowa, who knew of no Adventists who did not have a stain on their character; who had no sympathy for Adventism, or those who held them. Who believed that persons who embraced Advent views, give evidence in this act that they were never converted, and who, at the same time by their own confession had never studied, and therefore did not understand the subject on which they sit in judgment; or the excellence of the persons they condemned! Such men should remember, that ministers of their own faith have fallen into sin, as well as Adventists, and the argument is just as good in such a case against congregationalism as it is against Adventism.

I enjoyed an excellent visit with Bro. McLain, and family. Our acquaintance begun in Rochester, N. Y., where I preached in the Market-place twenty years ago. A circumstance occurred there which none of us will ever forget. I hung up my large chart on the outside door of the Market, and stood on the sill, or threshold, and the large crowd were in the street in front. While I was explaining the vision of the seventh of Daniel, I had come to the "Little hour," which symbolized the Papal power, a large Irishman, a Roman Catholic, threw a bottle of ink upon the chart and besmeared it nearly all over. Though our faith was not popular, yet this act was very unpopular. The man was seized by the police, and as I learned paid dearly for this outrage on our rights.

Bro. McLain and wife were present and saw this act, and were associated with us in the cause there, and elsewhere before they came West. They still retain their faith in the doctrine, and sympathize with its advocates. It was trying to part with this kind, and genial household. They have my thanks for liberal and kind offices, and may God reward them. I had to leave at 2 A. M., in order to make the railroad connection at La Salle, with the train to Amboy, the next day. So I got little or no rest, though I needed it very much. On my arrival at La Salle, I put up at the hotel and though it was near daylight, yet I took a bed for rest, as I could sleep in the morning to a late hour, and then be in time for the train to Amboy. I got several hours good sleep and was refreshed. On going down to the bar-room to pay my bill, the landlord, who was a coarse gruff Irishman, said to me,

"Will you take breakfast?"

Yes, I replied, but I have my breakfast with me. I will eat it at your table, if you please.

"We have no such works here, Sir," he replied.

But, said I, I can't eat your swine's flesh, and grease, and pepper and salt, and other condiments that you have on your table. He looked at me sternly, and said:

"Well" that is curious—indeed it is."

Oh yes, it may be to you, but this is my way of living. And if I pay you the same, as though I ate your food, I suppose you will not object? He smiled now for the first time and said,

"All right."

JOSHUA V. HIMES.

Those that are willing enough to take the pleasure and profit of sin, are backward enough to take the blame and shame of it.

From the German of Ehrenfried Liedich

Here Is My Heart.

Here is my heart—my God I give it thee;
I heard thee call and say:
"Not to the world, my child, but unto me"—
I heard and will obey.
Here is love's offering to my King,
Which in glad sacrifice I bring—
Here is my heart!

Here is my heart!—surely the gift, though poor,
My God will not despise:
Vainly and long I sought to make it pure,
To meet thy searching eyes.
Corrupted once in Adam's fall,
The stains of sin pollute it all—
My guilty heart!

Here is my heart!—my heart so hard before,
Now by thy grace made meet;
Yet bruised and wearied, it can only pour
Its anguish at thy feet.
It groans beneath the weight of sin,
It sighs salvation's joys to win—
My mourning heart.

Here is my heart!—in Christ its longing end,
Near to the Cross it draws;
It says: "Thou art my portion, O my Friend!
Thy blood my ransom was."
And in the Savior it has found
What blessedness and peace abound—
My trusting heart.

Here is my heart!—ah! Holy Spirit, come,
Its nature to renew,
And consecrate it wholly as thy home,
A temple fair and true.
Teach it to love and serve thee more,
To fear thee, trust thee, and adore—
My cleansed heart!

Here is my heart!—it trembles to draw near
The glory of thy throne;
Give it the shining robe thy servants wear,
Of righteousness thine own;
Its pride and folly chase away,
And all its vanity, I pray—
My humbled heart!

Here is my heart!—teach it, O Lord, to cling
In gladness unto thee;
And in the day of sorrow still to sing:
"Welcome, my God's decree."
Believing, all its journey through,
That thou art wise, and just and true—
My waiting heart!

Here is my heart!—O Friend of friends be near,
To make the tempter fly;
And when my latest foe I wait with fear,
Give me the victory?
Gladly on thy love reposing,
Let me say, when life is closing,
"Here is my heart!"

Worth of Your Hope!

A correspondent of *Zion's Advocate* refers thus to a statement which is not unfrequently made, and not always with the very best of reason:

"Not long ago I heard a person make this remark: 'I do not know that I am a Christian, but I have a hope that I would not exchange for a thousand worlds.' It was a person of whose religious character I was somewhat acquainted. The question at once arose, whether if I had a million of worlds, I would give a thousand of them for such a hope;—for that particular hope. This, of course, led me to think what it had done for its possessor, what it was now doing towards purifying the heart and producing the fruits of Christian life, and I concluded that I did not wish to purchase. No, I said, such a hope would not be worth three cents to me. I think it is better to judge of the worth of a religious hope by what it is actually doing for us from day to day, than by what we would take for it in trade."

A FABLE.—A young man once picked up a sovereign lying in the road. Ever afterwards, as he walked along the road, he kept his eyes steadfastly fixed on the ground, in hopes of finding another. And in the course of a long life, he did pick up at different times a good amount of gold and silver. But all these days, as he was looking for them, he saw not that heaven was bright above him, and nature beautiful around. He never once allowed his eyes to look up from the mud and filth in which he sought the treasure; and when he died a rich old man, he only knew this fair earth of ours as a dirty road to pick up money as you walk along.—*Theodore Parker.*

THE LATEST NEWS.

ARMY MOVEMENTS.

At eleven A. M., May 24, the President received the following dispatch from Washington announcing that VICKSBURG IS OURS:

"Cleveland, Ohio, May 24. A dispatch from Mr. Fuller, the manager of the telegraph at Memphis, dated late in the night, says, 'The stars and stripes float over Vicksburg, and the victory is complete. I have held back this message hoping to get confirmation, but the line has been interrupted, and I now give it to you as it reached me. I think the wires will be all right soon.'"

We consider this as trustworthy as anything but official or direct information can be, and reading it in the light of the previous news, it is hardly possible to doubt that the crowning victory of the long struggle for the great river has at last been won, and that Vicksburg is ours.

Gen. Grant attacked the upper batteries of Vicksburg on Sunday, while the gunboats attacked the water batteries. On Tuesday the upper batteries were captured and turned on the water batteries. It is reported that Gen. Sherman has taken Haines and Chicksaw Bluffs, with 8000 prisoners, 100 guns, and ammunition and commissary stores. The prisoners were paroled and sent across the Yazoo.

Washington May, 24. The following official details of the battle of Black river have been received:

Memphis, Tenn., May 23—11:30 A. M.,

HON. E. M. STANTON, Secretary of War:

The following dispatch has been received at these headquarters and is forwarded as requested.

S. A. HURLBERT, Major General.

Rear of Vicksburg, May 20—6 A. M.

HON. E. M. STANTON, Secretary of War:

Gen. Grant won a great and momentous victory over the rebels under Pemberton on the Jackson and Vicksburg Railroad at Baker's Creek on the 16th inst. Pemberton had a most formidable position on the crest of a wooded hill over which the road passes longitudinally. He had about 25,000 men. The battle began at 11 A. M. and was gained at 4 P. M. Its brunt was borne by Hovey's division of McClernand's corps, and by Logan's and Crocker's divisions of McPherson's corps. Hovey attacked the hill and held the greater part of it until 2 o'clock, when, having lost 1600 men, he was succeeded by Boomer's and Holme's brigades of Crocker's division, by which the contest was ended in that part of the field. Boomer lost 500 men. Logan operated on the right and cut off the enemy's direct retreat, so that he was compelled to escape by his right flank through the woods. Logan lost 400 in killed and wounded. We took about 2000 prisoners. On the 17th, advancing to the Big Black, we fought Pemberton again at the bridge there, and captured 3000 more prisoners. He fought in rifle pits protected by a difficult bayou full of abatis. Lawler's brigade of McClernand's corps charged the rifle pits magnificently and took more prisoners than their own numbers. Pemberton burned his bridge and returned to Vicksburg with only three cannon out of 60 that he had taken out. Building four bridges over the Big black Gen. Grant arrived before the town on the evening of the 8th, and now holds it closely invested. He had opened a line of supplies on Chicksaw Bayou, having cut the town off from Haines' Bluffs, which are abandoned by the enemy, and which Gen. Grant will occupy. There was sharp fighting through the day yesterday. Steele won and holds the upper bluffs, and the enemy's upper water batteries, and gets water from the Mississippi river. Sherman's corps lost yesterday 500 in killed and wounded. McPherson, who holds the centre, lost little, as did McClernand, who holds the left. The gunboats kept the enemy on the alert during the night, and probably the town will be carried to-day. There are from 15,000 to 20,000 men in it. The Navy Department has received information that Admiral Porter has been co-operating with Gen. Grant in the siege of Vicksburg. His fleet is cannonading the city and its works—still in the hands of the rebels—by night, while Grant's army assailed it by day, thus giving the rebels within the town and intrenchments, not a moments relaxation from the peril of their situation. The same Department has also received official information that Admiral Farragut's fleet is actively engaged in bombarding Port Hudson.

Various reports say that Price is moving towards the Mississippi and had at last accounts crossed the Arkansas. Marmaduke is said to have joined him. A Brandon, Miss., dispatch of the 17th, to a rebel paper says:—"Two gentlemen rode to Jackson to-day and traversed the city, which the enemy had evacuated about two o'clock. They are supposed to number 40,000, and have retreated towards Vicksburg. Firing has been heard in that direction, and it is supposed that Pemberton is in their rear. They burned the Confederate House, depots, peni-

tentiary, two factories, a foundry, a block of buildings, medical purveyor's and other government buildings: also several miles of railroad track and both bridges over Pearl river.

FOREIGN AFFAIRS.

The news by late arrivals is unimportant.

Great Britain.—In the House of Commons, Lord Palmerston defended the course of Mr. Christie, the British Minister to Brazil, and repudiated the attacks upon him by Gen. Webb, the American Minister.

France.—The Paris correspondent of the *Morning Post* says: "There is every reason to suppose that Russia, if invited, will submit to a conference on Poland. Napoleon is said to have received assurances from the Czar on this point." On the 2d, the insurgents under Tizanowski were defeated near Burzelo. Tizanowski was wounded.

Poland.—The insurgents under Franz have been dispersed a short distance from the Austrian frontier. The Austrians have received fifty fugitive insurgents, six wagon loads of arms and two pieces of cannon. Four thousand Bashi Bazouks, deserters from the Greek faith, armed by the Russian government, were devastating the Latoria with fire and sword. Six hundred Russians were repulsed by Minewski, at Olkus, in the government of Radow on the 5th.

MISCELLANEOUS ITEMS.

The *Richmond Sentinel* of the 19th contains an article against receiving men sent South by President Lincoln, and says: "We must require of all who are received that they join their efforts with ours against the common enemy. They must assume our allegiance and its duties."

Gen. Banks, in a private letter, expresses the expectation that Louisiana will soon be ready to enter the Union again, this time as a free State.

The *Richmond Enquirer* has a very long editorial on the subject of retaliation, and pours forth great griefs over the difficulties which beset the matter. It admits that the only chance for retaliation is in accordance with the resolution of the rebel Congress, authorizing the putting to death of all white officers found connected with negro regiments. But then it adds, "The Yankees will in turn hang our officers," and closes with a "boo-hoo" over the misfortunes of the Confederacy.

A letter from Hilton Head of a recent date says: "There has not been a death in this department during the week. The latest death of a New England soldier was that of private Charles H. Goodwin, 11th Maine Regiment, May 6th, of consumption, at General Hospital No 5, in Beaufort."

The officers and crew of the flagship Wabash have raised \$1200, by subscription, in aid of suffering Ireland.

William Robe, of Morgan county, Ind., was shot dead while at work in a field on the 21st inst., by a "Copperhead," named Bailey. Robe had been collecting evidence against the Knights of the Golden Circle.

Ten Righteous Men.

There was a time when they, only ten, could have saved a city from the fire of a just vengeance.

Why may not ten righteous men save this country now?

Because wickedness abounds, and no signs of repentance appear, we are not to take for granted that there are none in secret places who have turned from their evil ways, and are now crying mightily unto God for the salvation of this people.

Try it, ye who have the spirit of prayer. Try it in faith, nothing doubting. Women of America, mothers in Israel, ye have power with God; go again and often, and give him no rest day nor night, till he come and save. Ye ministers of his, who stand at his altars and intercede for his people, your strength is in prayer. There ought to be ten times ten thousand praying, righteous men, who will now take hold on God.

In every village, in every church, there ought to be a praying circle composed of at least "ten righteous men," who will pray till the wished-for blessing comes.—*Observer.*

To GOD, YOUR FATHER.—God is indeed the Father of us all, in that He is our Creator; but is He our Father, in that He has regenerated and adopted us? If so, we shall love His Word, His Sabbaths, his sanctuary, his people and his cause; and moreover, we shall love his Son, Jesus Christ our Lord; for that Son was authorized to say and did say, "If God was your father, ye would love Me." (John 8:43.)

EVERY DAY RELIGION.—There is not much solidity in a religion that will not stand the test of every-day experience. "There are a good many pious people," says Douglas Jerrold, "who are as careful of their religion as of their best service of china, only using it for holiday occasions, for fear it should get clipped or flawed in working-day wear."

CORRESPONDENCE



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as dissenting the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

For the Herald.

FROM ELDER D. W. SORNBARGER.

Brother Litch:—I intended to have written soon after your reply to my article giving my opinion on man's original condition; but having been laid aside from labor by sickness since last December, I have deferred writing, and perhaps should not have written upon this subject now (as I consider there are more important subjects), were it not that I am misunderstood. You say in your reply to the article on Immortality, in the *Herald* of Jan. 20th, in speaking of man's probation not being as brother S. assumes for life, for he possessed it, but for death. Here you misunderstand. I claim he had life, as you see in my article, but a probationer for immortality on the one hand, and mortality and death on the other. And although man had life, yet the continuance of that life depended upon the privilege of using the means to perpetuate it—that means was, eating of the tree of life. See Gen. 2: 9, and 3: 22. "And your going a step further" and saying "that he was immortal in the true scriptural sense," has not changed my opinion in the least, nor will it so long as I know I have the Bible on the side of the question I advocate.

I hope you will understand me. I do not claim man mortal, nor immortal, but possessing life and a probationer for eternal life and immortality, or mortality and death. Another wrong impression has been expressed in reference to my article by brother Bursell, (and perhaps by others,) as expressed in his letter in the *Herald* of April 21st. In referring to the article, after mentioning the two names—yours first—he then adds: "I agree with the latter;" and it would seem by the remainder of his letter, that he had the impression that I believed man was all body and no spirit. But he has not understood me. Mortality or immortality belonged or was presented as the result of obedience to God to the body, or as a physical condition of man. But man had the life of God in him, which he lost or was alienated from, and partook of the spirit of the master to whom he yielded himself a servant to obey, and thus he lost the promised blessings. I have been laboring to get sinners brought to Christ, or to God through Christ, and I never expect the downward course of the outward man will be changed until the inward man is changed and brought to God. Then the change will appear in the outer man; then we again possess life, but a hidden life. "It doth not yet appear what we shall be; but (having the moral qualification,) we know that when he (Christ) shall appear, we shall be like him, (physically,) for we shall see him as he is."

"Tis truth that bears our spirits up,
While we expect that blessed hope;
The bright appearance of the Lord,
And faith stands leaning on his word."

* Exercised by the inner man.

Stanstead, May 15, 1863.

[NOTE.—We are glad to find that our correspondent and ourselves come so near an agreement on this question. 1. We both agree that man in his creation had life, the life or *zoe* of God. 2. That if he had not sinned he would have continued forever in that happy, divine life. 3. That he is now alienated from that life of God, and is, therefore, mortal, or subject to death. 4. That he has both an inward and outward man; and that the inward man is the subject of conversion, and governs, when renewed, the outward man, and will, ultimately, make it immortal. We call that happy, divine life, or life of God, which would never end if man was obedient, immortality. Brother S. calls it probation for immortality or mortality. Our points of agreement then are four, and of disagreement one. On that one we will agree to differ.—Ep.]

Collector Goodrich, of Boston, acknowledges in the *Transcript* the receipt of \$193 from some person unknown, who says it is "due the United States Treasury."

FROM BRO. WOLSTENHOLM.
Continued from Herald of May 12.

This mighty service for the powers of this world was accomplished by Origen, a church teacher of Alexandria. Enamored with the Platonic glozing of the Philoic Alexandrian Judaism, he introduced it into his exegesis of Holy Scripture, in his teachings, for that of the Gospel. He was an authorized teacher, learned, pious; in high repute with all leading minds of his time, and of course he was successful. The effect of his labors is plainly marked in the concurrent history of the times. A very similar state of things ensued in the Christian dominant churches which we at the present day lament as so prevalent; a declension in Christian courage, an ignoring first in church teachings by those in authority, and then others, suppressing in the teachings of the mundane regal rights of the great and exalted Son of David, and His Work which he hath wrought to that end; with the reasons why he is retained in the heavenly places, and His purposed and certain personal return—and for *why* and for *what* and together with this, a growing tendency to spiritualize and allegorize every Scripture which had, by its prior literal understanding, imparted such wonder, vigor, valor, vivacity, and intrepidity to believers; civil power and authority was invoked and used to back such exegesis; and so, Second Adventism in the Chiliasts was suppressed, and the churches of popular Christendom soon presented a moral spectacle of emasculation truly and emphatically symbolized by the personal status of their great eunuch expositor.

The clear intelligible faith of the apostles was driven away to seek a refuge in the wilderness outside of civilization and popular literature. The consequent change in apparent church-life was back from light to darkness; from the power of God to Satan; from the gospel to "vain jangling"; and from the sobriety of the Christian faith to the monkery of the Essenes and the Therapeuta of the Alexandrian Jews.

And so far as they had any Christian faith left it was projected into a special prominence of the doctrine of Atonement, disassociated with the Incarnation, and bearing no necessary, or important relation thereto. The "Incarnation" and its consequent *behaviors* were held in all the simplicity and grandeur of the "things" of Jesus, which the "Holy Ghost sent down from heaven" had "demonstrated" by the Chiliasts; it was to them an important fact; its clearness to their minds was the clearness of the Faith of God, no mystery about it; their faith was its revelation, and its significance. Now, that significance had ceased to those who had suppressed the Chiliasts; and now begun the vain babblings on the nature of the Logos—the atonement—free will &c., which is only a magnificent and voluminous darkening counsel with words without knowledge, to the dismay and destruction of millions of the human race who would otherwise have been saved in the Lord. And these disasters to the church of God in the past, and also in its present emasculated condition, is all, or, in the main attributable to a departure from the living fountains of the apostolic faith, as found by the Chiliasts in a plain common-sense exegesis of scripture, and a turning to the broken cisterns of those authoritative Fathers who followed Philo, the Alexandrian Jew, and the later Talmudists, in their exegesis of scripture. But I would not be understood to believe that the faith of the Chiliasts perished, when it was said they were "suppressed." No, no; as it had sustained their fathers and brethren under the tread of Satan in the Imperial persecutions, so it sustained them in the mountains of Armenia, and wherever else they took refuge outside of the sway of the dominant churches. Under the names of opprobrium by which they are handed down by the popular literature of their cotemporary and the subsequent ages, we may note many facts which shine out as the diamond in the dirt, which in spite of the animosity of the historians in the partial and one-sided statements of fact we see the difference—that difference we see in the instinctive reliance upon the faith, wisdom, and power of God of the one, and the shambling, nerveless, weakness of a conscious incompetency, incident to a grope in the dark of the other. Their women had such a knowledge of the scriptures, and could present them unaided by other authorities with such success that even men educated for priests in the panoplied church, were converted by their teachings; and on the new strength imparted by the despised faith could with zeal go forth enduring all the privations of the proscribed, preaching the gospel for 35 or 40 years. Nor did the zealous panderers to the apostate exegesis even successfully expurgate the Chiliast faith from their own ranks; for no brighter or name of the faith in any age is found than one Ninyas, a dignitary in the proud church of Constantinople in the twelfth century; and I am persuaded it will continue so long as it is needed. And

it will be needed until the Blessed Lord in whom it glories shall consummate faith with the light of Himself.

After such a rough drawn thread of thought permit me in conclusion to say that these our brethren sisters and fathers never had reliance upon any other authority for any doctrines than that of Holy Scriptures as interpreted by the apostles of the Lord in the light of His own glorious Self at the Right Hand of the Majesty in the heavens. That the Talmudists were all against this "Common faith;" that Philo and his school of Simon Magus's and Bar Jesus's always "perverted the right ways of the Lord;" That all the accredited Fathers of the Christian church, from Origen down, mainly followed him as he followed Philo. Both followed Plato; and both swamped the scriptures—Philo the old, Origen, both the old and new—in the sloughs of the Greek and Chaldean philosophy; and, therefore, they are no authorities to quote for our heading, any more than they were for our early brethren. And, further, let me say, as by heeding them a general shipwreck of faith and apostasy followed in the early ages of the Christian church, so *similia, similibus*, the same effects will follow the same course now. Facts in proof are abundant.

All paternal affection in the Lord.

Yours.

For the Herald.

FROM REV. D. I. ROBINSON.

Dr. Litch:—I perceive that you and I are probably both misunderstood in the object of our quotations from Jewish writers of the time of Christ and the apostles; and the mistake is likely to be as mischievous as they apprehended our quotations would be. I never quoted them as authority for any doctrine. I do not suppose you did. I did not suppose any one would think so—perhaps brother W. does not. I quote the Bible, and that only as authority. But when we do that, there are some who will deny that Christ and the apostles meant any such thing, and go on to explain it all away. Now how shall it be settled what they *did* mean? Not by our assertions, or their denials, but by *proof*. What is proof? Evidence of the meaning of the words they used, as commonly used in their day. This can be had only by going to the writers of their day. This we have done for this end, and this only—done it clearly, fully, demonstrably—not as authority for doctrine, but meaning of words as used in their day. And they using them, the common words to the common people, must, if honest and intelligent, have used them in the same sense, and so been understood at the time by the people; as they gave no explanation or intimation of any other sense. Will any one show how a *fact* of ancient times can be proved any other way? Was it not for this that "The Voice of the Church" was written? Not as authority of doctrine on the Lord's coming, but from the faith of Jewish and Christian churches it is proved that they understood the word of Christ and the apostles as we do; and, therefore, we have the primitive, common and *true* sense, instead of any spiritual sense, or no sense at all. Just so on the other subject. I can prove as clearly, as fully and positively from the fathers and sages, that the soul was believed to exist out of the body, and after the resurrection forever in happiness or misery, according to its character, as "The Voice of the Church" proves the other. Consequently all other senses are untrue and perversions of the truth. Neither are authority for doctrine, but would justly be so for what was believed, and, therefore, in what sense the words were used at the time. I say this by way of explanation, and that all may know for what purpose and what only we quoted them. It matters not how many other things they believed, or whether they were true or false, so far as this point, and fact, and object are concerned, the proof is as good for what it is brought, as though they believed nothing else, or if so, that all they believed were true.

Yours for the truth.

FROM BRO. JOHN REYNOLDS.

Bro. Litch:—I take the liberty to write you, as Bro. Bliss has finished his course and his body has fallen asleep, while we have reason to believe that his spirit has united with the spirits of the just made perfect, Heb. 12: 23.

But as we live yet in the flesh we have a work to do, and if we are faithful it is possible that we may not fall asleep. The times of the Gentiles is a fixed period, and we know that they must soon end, for there are but seven of them in all. For so it is written in the law, Lev. 26; one jot of which can never fail till all be fulfilled.

The times of the Gentiles must begin with their dominion over the Lord's people, and all who can read can know that Gentile dominion began when Samaria was taken, and was complete when Jerusalem was taken and the tribe of Judah was made

tributary. The ruling power, as well as the Lord's city and sanctuary, was to be of this tribe, and there was therefore a definite period given for the sanctuary to be trodden down of the Gentiles, at the end of which their dominion over that tribe must cease. The Lord Jesus being the true heir to David's throne, will then begin his reign of righteousness, and every child of God will say, glory to God that this time is near.

Now as a time is a definite period of 360 years, there will be but 2520 years from the beginning of Gentile dominion, until it will begin to decline, and until the Lord will begin to reign. That there will be a time after the Lord begins to reign in which the judgements of the Lord will overtake the impenitent, and when there will be a time of trouble such as never was before, it is evident. Then as there is a fixed period for the subjection of the tribe of Judah, and for Jerusalem to be trodden down, if there is any truth in history, and also in the time given for the reigns of the kings of Judah after Samaria was taken, there was about 120 years from the taking of Samaria before Jerusalem was taken, and there will then be 2400 years to the end of the seven times.

We can then reckon the seventy years captivity, and the seventy weeks to Christ's ministry, and the apostles half week, and deducting thirty-seven from the birth of Christ to that time, and we have 453 and 70, to the A. D. and 1877, A. D., will make 2520 years.

For	120
	70
	453
	1877
Total	2520.

Now as this period of seven times is confirmed by events which were to take place in the last half of the seven times, and from the best evidence of history they are nearly finished, and may end before 1877, A. D., we are justified in looking for a speedy end to Gentile dominion. For the exact time when the captivity begun we cannot know, and therefore cannot fix the 70 years with certainty as beginning at any particular period, as there was twenty years or more from the time the first captives were carried to Babylon before Jerusalem was desolated. There was also several times of carrying captives to Babylon, and eleven years from the first to the second time, which may be reckoned before the seventy years captivity is reckoned by the Lord. We are then passing the last uncertain period of this age before the time of trouble.

Marblehead, May 18, 1863.

For the Herald.

FROM CANADA.

FROM REV. D. ELWELL.

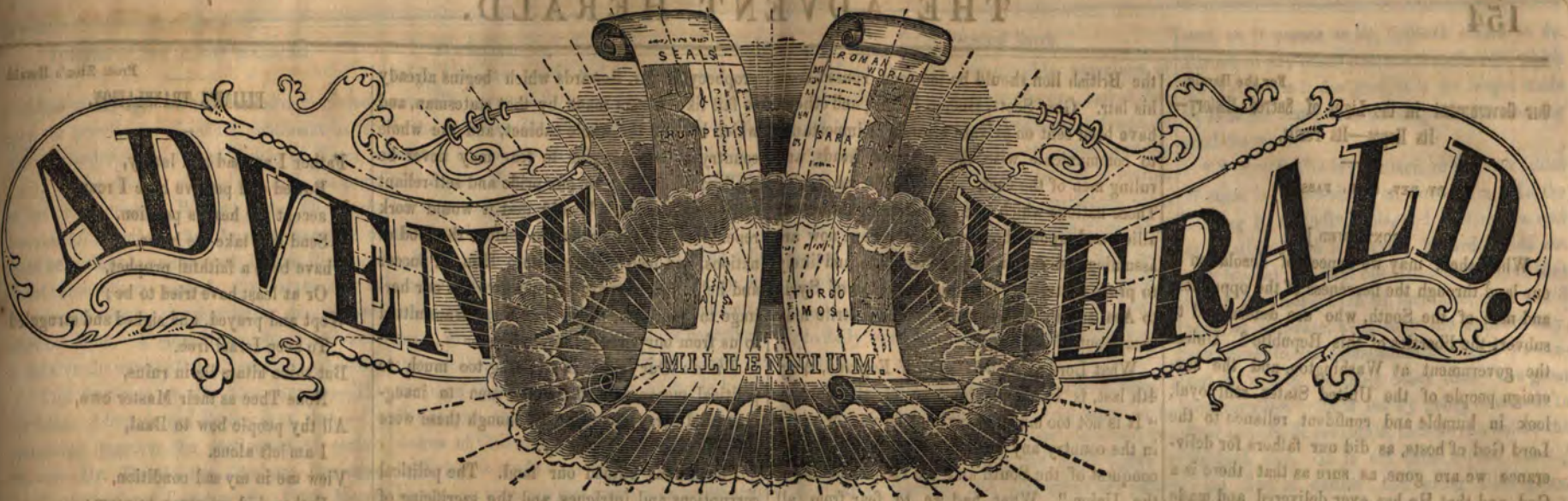
Brother Litch:—I have now been nearly four months in my new field of labor. January 14th I left Shippe, Pa., for Canada. For over two years I had labored there, my first charge, preaching the Gospel of the kingdom. The little church there was strengthened and the cause advanced in the neighborhood. I felt sad when called to leave them; but committing them to the care of our Father in heaven, I look forward to meet them in the kingdom. May God keep them faithful, is my earnest prayer. They enjoy the labors of brother Hollen every third Sabbath.

January 17th I commenced my labors in Canada West. I found a flourishing church at Woodhouse, of some forty-seven members. It was organized by Elder I. R. Gates, of Penn., in the spring of 1862, with Elder D. Flanders as pastor, who visited them once a month, though for some three months previous to my arrival, they had no regular preaching. Their chapel was nearly finished, and to be dedicated at Conference. I preached here three Sabbaths, morning and evening, previous to Conference. The congregations were large, and good attention was paid to the word. On the 8th of February we dedicated our new house of worship. Preaching in the morning, dedication sermon, by the writer, from 1 Sam. 2: 30. Afternoon, by Elder B. S. Reynolds, from Isa. 28: 16—22. Evening, by Elder D. Flanders, from Mark 16: 15, 16. The house was well filled each service.

We visited Cainsville in the latter part of February, and preached several times in the neighborhood, at brother Reynolds' appointments. There were large congregations, and good attention. Elder Reynolds is well received in that section, and is doing much to advance the cause of our coming King. On Thursday, March 5th, in company with bro. R., we left Cainsville for Wellington Square, where he now resides. It is pleasantly situated on Lake Ontario, seven miles below Hamilton. Like most of the Canadian towns which we have seen, there seems to be a lack of that enterprise and activity so characteristic of towns in the United States. The war, however, greatly affects the business of Canada. We were kindly received by the family of bro.

BOSTON, MAY 26, 1863.

MESSIAH'S CHURCH in New York worship temporarily in Room No. 20 Cooper's Institute, entrance on Eighth St., between Third and Fourth Avenues. Preaching on the Sabbath, at 10 1-2 A. M. and 8 P. M. The prayerful support and co-operation of all Christians is solicited.



WHOLE NO. 1148.

BOSTON, TUESDAY, JUNE 2, 1863.

VOLUME XXIV. NO. 21.

For Terms, &c., See Seventh Page of this Paper.

For the Herald.
SABBATH SCHOOL EXERCISES.

[CONCLUDED.]

The very means used in taking Tyre were specified in the prophecy. "And they shall make a spoil of thy riches, and make a prey of thy merchandise: and they shall break down thy walls and destroy thy pleasant houses: and they shall lay thy stones and thy timber and thy dust in the midst of the water."

Alexander, in besieging Tyre, built a bank or causeway from the continent to the island, by using the stones, timbers and rubbish of the old city; thus literally fulfilling the prophecy. Alexander was seven months in taking Tyre.

Notwithstanding Tyre fell into the hands of Alexander, it continued to be a flourishing trading city even in the time of Christ. "And it shall come to pass after the end of seventy years, that the Lord will visit Tyre, and she shall turn to her hire, and shall commit fornication with all the kingdoms of the world upon the face of the earth."

Isaiah prophesies of the Tyrians receiving Christianity. "And her merchandise and her hire shall be holiness to the Lord: it shall not be treasured nor laid up; for her merchandise shall be for them that dwell before the Lord, to eat sufficiently, and for durable clothing."

The Saviour visited Tyre and preached to the people. "Then Jesus went thence and departed into the coasts of Tyre and Sidon."

St. Paul, in journeying to Jerusalem, visited Tyre, and found disciples there. "Now when we had discovered Cyprus, we left it on the left hand, and sailed into Syria, and landed at Tyre: for there the ship was to unlade her burden. And finding disciples, we tarried there seven days: who said to Paul through the Spirit, that he should not go up to Jerusalem."

Tyre early became a Christian bishopric.

But Tyre became wicked again, and the Lord denounced his judgments against it. "Therefore thus saith the Lord God: Behold, I am against thee, O Tyrus, and will cause many nations to come up against thee, as the sea causeth his waves to come up. And they shall destroy the walls of Tyrus, and break down her towers: I will also scrape her dust from her, and make her like the top of a rock. It shall be a place for the spreading of nets in the midst of the sea: for I have spoken it, saith the Lord God: and it shall become a spoil to the nations. And I will make thee like the top of a rock: thou shalt be a place to spread nets upon; thou shalt be built no more: for I the Lord have spoken it, saith the Lord God. And in their wailing they shall take up a lamentation for thee, and lament for thee, saying, What city is like Tyrus, like the destroyed in the midst of the sea?"

The faithfulness of God in fulfilling these predictions is attested by those who have visited Tyre, Christian and Infidel. The great traveler, Mr. Maundrell, when speaking of Tyre, says, "This city, standing in the sea upon a peninsula, promises, at a distance, something very magnificent. But when you come to it you see no similitude of that glory for which it was so renowned in ancient times, and which the prophet Ezekiel describes. On the north side it has an old Turkish, ungarrisoned castle: besides which

you see nothing here but a mere Babel of broken walls, pillars, vaults, &c., there being not so much as one entire house left. Its present inhabitants are only a few poor wretches, harboring themselves in the vaults, and subsisting chiefly upon fish, who seem to be preserved in this place by Divine providence as a visible argument how God has fulfilled his word concerning Tyre, 'that it should be as the top of a rock, a place for fishers to dry their nets on.'"

Dr. Robinson, who spent a Sabbath at Tyre in 1838, says: "I continued my walks along the shore of the peninsula, part of which is now unoccupied, except as a place to spread nets upon, musing upon the pride and fall of ancient Tyre. Here was the isle, once covered by her palaces and surrounded by her fleets; but, alas! thy riches and thy fame, thy merchandise, thy mariners and thy pilots, thy caulkers and the occupiers of thy merchandise that were in thee;—where are they? Tyre has, indeed, become like the top of a rock."

The sole tokens of her more ancient splendor—columns of red and grey granite, sometimes forty or fifty heaped together, or marble pillars—lie broken and strewed beneath the waves in the midst of the sea; and the hovels that now nestle upon a portion of her site present no contradiction of the dread decree, "Thou shalt be built no more."

Says Volney, the infidel: "The whole village of Tyre contains only fifty or sixty poor families, who live obscurely on the produce of their little ground and a trifling fishery."

Says Dr. Shaw: "The port of Tyre, small as it is, is choked up to that degree with sand and rubbish, that the boats of those fishermen who now and then visit this once renowned emporium and dry their nets upon its rocks and ruins, can with great difficulty only be admitted."

Says another traveller: "The mart of nations' is a fishing village; the walls of Tyrus and her towers are broken down, and the fishermen spread their nets where 'the princes of the sea' dwelt in their pleasant houses, and in the place from whence the kings of the earth were enriched with the multitude of his riches and merchandise."

In tracing the history of those once renowned but now desolate cities mentioned in the Bible, we have an impressive and instructive lesson of sin's doings in our world. Sin has not only brought death and all its woe upon individuals, but sin has ruined cities and empires. Sin is the worm that has undermined and destroyed the mightiest thrones that have ever been reared, and sin has destroyed the most powerful kingdoms which have swayed a sceptre among men. This, as we have seen, was the cause of Tyre's downfall, for as Amos declares: "Thus saith the Lord; for three transgressions of Tyrus, and for four, I will not turn away the punishment thereof: because they delivered up the whole captivity to Edom, and remembered not the brotherly covenant: But I will send a fire on the wall of Tyrus, which shall devour the palaces thereof."

So long as Tyre was the friend of Jerusalem and God's people, so long was she blest; but when she became haughty and lifted up and was the enemy of God's city and church, she lost God's favor and protection, and she sank in utter ruin, and is to-day a barren and almost des-

olate rock in the sea, ever hearing her own death-dirge rolled out by the ocean surges which dash against her God-forsaken shore.

But with all the sins of which Tyre was guilty, and because of which she is suffering the predicated judgments, the Saviour declared that there were cities more guilty than Tyre, and there were other people who should suffer sorer judgments than the Tyrians, because they have sinned against greater light and privileges. "Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not. Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you."

If this is the Divine rule of judgment, what must be the guilt of the cities and people of our day, who, for so many years, have been enjoying the noontide brightness of that Gospel which is only hid to them that are lost? "In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them."

Notwithstanding the sad and dark history of Tyre which we have been considering, Scripture prophecy assures us that when the Lord shall count, when he writeth up the people, when he should call his sons from afar and his people from their exile, mention will be made of Tyre, and among the redeemed it shall be said, "This man was born there."

Among the royal retinue that shall wait upon the Prince of the kings of the earth, when in regal pomp he shall appear to take his redeemed and glorious bride to himself, "the daughter of Tyre shall be there with a gift; even the rich among the people shall entreat his favor. Out from the rubbish of old Tyre's desolation, shall be brought, by the voice of the Son of God, some who shall inhabit a city of which it shall be said: "Look upon Zion, the city of our solemnities; thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken. But there the glorious Lord will be unto us a place of broad rivers and streams; wherein shall go no galley with oars, neither shall gallant ships pass thereby. For the Lord is our judge, the Lord is our lawgiver, the Lord is our king; he will save us. Thy tacklings are loosed; they could not well strengthen their mast; they could not spread the sail: then is the prey of a great spoil divided; the lame take the prey. And the inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity."

"WHO ARE THESE, AND WHENCE CAME THEY?"

Not from Jerusalem alone,

To heaven the path ascends;

As near, as sure, as straight the way

That leads to the celestial day,

From farthest realms extends;

Frigid or torrid zone.

What matters how or whence we start?

One is the crown to all;

One is the hard-but glorious race,

Whatever be our starting-place,—
Rings round the earth the call
That says, Arise, Depart!

From the balm-breathing, sun-loved isles
Of the bright Southern Sea,
From the dead North's cloud-shadowed
pole,

We gather to one gladsome goal,—
One common home in Thee,
City of sun and smiles!

The cold, rough billows hinder none,
Nor helps the calm, fair main;

The brown rock of Norwegian gloom,
The verdure of Tahitian bloom,
The sands of Miriam's plain,
Or peaks of Lebanon.

As from the green lands of the vine,
So from the snow-wastes pale,

We find the ever-open road

To the dear city of our God;

From Tyrian rock or Burman vale,
Or terraced Palestine.

Not from swift Jordan's sacred stream
Alone we mount above;

Indus or Danube, Thames or Rhone,
Rivers unsainted or unknown,—

From each the home of love
Beckons with heavenly gleam.

Not from grey Olivet alone

We see the gates of light;

From Morven's heath, or Jungfrau's
snow

We welcome the descending glow

Of pearl and chrysolite,

And the unsetting sun.

Not from Jerusalem alone

The church ascends to God;

Strangers of every tongue and clime,
Pilgrims of every land and time,

Throng the well-trodden road

That leads up to the throne.

A Good Hope Through Grace.

It is recorded of Selden, whom Grotius styled "The glory of England," that in the near view of his death he requested an interview with Archbishop Usher, with whom he freely conversed respecting the ground of his hope. He said that he had in his library books and manuscripts on almost all the subjects which engaged the attention of literary men, but that out of all the number there was only one which could afford solid support to his mind, and that was the Word of God; and that the particular portion of the inspired volume which had most interested him was in Paul's epistle to Titus. "The grace of God that bringeth salvation hath appeared to all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world, looking for that blessed hope and the glorious appearing of the great God, and our Saviour Jesus Christ, who gave Himself for us that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works." These words are indeed very remarkable. What fine views of Christianity do they present to us; of its origin, its progress, and its consummation; of the present dignity, the important office, and the great work of its Author; of the one great design of His atoning sacrifice; of the distinguishing character of His disciples; and of the means by which their character is formed. He gave Himself for us that he might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works."

For the Herald.
Our Government in the Light of Sacred History—
Its Hopes—Its Perils.

BY REV. O. R. FASSETT.

[CONTINUED.]

What, then, may we expect of desolation to our land through the fierceness of the oppressors and men of the South, who are determined to subvert the liberties of this Republic? Unless the government at Washington, and the sovereign people of the United States still loyal, look in humble and confident reliance to the Lord God of hosts, as did our fathers for deliverance we are gone, as sure as that there is a God, and that He has ever delivered and made us a prosperous people. If we have so far departed from him, and become infidel in our faith that "the Most High ruleth in the kingdoms of men and giveth it to whomsoever he will," and sometimes sets up the basest of men to punish wicked governments in their pride and forgetfulness of His sovereign power—and we become self-reliant, or seek to other sources for aid and deliverance in our extremities, or rest upon political measures, we shall be left to see and feel our weakness, and the glorious fabric of the American Republic will fall into ruin, as other governments before it. The Union of the American States ceased when the first shot was fired on the taking of Fort Sumpter; and the prophecy of Hamilton may prove too true:—"When the sword is once drawn, the passions of men observe no bounds of moderation. The suggestions of wounded pride, the instigations of resentment, would be apt to carry the States, against which the arms of the Union were exerted, to any extreme to avenge the affront or to avoid the disgrace of submission. The first war of this kind would probably terminate in the destruction of the Union."

The fear of this issue has made Northern men like Webster, shrink from provoking discord which threatened to produce secession, and will explain in some measure the mystery of that statesman's life. These men desired at all cost to uphold the Union, and they saw that they could do so, only by conciliating the South. But the dread day was only deferred.

Our sin as a nation during this rebellion has been:—

First: In looking for support and protection to foreign powers instead of seeking the Lord God of our fathers, who has hitherto delivered us from our enemies. The Southern confederacy has not been alone in desiring and endeavoring to obtain foreign intervention. This Government has sought to gain the favor of foreign powers, *first*, to sustain them in maintaining their Government indissoluble and undivided; assuring them that it would be better for them, more to their advantage pecuniarily and otherwise to do so. *Second:* Not to recognize the Southern confederacy or give them aid or comfort in any manner, as their government was not deserving of recognition because of its barbarism; and should they do so, it would be at the sacrifice and loss of this Government's good will. Such has been the character of the diplomacy, the State papers, and instructions to the several ministers and various ambassadors to foreign European powers. Though not much was expected of England, jealous of our growing power, and in her waning destiny. Yet, Russia, and France, and Austria, has been courted, with Rome. Mr. Seward, through Mr. Burlingame, minister to Austria, thus instructs that Government: "This Union is, moreover the chief stability of nations. When this experiment of self-government shall have failed for want of wisdom and virtue enough, either at home or abroad to preserve it or permit it to exist, the people of other countries may well despair, and lose the patience they have practiced so long under different systems, in the expectation of ultimately enjoying the rights of self-government. When that patience disappears, anarchy must come upon the earth." France and Russia have been appealed to in more earnest tones, and England has been treated with the profoundest respect, and carefully caressed, lest

the British lion should be too soon roused from his lair. Gen. Scott, Bishop Hughs, and others, have been sent on private errands of importance to communicate with the crowned heads, and ruling men of the east. But what is the result? Those nations which we supposed would be our allies, and upon whom we were reliant now are assuming a different tone and attitude, and likely to prove as traitorous as did the king of Syria to Asa, and in the event of an actual strife may escape out of our hands.

What Lord Campbell said of England, Aug. 4th last, is becoming too true of all Europe. "It is not too much to say that no class or party in the country any longer desires to see the reconquest of the South and the reconstruction of the Union." What had we to fear from all these powers combined, if the Lord Jehovah were on our side? What could we hope to gain with all their influence in our favor if He be against us?

Second: Our Government and the people have sinned in being too confident and self-reliant in our own strength and resources. There has been too much vain and self-confident boasting throughout the entire North, as though we could, and were able, to carry out this war to a successful issue by our own strength, if only foreign powers would favor or let us alone and not interfere. The language of Gen. Butler in the beginning of the war when so much was said concerning the need of having the Lord go with our armies, is significant of this feeling of confidence and vain glorying. He remarked "The Lord is on the side of the biggest cannon." This was but the repetition of the infidel sentiment of the elder Napoleon, when one suggested that he should invoke the Most High to go with his forces. He replied, "The Lord is with the biggest battalions." And with the finest army that France ever had he began his Russian expedition, confident in his great military power; but his retreat from Moscow, and inglorious return from that expedition, while the Most High opened His batteries upon his army in thunder, rain, hail and snow, made him to know and to realize that without God he could do nothing. (Ever after the utterance of that language it was but continual defeat.) I would quote the language of others as illustrative of the prevailing sentiment throughout our country and in the Cabinet, on this point. Hon. Joseph Holt has said, "Amid all the discouragement that surround us, I have still an unfailing faith in human progress, and in the capacity of man for self-government. I cannot, I will not believe that twenty millions of people cultivated, loyal, courageous—twenty millions of the Anglo-Saxon race, bearing the names of the heroes of the revolution, and passing their lives amid the inspiration of its battle fields, will ignominiously suffer their institution to be overthrown by ten millions, nearly half of whom are helpless slaves with fetters on their hands. No page of history so dark and so humiliating as that has been written of any portion of the human family; and the American people had better, far better never been born, than that they should live to have such a history written of themselves." And yet this may be the history of this Government! that the world may learn more effectually than they have ever done in all the ages gone by the fallacy of the doctrine of human progress, and perfection in self-government in this present mortal state; and be led to hope and look for that King and kingdom of righteousness which God is to bestow on the second return of His Son from heaven. But I quote once more. Sec. Seward to our minister to Paris, says, "You cannot be too decided, or too explicit in making known to the French Government that there is not now, nor has there been, nor will there be ever, the least idea existing in this Government of suffering a dissolution of this Union to take place in any way whatever. There will be here only one nation, and one government, and there will be the same Republic and the same Constitutional Union that have already survived a dozen national changes, and changes of government in almost every other country. These will stand hereafter as they are now—objects of human wonder and human affection." A

prophecy of Mr. Seward which begins already to fail like others made by that statesman, and which he, and the whole cabinet, and the whole country at large, begins to fear may never be realized; humbling to our pride and self-reliant spirit as a Nation. Would that it would work repentance and humiliation before the God of nations, and lead us to cry unto Him for succor and help, and to spare us, and give not our heritage to reproach, which has been transmitted to us from our virtuous forefathers.

Third: Our sin is in trusting too much to political measures, and in the men to inaugurate and carry them out, as though these were the salvation of our country.

Politics has ruined our land. The political corruptions and intrigues, and the sacrificing of the best and the purest principles of righteous government to party purposes, has been, and is still, amid all our trials and perplexities the bane and disgrace of this Republic. Party strife for men and measures has risen to a furor unequalled in any land. And there are men now all through the length and breadth of this Government who would sacrifice the dearest interests of their country to their party views, and would be glad to embarrass the present administration in all its best endeavors to restore peace and prosperity to this distracted land, and all because they are not of their political choosing. If anything good is to be done for the country it must be by the men they put in power. This is the cause of our present condition as a nation. I cannot dwell upon all the workings of this leaven of evil among us, if I would. And it is to be found that instead of a true and just regard to the law of right, and the demands of a just and righteous God, indignant at our greatest sin and wrong, that of oppression and slavery, so long continued and aggravated in evil and crime to the colored race, the Administration itself has issued the emancipation act and brings it into power, more as a military necessity and measure to weaken the strength of the rebellion, than a philanthropic or righteous enactment demanded and due to the enslaved. If so, God will not smile upon the measure but will make it to involve us in greater peril.

Two Kinds of Preaching.

There is one kind of preaching that draws attention almost exclusively to the preacher himself, and with certain classes of hearers, comprising generally a large majority, he is held in very high admiration. Their recollection, indeed, of his sermons, is very vague and indistinct, and less they have any definable purpose to obey the truth, neither do they get any vivid conception of Christ; somehow He is kept in the background, being overshadowed by the towering form of His ambassador.

When the people retire, it is not to weep and pray, but to talk of the preacher. "Magnificent man," a "real Spurgeon." "Chapin himself cannot surpass him," "lofty thoughts," "burning eloquence." Such are the commendations, that fall alike from universalists, spiritualists, formalists, half alive professors of religion, and men of the world. One class alone are silent and sad; the praying members of the Church, the burden bearers before the Lord.

There is another kind in which the preacher is almost entirely lost sight of. The congregation are arraigned at the bar of conscience and confronted with God. For the time being they are in the midst of the realities of eternity. Each unconverted hearer is searched by the truth, in the secret chambers of the soul, and many are led to enquire, with deepest concern, "What shall we do to be saved? Christ is most conspicuous, walking among the golden candle-sticks. His voice, full of sweetest encouragement, is heard saying to the believing, "Peace be unto you," and to the fearful, "It is I, be not afraid." In tones of mercy, it falls upon the ear of the repenting sinner, saying, thy sins are all forgiven thee." The skeptical and proud are startled into fear or rage by the awful words, "except ye repent, ye shall all likewise perish."—*Star.*

From Zion's Herald.

ELIJAH'S TRANSLATION.

Father I am sad and lonely,
Bowed and pensive here I roam;
O accept my heart's petition,
Send and take me home.
I have been a faithful prophet,
Or at least have tried to be;
Wept and prayed, and sighed and struggled
To keep Israel free.
But thine altars lie in ruins,
None Thee as their Master own,
All thy people bow to Baal,
I am left alone.
View me in my sad condition,
Father, bid me cease to roam;
O accept my heart's petition,
Send and take me home.

"Wherefore art thou grieved, Elijah?
Why doth sorrow fill thy mind?
I am just as near as ever,
Just as good and kind.
Though my altars lie in ruins,
And my people spurn my laws.
Thou, my servant, needs't not languish—
Thou art not the cause.
I, thy God, will still sustain thee;
All thy sorrows now dismiss;
Shortly I will send and take thee
To the world of bliss.
Bow no more in pensive sadness,
Soon my glory thou shalt see;
Tarry here beside the river
Till I call for thee.

"Gabriel, an errand earthward;
Harness up the golden team;
Go, and you will find Elijah
Waiting by the stream,
He has been my faithful prophet,
Often struggled all alone,
And has won himself a station
Very near the throne.
To the verdant banks of Jordan
Hasten down without delay,
For I know he is expecting
To come home to day.
Bear him upward very gently,
Sing of Canaan on the road,
Tell him he will find a welcome
In his bright abode.

"Angels' in your robes of beauty,
Gather round the golden gate,
And with softest, sweetest music,
For Elijah wait.
I have sent the fiery chariot
To convey my servant here;
Hail him with a joyous welcome
When he shall appear.
Take this glittering crown of glory,
Place it on his worthy brow.
Hark! the chariot wheels are rumbling;
See! he's coming now."
Welcome! welcome! faithful prophet,
To our sweetest pleasures come;
See this dazzling, beauteous city!
'Tis thy final home.

Thy Will be Done.

Of all the prayers that test my faith,
This is the hardest one,
To gaze on that dear face in death,
And say, "Thy will be done."
In the wild struggle nature fails
And sinks affrighted down;
A mortal grief our o'er faith prevails—
The cross obscures the crown.

So fast upon the pale, sweet clay,
Came down my blinding tears;
They veiled awhile her shining way
To the celestial spheres.
O Thou who hast, with hand unseen,
Removed the loved to Thee,
Come, now, with helping grace between
The little child and me!

Synopsis of New Infidel Sentiments.

A few weeks ago we had occasion to remark upon the prevalence of infidel sentiment in the church; and referred to the Bishop of Natal, a bishop of the church of England and his work on the Pentateuch. We find in the *Quarterly Journal of Prophecy* for April, a synopsis of these new views as advocated by the Bishop of Natal and others named. The statement of them is not an exaggeration, but a simple statement of facts. A more ingenious contrivance to deceive the unwary Satan never devised.—Ed.

"THE ARTICLES OF THE NEW BELIEF.—The *Christian Advocate and Review* says, that,—On comparing together the sentiments of certain writers—Dr. Temple, the Edinburgh Reviewer, the Congregational Lecturer for 1859, Messrs Patison, Kingsley, Lt. Davies, Garden, Ludlow, Maurice, Jowitt, Wilson, Williams, Davidson, and the Bishop of Natal—we may notice that there are principles which seem to underlie them all, but which rise to the surface, some in one writer, and some in another. These principles may be thus arranged under the name of "The Articles of the New Belief."

1. We believe in one Eternal God existing in the Trinity of Persons; but we do not on that account assent to any dogma or doctrine expressing or defending this belief, either in the language of Scripture or of the Councils of the Church.

2. We believe in the Holy Scriptures as the inspired Word of God, containing in them a revelation of all things necessary for the religious instruction and salvation of men; but we do not receive the books of Scripture, that is, the documents themselves, as necessarily true and Divine, either as to their history, their prophecies, their modes of reasoning, or their form of thought and expression; what we do believe in them is what we discern and feel to be the Word of God.

3. We believe in the Lord Jesus Christ as very God and very man; but we are not on that account obliged to accept all that is narrated of his conception, his birth, his miracles, his resurrection, and ascension into heaven. Some of these things have been stumbling blocks to the greatest minds in all ages, and may be quite as helpful to us if understood in an allegorical as in a literal and historical sense.

4. We believe that Christ by his death made atonement for the sin of man; that he was a true sacrifice for sin; that he reconciled the whole world to God; that he obtained redemption for us. He sacrificed himself on our behalf, according to the will of God; but we do not on that account acknowledge that he died in the room and stead of transgressors—that his death had any reference to the punishment due to man's sin, to the sentence of law, to the claims of Divine government, or to our deliverance from guilt. He was our representative, our example and pattern—not our substitute, bearing the punishment due to us and so reconciling the Father to us.

5. We believe in the Holy Ghost—that through his grace men are born of God—that some men are converted in later life, so as to be more earnest and religious than they were before; but we object altogether to classify men into believers and unbelievers—into saints and sinners—especially as connected with any religious opinions or sentiments of any kind. All men in a Christian country are sinners, and all are children of God, whether they be Papists or Unitarians, Dissenters, or Churchmen, Socialists or Atheists; so that they earnestly strive to do good, we are warranted to call them brethren—nay, the worst characters we have no right to condemn, or to withdraw from them our charity. Such distinctions only foster pride, and are altogether contrary to the Christian religion.

6. We believe in a future state of rewards and punishments, but we believe these punishments to be strictly remedial; they are in no sense penal, otherwise than all sufferings are penal. They are mercifully ordered to check us in dangerous and ruinous courses, and their continuance after this life will be of the same character—viz., with a design to ultimately cure and remove the evil.

7. We believe that Jesus Christ will come to judge both the quick and the dead, and that men will be raised from the dead at the last day in their bodies, to receive the reward of their works; but as we think all representation of God as the Moral Governor of the universe to be essentially absurd and foolish, we receive this doctrine with necessary reservations.

8. Finally, we believe in the Christian religion as truly Divine, but not exclusively so; other religions have had in them elements of truth, even of saving truth. It is conceivable that another form of religion more pure and perfect than Christianity may yet be made known. We despise, therefore, what are called "the evidences of Christianity." So far as Christianity is Divine, it needs no evidence; so far as it is human, no evidence can prove it to be otherwise than it is."

Peace Like a River.

There is a fullness of meaning in Scripture imagery which discovers itself only to the devout and contemplative heart. One finds in the Word of God an inexhaustible mine of spiritual wealth, and diligent and persevering toil is abundantly repaid. The following extract from an exchange is in point:

"Away among the Alleghanies there is a spring so small that a single ox in a summer day could drain it dry. It steals its unobtrusive way among the hills till it spreads out in the beautiful Ohio. Thence it stretches away a thousand miles, leaving on its banks cities, villages and cultivated farms, and bearing on its bosom more than half a thousand steamboats." This I have culled somewhere; I know not where, nor when. Yet with the bubbling fountain in my eye, and roaring waterfall in my ear, I say, "Beautiful representation of a Christian's peace. "Peace as a river!" Like a river in the commencement,—trickling from some fissure in the heart, singing its own song as it dropped from leaf to leaf, from ledge to ledge—now gathering itself up in a little pool, saying to its joyous waters "Here we rest"—anon rushing on again to fulfill its purpose and gain its parent sea.

Like a river in its progress,—ever widening and deepening, from the "ankles" to the "knees," from the knees to the "loins," from the loins to "waters to swim in, a river that cannot be passed over"—receiving new tributaries on the right and left, sweeping away as it rolls on its healthful stream the dead and dying remains of past affections and former lusts, and bearing on its bosom a thousand newly launched hopes.

Like a river in its influence—holy, healthy, generating—causing a wide expanse of "living green to spread out on either side—making even the desert of the soul "rejoice and blossom as the rose.

Like a river in its changes—when the warm sun of righteousness pours his effulgent rays on a heart that has experienced the rigors of a spiritual winter, and melts the cold snows and breaks the ice-bound streams—or when the showers of grace fall on the heart's hill-top, then a blessed fullness pervades all its course—through many a "crevasse" it pours its sinotifying streams.

Like a river in its termination—rolling into and mingling with the shoreless, blessed sea of perfect peace, where undulating waves never roll in strife or break in death. Long ere the great sea is reached, the river of peace meets the great "trial wave" as it rolls itself inland, as if to hasten the hour of union, and give the redeemed soul a blessed sense—a foretaste of eternal felicity and future joy. "There the glorious land will be unto us a place of broad rivers and streams, wherein shall go no galley with sails, neither shall gallant ship pass through."

HOW TO USE THE FLESH.—If we give more to the flesh than we ought we nourish an enemy; if we give not to her necessity what we ought we destroy a citizen; the flesh is to be satisfied so far as suffices to our good; whosoever alloweth so much to her as to make her proud, knoweth not how to be satisfied; to be satisfied is a great art; lest, by the satiety of the flesh, we break forth into the iniquity of her folly.—S. Grey, *Hom. iii. secund. Parte Ezech.*

Time's Funeral March.

Addison felt the irrepressible yearnings of immortality, and with prophetic eye, looked forward to the closing act of time's great drama, as consummated in the "wreck of matter and the crash of worlds." "Passing away," is written upon the proudest monuments of earth-born grandeur, and everything points to the time when nature shall die, and God and angels shall come and lay her in the grave. The whole earth is one vast mausoleum of buried greatness, and we are daily treading over the graves of thirty generations.

The glory and greatness of man as developed under the most favorable auspices, seem to be transitory and evanescent in their character, and in some parts of the earth, the great lights of civilization, learning and refinement are paling their ineffectual fires before the baleful shadows of ignorance, idolatry and superstition. In Asia Minor, the traveller treads upon a soil rich in historic lore, and the recollections of a glorious past, while the present population is degraded by ignorance and slavery. The glory and splendor of twenty different nations that rose and flourished there have been extinguished, and the star of their former greatness has set in the hopeless gloom of a starless night, on which no future morrow shall ever rise. The herdsman's flock and the wild beast of the wilderness now wander over the tombs of Achilles and Hector, and the throne of Mithridates and the Antiochuses, and the once splendid palaces of Prian and Croesus, are now masses of shapeless ruins, over which the destroyer Time has driven his ruthless and desolating plowshare.

The wealthy merchants and crafty tradesmen of Smyrna, do not now stop to inquire where Homer was born, and the rich mellow sky of ancient and once proud Ionia no longer inspires orators, painters or poets, or lights the waning fires of a zealous and devoted patriotism. The same dark and terrible doom hangs like the gloomy pall of death over the banks of Jordan and Euphrates. The Republic of Moses is blotted from the map of nations, the golden lyres of David and Isaiah are no longer swept by the living hands, and the voiceless silence of death reigns supreme, where music once ravished the happy hearts of busy thousands.

The wandering Arab, without a home or a country, now comes, indifferent and unmoved, to rest the poles of his tent against the shattered columns of Palmyra and make his bed upon the crumbling fragments of thrones and crowns. Babylon, the peerless queen of empires, has not escaped the common fate, and she also has fallen beneath the crushing stroke of an inevitable destiny, and that proud city which swayed the sceptre of supreme power over the oppressed tribes of Asia's teeming millions, has scarcely left behind it a trace of its former greatness, or a crumbling pillar to show where these ramparts of Semiramis once stood.

The Sabbath is from God.

Some men speak as if the Sabbath were merely a human institution—as if man gave it to man. What man gave it? by what authority? and when? Who were the good men who gave a boon so great to their fellows; and why has history lost their names? If it could be proved that man made himself, then there would be some likelihood of his having also made the Sabbath, and much else besides; for there is abundant corroborative evidence that he who made man made also man's world and man's Sabbath.

When we are told that in the beginning God rested on the seventh day, and blessed it, and set it apart, and when we find traces of it in the oldest historical records of the world, down to the giving of the law on Sinai; when we can trace it from that day to this; when we find voices from the *works* answering to the *word* of God, and all corresponding to the facts of our every day experience; and when, in the face of all this evidence, we are met by nothing but vague assertions and rambling statements, we cannot resist the conclusion that the Sabbath is from God.

The Sabbath was made for man, as a Sabbath; not as a day of labor, but as a day of rest. So

soon as it ceases to be, Sabbath ceases to be. Turned to any other purpose than that for which He that made it designed, it is no longer made by Him for man; it is no longer fit for man nor good for man.

***** The law written on the two tables of stone is also written on our nature. In the keeping it, as individuals, and as families, and as a nation, there is a great reward. God not only blessed the day, but He blesses them that hallow it. Let each of us, therefore, as he would see God in peace, keep holy the Sabbath day, according to the commandment. This we cannot do in any assembly other than "the great congregation." It is not by going in crowds to hear sounds, or see sights, that we can hallow the Sabbath day. It is not thus we can worship "the God of nature" and bring Him glory. And when God gets no glory, man gets no good. Our true good and God's highest glory are one.—*Chelsea Tracts. "The Sabbath," by Thomas Alexander.*

PSALMS OF DAVID.—Great has been their power in the world. They resounded amidst the courts of the tabernacle; they floated through the lofty and solemn spaces of the Temple. They were sung with glory in the halls of Zion; they were sung with sorrow by the streams of Babel. And when Israel had passed away, the harp of David was still awakened in the church of Christ, in all the ages of that church, from the hymn which it first whispered in an upper chamber, until its anthems filled the earth, the inspiration of the royal prophet has enraptured its devotees and ennobled its rituals. Chorussed by the winds of heaven, they have swelled throughout God's own holy temple of skies and stars; they have rolled over the broad deserts of Asia, in the matins and vespers of ten thousand hermits. They have rung through the deep valleys of the Alps, in the sobbing voices of the forlorn Waldenses, through the deep sand caves of the Scottish Covenanters; through the woods and winds of primitive America, in the heroic hallelujahs of early pilgrims.—*Giles.*

THE PULPIT AND RELIGIOUS PRESS.—A poor sermon and a poor religious newspaper are two of the poorest things ever imposed upon the poor people of this poor world. A sermon without thought and without study, without earnestness and without spiritual power, without the vitality of Gospel truth and without the inspiration of the Holy Ghost, such a sermon is a poor sermon. A religious newspaper loosely, lazily, lamely edited, without judgment, taste and appropriateness in the selections, without ability, point, spirit, and readableness in the contributions, without power, beauty, and popular sympathy in the editorials, without a judicious digest of important current intelligence, without beauty of typography and taste in arrangement, such a religious newspaper, if such a thing can be called religious, is a poor one.

Anecdote of the Scotch Dr. John Brown.

When John Brown, D. D., first settled in Haddington, Scotland, the people of the parish gave him a warm and enthusiastic reception; only one of the members of that large church and congregation stood out in opposition to him. The reverend doctor tried all the means in his power to convert the solitary dissenter to the unity of feeling which pervaded the whole body, but all his efforts to obtain an interview proved abortive. As Providence directed, however, they happened one day to meet in the street, when the doctor held out his hand, saying,

"My brother, I understand you are opposed to my settling at Haddington?"

"Yes, sir," replied the parishioner.

"Well, and if it be a fair question, on what grounds do you object to me?"

"Because, sir," quoth he, "I don't think you are qualified to fill so eminent a post."

"That is my opinion," replied the doctor, "but what, sir, is the use of you and me setting up our opinions in opposition to a whole parish?"

The brother smiled, and their friendship was sealed forever. How very true is it that "a soft answer turns away wrath!"



ADVENT HERALD.

BOSTON, JUNE 2, 1863.

JOSIAH LITCH, EDITOR.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

The Outgoing and Incoming Administrations.

It has been the Divine plan in ordering the governments of earth, to have a ruling power which should overtop all others and act as a balance-wheel in machinery, as a regulator. This fact is apparent in the world at present;—and it is this which gives so much importance to Rome and Constantinople in modern diplomacy. The nations hold them in existence to preserve the balance of power in Europe. Let either of them fall, and the whole machinery will be deranged. So it has ever been. The Lord, when He brought His people out of Egypt and made them a nation, constituted them the head and placed them above only, not beneath. "I will," saith the Lord, "set thee on high above all nations of the earth." (Deut. 28: 1, 13.) But if they forgot God or His law, the blessings were all to be withheld and curses come in their stead. They were to be carried captive into all nations and their enemy get up very high and they be brought down very low. This royal priesthood became, in process of time, a glorious kingdom, so that in the days of David and Solomon, all surrounding nations to the Euphrates were made tributary to them, and distant kings and queens came to pay them tribute and homage. Thus we read, 2 Chron. 9: 23, 24—"And all the kings of the earth sought the presence of Solomon, to hear his wisdom, that God had put in his heart. And they brought every man his present, vessels of silver, and vessels of gold, and raiment, harness, and spices, horses, and mules, a rate year by year."

This great empire then stood unrivaled among the nations, and was the great balance-wheel of power on earth. But it was conditional, and could only be retained by obedience to the Divine government.

From the days of Solomon the deterioration began, and continued its downward course to Zedekiah, the last of David's descendants who ever occupied his throne.

But how could a kingdom and throne established by such promises as those given to David, ever be overthrown? Mark their strength: "His seed also will I make to endure forever, and his throne as the days of heaven. Nevertheless, my loving-kindness will I not utterly take from him, nor suffer my faithfulness to fail. My covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness that I will not lie unto David."—Psalm 89: 29, 33, 34, 35.

But this was not all. In the 132d Psalm, verses 11, 12, we read God's oath in reference to this throne. "The Lord hath sworn in truth unto David; he will not turn from it, Of the fruit of thy body will I set upon thy throne. If thy children will keep my covenant and my testimony that I shall teach them: their children also shall sit upon thy throne forevermore."

Prophecy and history agree, that since the fall of Zedekiah, king of Judah, and his captivity in Babylon, no man of David's house has reigned, but they are both equally explicit about another fact, that is, that four great ruling empires have governed the world from then till now.

These Gentile empires are as clearly chartered by God Himself, as Israel was before them. The time for Judah's overthrow drawing nigh, the Lord, through the usual channels of diplomacy, informed the nations of His own sovereignty as the Creator of all things. He sent his own chosen servant Jeremiah to the ambassadors of the neighboring kings resident at Jerusalem, to communicate a message to their masters for him. "In the beginning of the reign of Jehoiakim the son of Josiah king of Judah came this word unto Jeremiah from the Lord, saying, Thus saith the Lord to me: Make thee bonds and yokes, and put them upon thy neck, and send them to the king of Edom, and to the king of Moab, and to the king of Tyre, and to the king of Zidon, by the hand of the messengers which come to Jeru-

salem unto Zedekiah king of Judah: And command them to say unto their masters, Thus saith the Lord of hosts, the God of Israel: thus shall ye say unto your masters; I have made the earth, the man and the beast that are upon the ground, by my great power and by my outstretched arm, and have given it unto whom it seemed meet unto me. And now have I given all these lands into the hand of Nebuchadnezzar the king of Babylon, my servant; and the beasts of the field have I given him also to serve him. And all nations shall serve him, and his son, and his son's son, until the very time of his land come: and then many nations and great kings shall serve themselves of him."—Jer. 27: 1-8.

No body corporate ever received a more distinct charter of rights from a legislative body, than did Nebuchadnezzar a charter of universal empire from Jehovah the Creator and sovereign disposer of the world. All nations were to serve him, his son and his grandson, on pain of destruction by a variety of God's judgments. Even Zedekiah, the reigning monarch on David's throne, was called upon to put his neck under the yoke of the king of Babylon; and refusing to do it, his capital was besieged, his family and himself made prisoners, his sons slain and his own eyes put out, and he carried to Babylon a slave.

Have these promises failed by a suspension of that royalty for nearly three thousand years? By no means. They were all conditional; and the conditions not being complied with, the suspension, now destruction of the dynasty, came, as quoted in a former part of this article, from Ezek. 24: 25, 26, 27. "It shall be no more till he come whose right it is; and I will give it him." How clearly has this prediction been proved to be divine by its fulfillment for 2500 years! The race live; their identity undisputed, for over five hundred years they enjoyed nationality in their own land; their hearts set on David's house, always looking and expecting its restoration, and yet not for a day has any man of that house reigned there! Who but God could speak and bring it to pass? But the promise, "I will give it him," is as explicit as the threat, "It shall be no more till he come whose right it is." This must come to pass in its appointed time. The incoming administration, then, is that of David. It is as sure to come as it was to depart.

THE INTERREGNUM.

If the house of Israel was to be the head of nations, and David's house reached that high eminence and fell from it for an appointed time, there was an interregnum. How was the empire of earth to be filled during it? Did the Lord provide for it? Or did he leave the world to be governed by chance during its course?

CHARTER OF GENTILE DOMINION.

Nebuchadnezzar being enthroned and greatly exalted, he began to meditate on his exalted condition and wonder whether this should ever come to an end. On retiring to rest, with such cogitations filling his mind, the Lord by dreams answered his queries and provided for the entire interregnum in David's house. This wonderful foreshadowing of the future is recorded in Daniel, second chapter. With such a connected chain of events relating to empire on earth from the beginning, how can we doubt God's revealed purpose for the future?

The prophet Jeremiah only revealed the filling of the throne for three generations of Nebuchadnezzar's house; but the prophet Daniel traced it till the throne of David shall be restored in a kingdom that shall never end. In our next we shall trace this outline of government which God has ordained, and endeavor to show how and why it is to be displaced and another take its place.

Report of the Messianian Board of Missions in Canada West.

The Messianian Board of Missions convened at Black Creek Chapel, near Port Dover, on Thursday, the 12th of February. During the session of the Conference, the President being absent, the Vice-President took the chair and proceeded to business. The report of the Executive Committee was called for. The Committee reported the proceedings of the last year as before inserted in the *Herald*. The Board next proceeded to the appointment of officers and directors to fill up the vacancies of those retiring. Elder Z. W. Camfield being the only officer whose term of service had expired, was reappointed Treasurer. It was next resolved that the Chair appoint the Executive Committee for the ensuing year, which appointments were made as follows: Elder D. Elwell, and brethren J. Pearce and J. Lampkin. After attending to other important matters, the Board adjourned to the next annual Conference, unless, under circumstances, we shall deem it necessary to call a special meeting.

J. LITCH, President.

S. K. LAKE, Rec. Secretary.

P. S. The above should have been published before now, had I not waited for a copy of the report

of the Executive Committee, which should have been sent to me, instead of being sent to the *Herald* office.

S. K. L.

Letter from the Editor.

The readers of the *Herald* will doubtless be glad to hear that we have had a glorious Conference at Morrisville, Pennsylvania. We commenced our meeting on Tuesday, P. M., and continued till Friday. The brethren, both of the ministry and laity, came together resolved on working for God, and prosecuting a vigorous campaign this summer. The missionary spirit was fully roused, and for various objects there were raised about \$300. This was a good beginning, and an example worthy of imitation, by brethren in other sections. The campaign opens well. We intend to be at home again about the middle of the week.

Why Should I Give?

Where God is forgotten, it is pitiful to see how riches harden the heart of him who gains them. Sometimes the man who was liberal while he was poor, becomes niggardly as he becomes wealthy. The tendency of gain is to nourish selfishness, if the hand that bestows it is overlooked, and the thirst of selfishness can never be shaken. The reservoir of the covetous never overflows. Recognizing no obligation he yields to no claim. A man of this sort once said: "Others never give to me, why should I give to others?" Infatuated man! is there none that ever gives to thee? What hast thou that thou hast not received? Who gave thee reason, life, success! Who prospered thy plans? Who gave thee power to get wealth? Who has kept thy dwelling safe? Who has warded off from thee a thousand calamities which have overtaken thy fellows? And art thou indebted to none—has none a right to thy bounty? Wilt thou rob God? Shall he have no share of what is his own?

THE NEW YORK CITY TRACT SOCIETY carried on its labors last year under the disadvantages of greatly reduced receipts. It was found necessary to make a reduction in the salaries of the missionaries, which were already low enough in consequence of the reduction made the previous year. The payment of two legacies to the Society, and private donations late in the year, enabled the Treasurer to present a more favorable balance-sheet than was expected, and enabled the Society, also, to make good to the missionaries a part of what they had lost by the reduction of their salaries. During the year thirty-two missionaries were employed, who gathered 2093 children into Sabbath schools, and 462 into day schools, 315 persons were gathered into Bible classes, 4243 persons induced to attend church; 3114 religious meetings were held, among the results of which were 660 persons hopefully converted, and 513 converts united with evangelical churches. The Society has established eight mission stations, chiefly in those parts of the city where there are but few churches, where services are regularly held on the Sabbath and prayer-meetings on week days. Sunday schools are attached to many of these missions.

A Word to those once in Earnest.

An Irish schoolmaster, who, whilst poor himself, had given gratuitous instruction to certain poor children, when increased in worldly goods, began to complain of the service, and said to his wife, "that he could not afford to give it longer for nothing." She, however, at once replied, "O! James, don't say the like; O!—that—don't. A poor scholar never comes into the house, that I don't feel as if he brought fresh air from heaven with him. I never miss the bit I give them; my heart warms at the soft, homely sound of their bare feet on the floor, and the door almost opens of itself to let them in."

A sentiment so beautiful could not fail to express itself beautifully. The prosperity which contracted his heart enlarged hers. Her love was moved by it; it turned her sorrowing into joy.

"As the great sun, when he his influence sheds on the frost-bound waters.—The glad stream flows to the ray, that warbles as it flows."

SHORT SERMON BY A MAN OF GENIUS.—Oliver Wendell Holmes thus discourses on a "Thankful Heart": "If one should give me a dish of sand, and tell me there were particles of iron in it, I might look for them with my eyes, and search for them with my clumsy fingers, and be unable to detect them; but let me take a magnet and sweep through it, and how would it draw to itself the almost invisible particles by the mere power of attraction! The unthankful heart, like my finger in the sand, discovers no mercies; but let the thankful heart sweep through the day, and as the magnet finds the iron, so it will find in every hour some heavenly blessings; only the iron in God's sand is gold."

Man's Inheritance—A Lordship.

The following is from "Typology of Scripture," by Rev. Patrick Fairbairn, of Salton, Scotland, on the original inheritance of man:

"Man's original inheritance was a lordship or dominion, stretching over the whole earth. When he fell, he fell from his dominion, as well as from purity; the inheritance departed from him. What can the redemption of the inheritance be but the rescuing of this earth from the manifold ills which through the instrumentality of Satan have come to lodge in its bosom,—purging its elements of all mischief and disorder,—changing it, from being the vale of tears and charnel-house of death, into a paradise of life and blessing,—restoring to man, himself then redeemed and fitted for the honor, the sceptre of a real dominion over all its fulness,—in a word, rendering it in character and design what it was on creation's morn, when the sons of God shouted for joy."—*Millennial Harbinger*.

Treasures in Heaven.

We read of a philosopher who, passing through a mart filled with articles of taste and luxury, made himself quite happy with this simple yet sage reflection:

"How many things are here that I do not want!"

Now, this is just the reflection with which the earnest believer passes happily through the world. It is richly furnished with what are called good things. It has posts of honor and power to tempt the restless aspirant of ambition of every grade. It has gold and gems, houses and lands, for the covetous and ostentatious. It has innumerable bowers of taste and luxury, where self-indulgence may revel. But the Christian whose piety is deep-toned, and whose spiritual perceptions are clear, looks over the world and exclaims, "How much is here that I do not want! I have what is far better. My treasure in heaven."—*Dr. Tyng*.

From the Sabbath Recorder.

The River of Death.

BY MRS. SARAH S. SOCWELL.

They call thee gloomy, O! River of Death,
And tell of thy cold, dark tide,
Where the lonely and gay, the witty and wise,
Go down, in their beauty and pride.

They turn from thee with a shuddering dread,
And cling to the crumbling shore,
And grasp at the fleeting shadow of life,
Till they sink to rise no more.

But I have stood on thy dreaded brink,
And gazed o'er thy rolling tide,
And the waters glowed with the living light
That streamed from the other side.

And there was in thy ceaseless dash and flow,
A solemn music tone,
Caught from the hymn of the River of Life,
That flows from the Great White Throne.

Behind me the flowers drooped and died,
In the blight of our earthly air,
But beyond there was no decay nor death,
For the fields of Heaven were there.

LAWN RIDGE, ILL.

PROPHCY.—"In this age of unbelief and changeful events nothing seems more needful to establish our faith in the truth of Divine revelation, and satisfy our minds with respect to the future, than a consideration of the prophecies of Scripture; not one jot or tittle of which shall ever fail in its accomplishment."—*Lorenzo Dow's Works*, Vol. II, p. 149.

Forever, O Lord, thy Word is settled in heaven.—*David*.

"Thy Word is truth."—*Jesus*.

The *Western Advocate* says that Rev. J. T. Mitchell "is passing through the valley of death, and before another issue of our paper he will have passed from the sorrows of earth to the joys of heaven. His mind is perfectly calm, and his prospects unclouded by a single cloud."

Col. Moody, of Ohio, being "Corps Field Officer of the day" on Sabbath, April 27th, in the army under Maj. Gen. Thomas, preached ten sermons to the soldiers on one day. He preaches more in the army than he used to as a Presiding Elder. On Fast Day he preached in one of the churches at Murfreesboro', Tenn.

PROPHCY FULFILLING.—The editor of the *American Agriculturist*, recently visiting Washington, said: "At present, the nation here represented has beaten its plowshares into swords, and its pruning-hooks into spears."

THE LATEST NEWS.

Army Movements.

Vicksburg has not yet fallen; but the siege is still going on. The place is said to be completely surrounded by Gen. Grant's forces, McPherson's corps holding the extreme left and McClelland the center, while Sherman still holds the right. Gen. Grant seems sanguine in the belief of the fall of the place in a very short time, and the capture of the entire rebel army there. A dispatch from Gen. Grant, dated near Vicksburg, May 25, was received at the War Department on the 29th. It represents the siege of Vicksburg as progressing satisfactorily, and that Gen. Grant is abundantly able to maintain his investment of the town and repel any attack upon his rear. A Murfreesboro' dispatch of the 28th says: Grant at last accounts was still in position before Vicksburg. The rebel accounts of six unsuccessful assaults are exaggerations. They seem to have magnified every reconnaissance into an assault. It seems pretty certain, however, that once since Saturday Grant did make a pretty general assault and failed to carry the works. Johnston had not yet attacked Grant, but was gathering his forces not far away. It was not supposed the city could hold out longer than the 28th under the tremendous fire of Grant's artillery. Another Murfreesboro' dispatch says Joe Johnston is rapidly receiving reinforcements in the vicinity of Jackson, with the intention of attacking Gen. Grant's army in the rear. He is reported to have said that if Vicksburg holds out fifteen days he will throw 100,000 fresh troops into it, if it requires the relinquishment of every foot of territory in his department to effect it. The same dispatch states that the movement commenced by a portion of Bragg's army under Breckinridge has become general, and Polk and Hardee have withdrawn their forces in the direction of Vicksburg, though Bragg keeps his quarters at Shelbyville, as if to watch Rosecrans. Orders have been issued to the troops in Gen. Rosecrans' army to hold themselves in readiness to march at a moment's notice. Gen. Banks is reported to be coming up the Mississippi river to act in conjunction with Gen. Grant. Our loss at the siege of Vicksburg already, is reported to be very heavy—the slaughter terrible. At one place it was necessary, owing to the steepness of the hill, to scale it with ladders. Gen. Hovey led the assault. The rebels rolled their shells down the hill at the Federals, which exploded among them, making fearful havoc. Gen. Carr and Lieut. Col. Cameron, of the 34th Indiana, are killed. Capt. Holman had his right hand shattered while grasping the colors of his regiment and endeavoring to rally his men under a murderous fire. Forty-five hundred rebel prisoners, captured by Gen. Grant, arrived at Memphis, on the 28th.

The army of the Potomac, under Gen. Hooker, still retains its old position. There are no indications of an immediate movement. The *N. Y. Herald's* dispatch from the headquarters of the Army of the Potomac, dated May 26th, says the rebel army is evidently moving. Gen. Lee has issued an order, which was read to the troops a few nights since, congratulating them upon their past achievements and foreshadowing a raid into Maryland. He tells them that they are to have long and rapid marches through a country without railroads, and calls upon every man to be prepared for the severest hardships. Wonderful victories are of course promised them, and the overthrow of our army predicted as an inevitable event. The trains of the rebels have been seen for several days moving from the depot of supplies below Fredericksburg, and balloon reconnoissances have discovered a large column pushing rapidly in the direction of Culpepper. Whether the army intend making a raid into Maryland, and Pennsylvania, or is endeavoring to get between Gen. Hooker's army and Washington we are unable to determine. Every one is on the *qui vive*. Everything remains quiet along the river. A few additional rifle pits are being thrown up on the south bank, but the rebel pickets lounge in the shade as usual, apparently oblivious to all operations outside their own sphere. The *Tribune's* Washington dispatch says no rebel camps are visible on the heights beyond Fredericksburg. Their troops are in motion, and seem to be threatening to cross somewhere up the river, and the prospects of an early battle are canvassed in our army. A Washington dispatch to the *New York Post* says that military men there do not credit the report that the rebel leaders are concentrating an unusually large force in Virginia, but believe, rather, that every soldier who can be spared from Virginia, North and South Carolina, has been sent to Mississippi to relieve Johnston and Pemberton—or, if too late to save Vicksburg, to seize some other point on the Mississippi River—or so strengthen Fort Hudson as to make its capture a matter of great difficulty. Gov. Curtin, however, is of a different opinion, and is conferring with General Schenck for the defence of the Pennsylvania border.

The report that Helena, Arkansas, had been recaptured by the rebels, under Price, is untrue. Nothing new from Charleston, or the coast.

Foreign Affairs.

Our foreign news by late arrivals is of so little importance that we appropriate its usual space here to other matters, of more importance.

General News.

The following particulars of the recent captures by the pirate "Alabama," appear in the Philadelphia papers from Mr. Jamieson of the schooner King Fisher: March 28th, lat. 183 No., lon. 26 W., schooner King Fisher, Capt. Lambert, of Fairhaven, was captured by the "Alabama," which took off the crew, put them in irons and burned the schooner. The Alabama then steered S. E. under sail with light wind. On the 25th captured ships Chas. Hill, Percival, and Nora, Adams, both of Boston, and burned them; then steered S. W. April 4th, captured ship Louisa Hatch, Grant, of Rockland, Me., from Cardiff, with coal for Singapore; put a prize crew on board, and made for the Island of Ferdinand De Woronka, where we arrived on the 10th, and the steamer coaled from the prize. On the 15th captured the barque Lafayette, of New Bedford, Capt. Secors, and brig Kate Cory of Westport, Capt. Flanders. She took them both off the Island, and burned the barque and anchored the brig, and transferred all the prisoners to her, and afterwards put them all on shore. The ship Louisa Hatch, and brig Kate Cory were burned on the 17th. On the 21st, 61 of the prisoners took passage on a small Brazilian schooner for Pernambuco, where they arrived on the 26th of April. On the 21st, a French barque arrived at Pernambuco with 15 men, being part of the crew of the ship, Oneida, Capt. Potter, from Shanghai for New York, with teas, and of the barque Henrietta Brown, from Baltimore for Rio Janeiro, both of which vessels were burned by the Florida.

Mr. John Pickens, of Roxbury, Massachusetts, who died a few weeks since, bequeathed eleven thousand dollars to Massachusetts charitable institutions. He also bequeathed to the widow of Horace Mann a legacy of \$1,000, and a similar sum to Mrs. Dr. Lyman Beecher. A considerable sum of money is given to the wife of Dr. Osgood, of New York.

Colonel Grierson, the hero of the great "raid" into Mississippi, has been presented by the Union men of New Orleans with a horse and equipments.

It is announced that George Thompson Garrison the oldest son of William Lloyd Garrison, has been commissioned as a Lieutenant in the 54th Massachusetts Regiment.

The flag carried through the Chancellorsville battles by the second Massachusetts regiment was pierced by sixty-seven bullets.

The Berkshire County Eagle says that Mr. Duane Beals, his young wife, Miss Cornelia Brown, a boy of fourteen and a girl of eleven years, named Jones, all of Worthington, and Miss Laura Beals, of Hirsdale, were rowing in a boat on the pond in Worthington, on the 27th, when it was swamped from being too heavily loaded, and the whole party were plunged into the water. Mrs. Beals and Miss Brown and Beals were drowned. Mr. Beals, who was a swimmer, escaped, bearing with him to the shore the boy and girl, who clung to him. The bodies were recovered.

The Chattanooga Rebel of the 21st contains letters from Breckinridge in reply to the imputation on his character contained in the report of Bragg. The defence is a scathing answer to the reflections of Bragg against him. He closes by asking at the earliest opportunity a Court of Inquiry. These two swaggering epitomes of all rebel virtue and courage should be restrained by their friends, lest they should come to blows and inflict irreparable damage on the "Confederacy."

The rebel General Tilghman, recently killed in battle, married Miss Augusta Boyd of Portland, Me., daughter of Gen. James C. Boyd.

It is reported that Bragg telegraphed to Jeff. Davis as to what he should do with Vallandigham. Davis replied, that if Vallandigham would take the oath of allegiance to the Southern Confederacy, to receive him, and if not, send him back. At last accounts Vallandigham was a guest at Gen. Bragg's headquarters, Shelbyville, Tennessee.

A good-natured fellow, who was nearly eaten out of house and home by the constant visits of his friends, felt very poor one day, and was complaining bitterly of his numerous visitors. "Shure and I'll tell you how to get rid of 'em," said an Irishman. "Pray how?" "Lind money to the poor ones, and borrow money of the rich ones, and nather sort will ever trouble you again."

Americans in Mexico are of the opinion that the French expedition has been a failure. Nearly two thousand of their soldiers have gone over to the Mexicans within two months.

An Affecting Incident in the Plymouth Church.

An incident recently occurred in Plymouth church, Brooklyn, which produced a deep impression upon the mind of every observer. Quite a number of little ones had been sprinkled by the pastor. When the ceremony was supposed to be ended, Mr. Beecher carried into the pulpit a little girl, as described by a writer in the *Independent*, "about five years of age, of sweet face, large eyes, light hair, and as fair as a lily." Mr. Beecher, in a tremulous voice, then said:

"The child was a born slave, and is just redeemed from slavery. A benevolent woman who was nursing our sick soldiers in the hospitals at Fairfax, found this child, sore, and tattered, and unclean, and requested the good sister who has adopted her to bring her North and take care of her. She will be treated as this lady's own child, and it is designed to educate her as a teacher for her race."

Look upon this child—tell me if you ever saw a fairer, sweeter face? This is a sample of the slavery which clutches for itself everything fair and attractive. The loveliness of this face, the beauty of this figure, would only make her so much more valuable for lust. While your children are brought up to fear and serve the Lord, this little one, just as beautiful, would be made, through slavery, a child of damnation. The whole force of my manhood revolts and rises up in enmity against an institution that cruelly exposes such children to be sold like cattle. Look upon this child, every one of you!—look upon her, every young man and maiden in this house!—and, by the memory of this scene, and for the sake of such little ones as these, and for the sake of Christ, let your soul burn with fiery indignation against the horrible system which turns into chattels such fair children of God! May God strike for our armies and the right, that this accursed thing may be utterly destroyed!

The child was then christened Fanny Virginia Cassiopeia Lawrence, the last being the name of her Northern benefactress, who is to be her foster mother."

One may live a lifetime, says the *Independent*, and never witness such a scene. It never will be forgotten by any eye that saw it. May God's mercy cleanse the nation of its great sin, that such a scene may never again be witnessed in the land!

A Look Inside the Shell.

The correspondent of the *N. Y. World*, who was on the tug that was burnt, in the attempt to run the Vicksburg batteries, and was taken prisoner, has been released. He communicates his experiences in a letter to the *World*, occupying over seven columns. His conclusion is as follows:

"On the whole our faith in the unity of the Republic is strengthened by this experience. We must regard the Confederacy as a wonderful bubble of bubbles built, yet one which has many bright hues on the surface. It does not seem to be founded on any great national, popular craving, but rather the invention of a few shrewd men. It possesses all the elements which they say divided the old Union, and some peculiar to itself, without so firm a bond. The talk of extermination, black flags, and so forth, is passionate nonsense. We have looked into their talk about 'alien races,' but the argument proves too much. Desperation may nerve men to great deeds of heroism and valor; it cannot multiply the hands nor permanently increase the strength of the arm. We consider that with military reverses the people who have voices would elect for the old flag, stipulating, of course, for such terms to their life, privileges and interests as they could."

We emerge from the seat of the rebellion baptized with a new loyalty—as does every Union prisoner, we believe. The flag seems fairer, the very rocks and hills dearer, and the sweet souls more charming than ever. Separation has no charm comparable with unity. Our motto is again inscribed: "The Union! *Esto perpetua!*"

REV. JAMES LEE, of the Missouri Conference, has taken possession of the church building in Independence, Mo., formerly occupied by the M. E. Church, South, and has organized a society in it. The Church, South, seized this property some eighteen years ago, and held it by the right of might. Twenty years peaceable possession would have given them a clear title to it.

IT TAKES TWO TO MAKE A QUARREL.—In most quarrels there is a fault on both sides. A quarrel may be compared to a spark, which cannot be produced without a flint as well as a steel; either of them may hammer on wood forever, no fire will follow.

The *Exeter Granite State News* states that the oldest of three brothers residing in Moultonboro', N. H., married quite a young girl; his next younger brother married the girl's mother, and the youngest took for his wife the grandmother.

Valuable Information.

TO DESTROY INSECTS.—In scattering chloride of lime on a plank in a stable, all kind of flies, but more especially biting flies, are quickly got rid of. Sprinkling beds of vegetables with even a weak solution of this salt effectually preserves them from caterpillars, butterflies, mordella, slugs, etc. It has the same effect when sprinkled on the foliage of fruit trees. A paste of one half part of powdered chloride of lime and one half part of some fatty matter, placed in a band round the trunk of the tree prevents insects from creeping up to it.

WOUNDS IN THE BARK OF FRUIT TREES.—When these occur, the ragged portions of the bark around the edge of the wound should be cleanly and regularly cut when the edges of the exposed portion of the wood may be coated with a covering of Canada Balsam, or grafting wax. This will protect the bark from the oxydizing influences of the atmosphere, and at the same time permit the new growth to occur about the edges, so as to prevent further stippling of the bark. Some cultivators prefer the use of one ounce of gum shellac, dissolved in one quart alcohol 95 per cent strength.

VALUE OF SAWDUST.—"Dry sawdust," says a correspondent of the *New England Farmer*, "is one of the best articles for bedding horses and cattle, to take up the urine and keep the cattle clean. But hard wood sawdust is the best, and should be used freely for bedding, even if you have to go miles for it; it will answer every purpose of going to Peru for guano." Sash sawdust put on land right from the saw, especially on a thin dry soil, is of considerable value, as an experiment mentioned by the writer above quoted proves.

SPRING CIDER MAKING.—In some parts of York State last year, apples were so abundant that a sufficient number of barrels could not be obtained for cider purposes, and many farmers filled their cellars with the fruit or buried them in the ground. The finest varieties of winter apples were offered last fall for ten cents a bushel on the trees—and this too in districts affording convenient transportation facilities. The farmers are now engaged in making cider of their winter stores.

STRAWBERRIES.—During the flowering season keep off the beds, as the fruit is injured by working among them.

Transplant your evergreens in May and June.

A Warning From the Gallows.

A young man who was executed in New Jersey for murder, addressed the following warning "to those whose course tends to evil and crime." What a reproach to Christianity that there are within reach of our churches and Sabbath schools so many who, like him, could say, "No man cared for my soul." After stating that he lost his mother at six years of age, when he was compelled to earn his own livelihood, he says, "My early days were passed without any one taking an interest in my spiritual welfare. As a consequence, I never was inside a schoolroom but one day in my life. As nigh as my memory serves me, I have only attended Divine service twelve times during my boyhood and manhood. The inside of a Sabbath-school I never saw. Being thus uncared for in early life, my companions were wicked and dissolute in their habits, and as I advanced in years, I became reckless in heart and life." After warning young men and women to avoid bad company, and shun evil associations in every form, he adds, "And ye, Christian people, do not neglect the orphan child, which, by death has been thrown upon the world's charities. Look after the poor children. Instruct them in the ways of piety, and by your kindness and example lead them to the Savior of sinners."

There is a world of beautiful meaning in the following rather liberal translation from Freville:—

"As the clock strikes the hour, how often we say, 'Time flies; when 'tis we that are passing away.'"

AN injury is not always a reason for retaliation; nor is the folly of others with regard to us a sufficient reason for imitating it with regard to them.

A HOLY life, spent in the service of God, and in communion with him, is, without doubt, the most pleasant and comfortable life that any man can live in this world.

GOD.—God is a light that is never darkened; an unwearied life that cannot die; a fountain always flowing; a garden of life; a seminary of wisdom; a radical beginning of all goodness.—*Alanus, de Cong. Nat.*

Purify, purify, purify the blood with AYER'S SASSAPARILLA, and the humors, derangements and distempers which pervade the system at this season will disappear. We have tried it and speak with knowledge.

CORRESPONDENCE



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as dissenting the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

FROM REV. AARON BROWN.

Dear Brother Litch:—I have thought of writing fully my feelings upon the death of brother Bliss, but have become satisfied that I am unable adequately to express them. The tidings overtook me like a shock; and I am exceedingly sorrowful. But he has manifested, under most pressing trial, more of the Christian spirit within the last few years than any editor upon the continent, I believe. It was my misfortune to differ from him in some matters not vital, and I often told him so; and in none of his replies, either private or through the press, have I ever noticed one instance of deviation from the manners of a courteous, Christian gentleman. I think he had strong prejudices and was very tenacious of opinions once formed. But no man ever defended his positions from severe attacks more nobly than he. The Lord help you, my brother, to fill his place.

In the spring of 1859 I commenced a series of articles attempting to show that the present Emperor of France was the last head of the apocalyptic beast, the man of sin, and antichrist in embryo. And although I deem it premature to say more upon the subject, I object to the view being encumbered with unfair objections. I believe I first publicly broached the subject in the United States, and that was before I knew that any one entertained it anywhere. Others, such as Seiss, Dr. Lord, and Baxter, are welcome to the benefits of my discovery without giving me credit. (In fact, it is best thus, as it would be prejudicial to them for men of decided literary and exegetical renown, to seem to have been assisted by one so obscure.) But then I insist that no one of them ought to mar the pattern furnished for their benefit. For instance, a correspondent applies "the league," Dan. 11: 23, to a future covenant with the Jews, and makes it identical with the "covenant" 9: 27. But 1. Nobody has said authoritatively that "person" should ever make a covenant with the Jews at all. Neither passage specifies who the covenant or league is with. True, the prophecy, chapter 11th, relates to what shall befall "thy people," (Daniel's.) But then it is only "thy people," too, who "shall be delivered" at the resurrection, 12: 1. Are the Jews only to share in that resurrection, or even at all as Jews? Hagar will hardly ever become the wife of Abraham, nor Ishmael the seed of the promise.

There was once an "old covenant," with its sanctuary and daily sacrifices, but all have long since passed away, and the better covenant, and true tabernacle and sacrifices have come to continue; and as the prophecy in question relates to the "latter days," 10: 14, the new and real covenant and institutions are evidently intended. Besides, the transaction of the "covenant," 9: 27, if modern at all, evidently synchronizes with the events of the "covenant and sacrifices" of 11: 30—2, all of which is later by considerable in fulfillment than the "league," v. 23. Between these events occurs a great war with the south, which was probably fulfilled in the war with Austria in 1859. The "league," v. 23, is made by the "vile person" at the incipency of his public career, before he had executed any military exploits, v. 21—3; but the covenant, 9: 27, is after his people had destroyed the city and sanctuary, v. 28. That league may refer to Louis Napoleon's oath of allegiance when first installed in office, or to some secret league with the Napoleonic party before that.

When Louis Philippe fell, Louis Napoleon repaired to Paris with Dr. Conneau and a few others. The partisans of Bonaparte surrounded him—Montholon, Persigny, Vaisin, and old Jerome and son. He dispatched "assurances of his sentiments" to the provisional government, who ordered him to leave France at once, which he did. Persigny remained and organized the Napoleon party in the heart of the Republic. "He became at once the soul of the faction."

After Napoleon became President, his party was by no means the strongest of the three which divid-

ed the Assembly. Socialism was superior in the election of March 10th. He was defeated in the abrogation of universal suffrage. Bourbons, Orleansists, Red Republicans and Socialists combined against him. In August the Assembly adjourned, having first appointed a Committee of Permanence, who should exercise the legislative functions during the vacation. Out of this whole number Ordellion Barret was the only one not opposed personally and politically to the President. Notwithstanding his party or people was "small," he ultimately became "strong," as the world well knows, and more will yet be known.

Big Spring, Ky., May 15, 1863.

[NOTE.—Our correspondent is laboring under a mistake with respect to the origination of the idea of Napoleon III. being the future antichrist with him in America. The view had been prevalent a number of years before he ever published his articles on the subject. The publisher of "The Vials," in England, had, for several years, ardently urged the view, and his papers had been widely spread in this country. Mr. Taunton, of Philadelphia, had published a pamphlet on the subject. Mr. Storrs, also, had a long time advocated the view. Not that we doubt that the idea was original to himself at the time of his writing. So that while he has the right to claim the benefit of originality so far as he is concerned, those to whom he refers may not have been and probably were not indebted to him for their ideas. When we first read his articles, the idea had already become perfectly familiar to us from other sources. But we confess to some misgivings as yet, after all that has been written both in Europe and America in support of it, whether Napoleon is the character they think. But we are open to conviction and await increasing light.—Ed.]

FROM REV. G. W. BURNHAM.

[The following letter from our beloved brother G. W. Burnham, who has just enlisted as a private in the army, and joined a company of heavy artillery, and who is now at Fort Warren, may be interesting to many of the brethren and sisters. It was written in answer to one I wrote him on learning to my surprise that he had joined the army. Feeling that it must have been in an hour of great temptation and trial that our brother was induced to leave his post as a Christian minister and thus enlist in another calling, therefore I wrote him a letter of Christian affection and sympathy. I was exceedingly gratified to receive this letter in return, and find that in the Providence of God Bro. Burnham has begun in earnest to battle for the truth, and "Stand up for Jesus" where some of us could not go. There are souls to save in the army, and God will employ his instrumentalities to save them there as elsewhere. The ways of the Most High are not as our ways, nor his strength as our strength. May the Lord God of hosts help our brother to save some precious souls among these men in the army who are so exposed to danger in battle, in this time of our nation's peril. I hope brother Burnham will pardon me for the liberty I take in publishing his letter, as I know it will be interesting to his brethren and sisters, and induce them to remember him in their prayers. The God of all grace be with you, my brother, assist, protect, and shield you, and give you much wisdom to win souls to him. O. R. FASSETT.]

Dear Brother:—Yours was received yesterday. I thank you sincerely for your expressions of sympathy. It was a cordial to my heart.

Soon after I came here, which was two weeks ago last Monday, I had a conversation with Col. Dimmick respecting religious services here on the Sabbath. Found him kindly disposed and earnest for the object. Said he would assist us as far as possible. Asked me about my denominational standing and I told him, reminding him that many ministers of his own sect, Episcopalians, were with us in this faith. He seemed in no degree prejudiced on this account. Maj. Cabot, too, I have conversed with about meetings, and he said he would assist me as far as he could.

Well, with these assurances and such a sanction, a few of us cleared out one of the vacant barracks, just in the rear of some one hundred pound rifle parrots, and for two Sabbaths, in the A. M., I have preached to respectable numbers the gospel of Christ. Good, fixed, and in some cases tearful attention has been given. God be praised. The word of life was never sweeter nor more glorious to me in speaking, than on these occasions.

Sunday evenings we design for conference and prayer-meetings. I have had thus far to do most of the talking. We have good singing. Have sent up to the city for some cheap, stirring, singing books. We have about a dozen of the collection by Dodman—the Melodian, which is very good. Our books cost too much, although if the able ones among us, looking for the speedy coming of the Messiah, wish to be blest in blessing the soldiers

here with a lot of our Harps or Lyre, I would be very happy to distribute them. Should wish to give them. Also the Herald, and any good tracts suitable for the hundreds of men here to read. You can tell a part of this in the Herald or anywhere else, if you please.

I feel that God is with me, and my purpose to do his will, and suffer it too, was never stronger than to-day. Excuse me from a particular statement of reasons which influenced me to come here. Perhaps at some future time I may give some of them. Others may denounce, express their horrors, a few may justify me, some like yourself, doubt the wisdom of the step, but give me words of sympathy, and with these last classes I can get along very well, while the others I can hold as brethren, or many of them. In any case, and in spite of sin and Satan, I will, by the all-sufficient grace of the Almighty, serve him in my station, or to whatever he calls me. Dear brother, pray for me.

Next Sunday I am to preach again in the same place as before stated. Last Sabbath we formed a Bible class of seven names, and mean to get some question books. Time will show whether we can inaugurate anything of permanent interest in this respect. A dozen Bibles were sent me the other day to distribute, from the Bible Society in Boston. Hope to have a chance to do much in this regard, as it gives opportunity for conversation. Write me when convenient, and it will be a treat here.

Perhaps some time you may have the privilege of looking in upon us here, I think Col. Dimmick will let me have a pass for you, and others, by and by. Love to your family: mine are in usual health.

Your brother in Christ.

Fort Warren, May 26, 1862.

For the Herald.

MY JOURNAL.

TOUR WEST. No. 12.

Meeting at Ottawa—Interview with Rev. Mr. Schofield—Rev. Mr. Coleman—Cause in Ottawa—Amboy.

So I went to the dining-room and sat down to an empty table, while the landlord and wife and another lady sat at another table. They had all the rich foods and drinks, and were merry over them; "swine-flesh and broth of abominable things." After a while, the landlady said:

"I perceive you diet, sir, are you sick?"

Oh no, I don't diet, I feast. I am not sick, but in health. I once lived as you do, I was sick much of my time. But my present mode of living is now to me both luxurious and healthful. He admitted that my mode of life was the best, if people would only adopt it.

When I paid my bill, the landlord was very sociable, said he should only charge me two shillings for breakfast, the full price was four shillings. So I bid my Irish friend good bye, and took the cars to Amboy. Elder O. S. Clark met me at the depot, and took me to his house, where I was to remain during my stay.

I spoke this evening to a good audience, and made a good beginning. At the close I received a general greeting from ministers, and brethren and sisters, many of whom I had seen before in the East, and also in the West. My coming to them was indeed like the coming of Titus.

They have a good, spirited, and faithful church here. They let their light shine, and seek as all should do, to bring all within their influence to the knowledge of the truth. There are several ministers residing in the place, who labor here, and elsewhere, among whom are Bros. Clark, McCulloch, and Mabey. The church has come up through much opposition, and still has to contend with difficulties. But it will outlive all these things, if faithful.

There was a conference of Elders and brethren called during the progress of the meeting, who took up the subject of a campmeeting in this State, the coming season; and resolved to hold one such meeting. The spirit of life and enterprise manifested by this people, leads me to hope for an effective campmeeting, should we be permitted in the Providence of God to hold one. The aspects of the cause is cheering in the State of Illinois.

Our meeting closed in Amboy Feb. 18th. And though we had no revival interests or conversions, yet it was a refreshing and reviving time for both the ministers and people, and we can report progress in the Advent cause.

On Thursday the 19th I bid Bro. Clark, and the friends farewell, and took care for Sandwich, to fill my next appointment; in good health, and good cheer.

JOSHUA V. HIMES.

Sandwich, Feb. 19, 1863.

LOVE.—All things are driven by their own weight, and tend to their own center; my weight is my love; by that I am driven whithersoever I am driven.—S. August, Lib. iii. Confess.

The Uses of Affliction.

Manifold are the wisdom and goodness of God. And in no feature of God's government do these shine out more brightly than in the discipline of his people. "As many as I love, I rebuke and chasten." Believers, in the joy of pardoned guilt, and the happy experience of reconciliation to God, often forget that there is a discipline in "the household of faith,"—a purifying process, through which they must pass. This is necessary, their consciences have been cleansed, but their nature is defiled, and it is against this that chastisement is directed. Often too, are there indulgences of the flesh, passions and appetites, affections and aversions, which can only be reached and corrected, by the "baptism of fire." The dross is purged from the gold by passing through the furnace. So also with God's people. Particular sins sometimes require special correction; but against the great body of inbred corruption, and lustings of the flesh, the "rod of correction" is uplifted. We do not, however, believe that any correction or affliction, can be of any use in making us better, unless sanctified by the Holy Spirit. The Holy Spirit must preside over all, and afflictions are only the "rods" employed to carry on and perfect the saints for usefulness here, and glory hereafter.

Believers are "chosen in the furnace of affliction," and "when they are tried they come forth as gold."

The heat of the furnace burns out the dross and leaves the pure metal behind. "I will purely purge away thy dross, and take away all thy sin." The Lord's people, are a refined people.

"Every branch that beareth fruit he purgeth it, that it may bring forth more fruit." It is the desire of the husbandman that each "branch should be beautiful and glorious." How much do we owe to his heavenly care. What earthliness, what foolishness, what waywardness, what fleshy lusts, what selfish narrowness, are all, one by one, skillfully pruned away by the vinedresser's knife.

The "living stones" of the great spiritual temple must be polished and prepared for the building. It is not sufficient that they be merely quarried out of the mass. After they have been hewn into shape, the polishing goes on. The temple indeed is above, and we are below. As the stones of Solomon's temple were all to be prepared at a distance and then brought to Jerusalem, there to be built together, so the living stones of the heavenly temple, are all made ready here to be fitted in without noise of axe or hammer, to the glorious building not made with hands. Every one must be polished, and made like the heavenly model—even Jesus Christ himself—or they cannot be placed in the building above.

Affliction, sanctified by the Holy Spirit, moulds and purifies. "Oh how much I owe," said an aged saint once, "to the file, to the hammer, of my Lord Jesus." To be "partakers of his holiness" is a high vocation,—"partakers of the Divine Nature;" it is more than angels can glory in. It is peculiar to "the redeemed from among men," the members of the body of Christ.

We have learned that to appreciate good, we must also share evil.

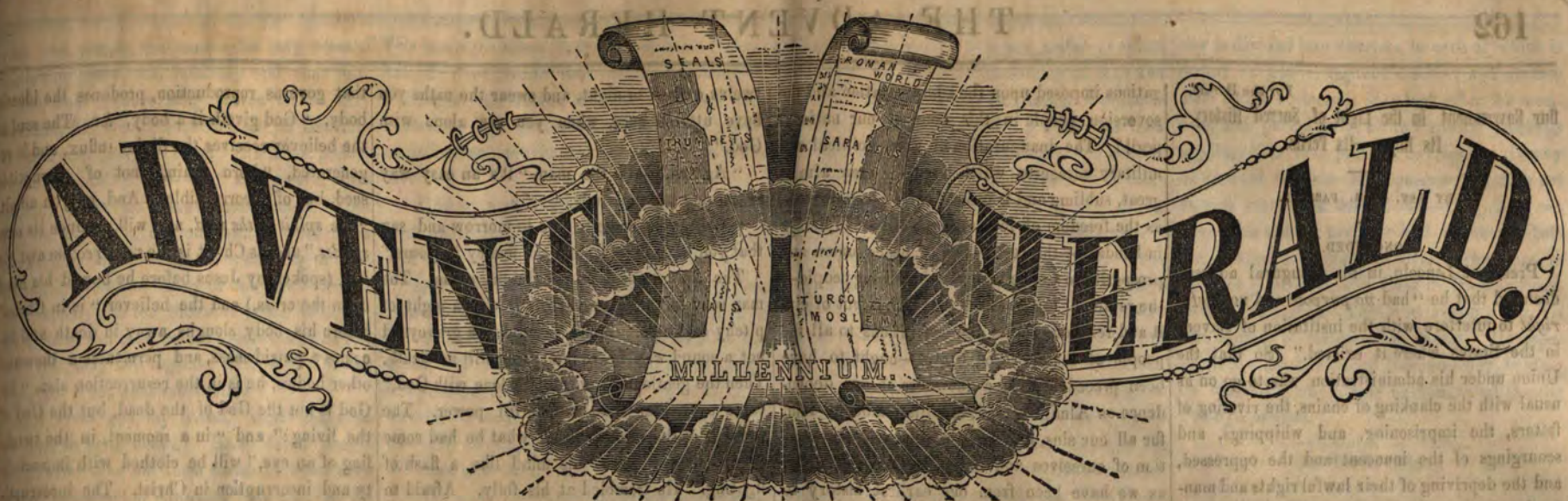
"Affliction makes me learn thy law,
And lean upon my God."

We would not be without his chastisement—it is the school of the saints; in it we learn to trust. It acts like the wind upon the tree, making it take deeper root.

Reader, murmur not at the "Rod" though "He slay thee, trust in him." "WHEN I AM TRIED, I SHALL COME FORTH AS GOLD."

The Social Horror.

An untidy women, little soap, and much perfume; plenty of jewelry, and a lack of strings and buttons; silks and laces, and tattered underclothes; diamond rings and soiled collar; feathers and flowers, and battered cap-frill; silk stockings and shabby boots—who has not seen her? If you are a person of courage, enter her dressing-room. Make your way over the carpet through mismatched slippers, tippetts, belt ribbons, hairpins, pictorials, magazines, fashion-prints, and unpaid bills, and look vainly round for a chair that is sufficiently free from dust to sit down upon. Look at the dingy muslin window curtains, the questionable bed-quilt and pillow-cases, the unfreshness of everything your eye falls upon. Open the closet door, and see the piles of dresses, all wanting the "stitch in time," heaped pell mell upon their peg; see the bandboxes without covers, and the horrible paraphernalia of a lazy, inefficient, vacant ideal of female monstrosity. Surely these are unseemly things in any female, but most of all in a follower of Christ. Let our Christianity be seen in the very smallest things, in the commonest doings of daily life.



WHOLE NO. 1149.

BOSTON, TUESDAY, JUNE 9, 1863.

VOLUME XXIV. NO. 22.

FOR TERMS, &c., SEE SEVENTH PAGE OF THIS PAPER.

From the American Messenger.

OUT OF PRISON.

I had just been let out of prison. The two years which I had been condemned to spend there had expired, and I was free.

Free! but what for? Who would care if I were not? as in all the world no one belonged to me, I belonged to no one. I had been told that when I was an infant both my father and mother died, and that I, their only child, tossed here and there, had passed from one stranger's hand to the other. I had grown a lonely, miserable, despairing young man, who in a moment of anger, had brutally struck one of his companions. The trial had come, then the sentence; and now that my "home" for two years, even if but a prison, had done with me, I knew not where to go.

I nearly tottered down the steps of the building as I came to the open, free air, and at first I felt bewildered by the hurrying crowds; but it was a lovely summer evening, and as I went towards the west, fascinated by that glorious orb that I had missed so long, I soon reached the bay.

What a scene for a released prisoner! The thousand sails glowing in the setting sun, the pleasure-boats crossing each other with their dripping oars that seemed to scatter gold, the noble ships with the many gay flags floating in the breeze—it was too much for me. I gave it one long, hungry gaze, and overwhelmed by so much beauty and my own desolation, I sank on a seat and burst into tears. Unmindful of the passers-by, my face in my hands, I felt as if my poor heart was breaking forever. Steps approached, but I heeded them not. By-and-by I felt a shadow between me and the sun; then the shadow was removed, and some one sat beside me; a hand was laid gently on my arm, and a voice full of kindness spoke words that I never was to forget.

"What distresses you so? Will you not tell it to me? I am your brother."

My "brother." I, the stranger, the orphan, the prisoner, to have a "brother!" I looked up. A wild hope for an instant flitted over my spirit. Could it be possible that I possessed a brother without knowing it, and that he had found me at last? Ah no; those noble features did not belong to one such as me. I shook my head to say how mistaken he was, and again hid my face in my hands.

"I am your brother, indeed I am," he repeated. "Is not Christ our Elder Brother?" Is not his Father our Father? are we not all brothers, my friend?"

Blessed words—*brother, friend*. The outcast, the desolate, the prisoner was having them addressed to himself. blessed words—they came as messengers of mercy, to lift up the crushed spirit and breathe hope to it.

I listened; I looked up again; I opened my heart to that friend: I said what I was; *who* I was I could not tell. From my own lips he heard where I had spent the two last years; and after listening to a story that came bubbling out of a mind closed within itself so long and sorrowful, he said,

"My poor afflicted brother, Christ has come for just such as you. His heart is yearning towards you; he is ready to save and comfort you. If you have no friends, he will be your faithful Friend. Let us go *home*. You will, I trust, find there the rest that you so much need."

On that memorable first evening in his opulent and refined abode, during which I felt all the time as if I was in a delicious dream that soon would pass away, I did not join the family; my benefactor knew too well how many emotions had already this day crowded upon me, but he partook of the refreshing meal which was brought to my apartment, and as we were at table together, he found out what I was likely to accomplish. I told him that I was above want, and that I had aimed at entering into some mercantile house, but that I felt now as if all doors would be closed against me. He quieted my fears. He assured me that I had the opportunity to return and establish my character; and after offering me again his friendship, he left me comforted, cheered, healed.

He took me to his counting-house, taught me what I did not know, watched over me, trusted, ah yes, trusted me; and now, having labored in his employment five happy years, I delight in the presence of one whose life is all to the glory of our blessed Redeemer. My whole existence is changed, and by coming to my Savior, I have indeed come out of the prison of sin and sorrow.

May the choicest blessings of our God rest upon that friend whose Christlike love and charity have done so much for a poor sinner.

Preacher and Hymn-Writer.

Paul Gerhard, many years ago a writer of hymns in the German language, was also a great preacher in Brandenburg; and he loved to preach from his heart what he saw and believed in the Word of God. But the "Great Elector" of Brandenburg did not like his preaching, and sent to say to him, "Paul Gerhard, if you cannot preach differently from that you must leave this country." Paul Gerhard sent back a message, that it would be hard to leave his home, his people, his country, and his livelihood; but he could only preach what he found in God's Word, and, as long as he lived, he would preach that. So he had to go into banishment, with his wife and his little children.

At the end of their first day's journey, they came into a wood, and rested at night at a little inn they found there. The little children were crying, and clinging to their mother; and she, too, who had kept up all day, began now to weep. This made Paul Gerhard have a very heavy heart. So he went alone into the dark wood to think and pray. While he was in the wood, this text came into his mind, and comforted him: "Commit thy way unto the Lord; trust also in Him; and he shall bring it to pass." "Yes," he thought, "though I am banished from house and home, and don't know where to take my wife and children for shelter to-morrow, yet God, my God, sees me in this dark wood. Now is the time to trust Him. He will show me the way through. He will bring it to pass." He was so happy that he had remembered that text, and so thankful to God, that he tried to make the text into a hymn as he passed up and

down beneath the trees. Every verse begins with a word or two from the text, so that if you read the first words of each verse, you just read the text. When he went into the house, he told his wife about the text and began to repeat to her his hymn. She soon dried her tears, (the children had already gone to sleep,) and became as hopeful and trustful as Paul Gerhard himself.

They had scarcely retired to rest, when they heard a great noise at the door. It seemed as though some important person was knocking there. When the landlord opened the door, a man on horseback said aloud, "I am a messenger. I came from Duke Christian, of Merseburg, and I am in search of Paul Gerhard. Do you know whether he has passed this way?" "Paul Gerhard!" said the landlord; "yes, he is in this house." "Then let me see him instantly," said the Duke's messenger. And the messenger handed to the good man a large sealed letter. It came from the good Duke Christian, and it said, "Come into my country, Paul Gerhard, and you shall have church, and people, and house, and home, and livelihood, and liberty to preach the Gospel to your heart's content."

Waiting for Me.

The following touching poem is afloat on the sea of letters. It will stir tender memories in many a heart that has often felt the sentiment, Somebody is "waiting for me."

There is a form of girlish mould,
Under the spread of the branches old,
At the well-known beechen tree,
With the sunset lighting tresses of gold,
And the breezes waving them, fold upon fold,
Waiting for me.

There is the sweet voice, with cadence deep,
Of one that singeth our babe asleep,
And often turns to see
How the stars through the lattice begin to peep,
And watch the lazy dial creep,
Waiting for me.

Long since those locks are lain in the clay,
Long since that voice has passed away,
On earth no more to be,
But still in the spirit world afar
She is the dearest of those that are,
Waiting for me.

A Singular Incident.

A newspaper correspondent gives the following most remarkable incident of the recent battle of Gen. Banks, near Port Hudson. The name of the person, his company and regiment, are so given that no one can doubt its truth:—

"Thousands of incidents were occurring during the day, such as never had their like, but one deserves particular mention. Private R. H. Wilcox, of Co. C, 49th Massachusetts regiment, had a Minnie ball pass through his cap box, belt and blouse, and finally bury itself in a Testament, which covered his heart. The ball stopped at the 31st verse of the 21st chapter of the Gospel of St. Luke, which reads thus: "So likewise ye, when ye see these things come to pass, know ye the kingdom of God is at hand." I gave no credit to the story until I saw box, belt, blouse and Testament, and found Mr. Wilcox with a pain in his left side, where the Divine word had made a most forcible impression."

The Soldier of Fort Donelson.

After the surrender of Fort Donelson, the late Mr. Hibben, chaplain of the Fourth regiment of Illinois cavalry, watched by the dying bed of a young man who "so keenly felt himself a stranger in a strange land, that in the delirium of his sickness, he sighed for his *Home*, and called in piteous prayer for his mother, saying ever and anon through the weary night, "Mother, why don't you hurry, and come?" The chaplain upon returning to his tent, gave expression to his full heart in the following lines:

Oh, mother, come; I fain would lay
My aching head upon thy breast;
No longer let thy footsteps stay
To give me rest.

There's burning on my fevered brow;
With agony my soul is wild;
No other hand can soothe me now;
Oh, save thy child!

Thy angel presence *must* be near;
Thy loving face I almost see;
The accents of thy voice I hear:
Oh, come to me!

I strain my eyes, but see thee not;
There rumbles on my listening ear
The echo of that awful thought,
Thou art not here!

What means that sickly taper there,
Glimmering through this dismal gloom,
And seeming like a demon's leer
To light my tomb?

Why do those soldier comrades lie
So sick and sad in this dark room?
My lucid intervals reply,
Thou'rt far from home!

The dearest spot of all below,
With *thee* my dying memories dwell;
This orphanage of thy love is woe.
Sweet home, farewell!

The darkness thickens round my sight,
My heartstrings break in agony:
O God shine forth in heavenly light:
I die! I die!

Safety at the Foot of the Cross.

Jesus Christ is our refuge. At the foot of the cross the sinner is safe from the Divine justice. During the height of the battle of Waterloo, while the conflict was raging in wildest fury around Hougoumont, the chapel attached to this old chateau took fire from the enemy's shells. A number of wounded soldiers had sought a shelter within its sacred inclosure, and were in danger of perishing by the flames. But near the feet of the crucifix the flames were arrested; and the helpless who had crawled there to the feet of the image of the Savior were saved from the most agonizing of deaths. Thus amid the wasting fires of Divine justice sweeping over our doomed world, and bursting into a universal deluge of wrath in the last great day, those who, lame and halt, and maimed with sin, have crept for shelter to the foot of the cross, will find themselves safe from the terrible destruction; nothing of evil can reach them there, as the voice of mercy says to these angry surges of avenging justice pursuing the sinner, "Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed." Job. xxxviii. 11. There the trembling sinner, however great his unworthiness, is sheltered and saved.

For the Herald.
Our Government in the Light of Sacred History—
Its Hopes—Its Perils.

BY REV. O. R. FASSETT.

[CONCLUDED.]

President Lincoln, in his inaugural address, declared that he "had no purpose and no lawful right to interfere with the institution of slavery in the States where it existed." So that the Union under his administration was to go on as usual with the clanking of chains, the riveting of fetters, the imprisoning, and whippings, and scourgings of the innocent and the oppressed, and the depriving of their lawful rights and manhood and womanhood of four millions of human beings, by the government of these United States. Such was the outspoken policy in the beginning of the present administration, notwithstanding slavery was imperilling the nation. But God did not smile upon it. Subsequently, in a letter to Mr. Horace Greeley, Aug. 22, 1862, the President says: "If there be those who would not save the Union unless they could at the same time save slavery, I do not agree with them. If there be those who would not save the Union unless they could at the same time destroy slavery, I do not agree with them. My paramount object in this struggle is to save the Union, and is not either to save or destroy slavery. If I could save the Union without freeing a slave I would do it, and if I could save it by freeing all the slaves I would do it; and if I could save it by freeing some and leaving others alone, I would also do that. What I do about slavery and the colored race, I do because I believe it helps to save the Union, and what I forbear I forbear because I do believe it would help to save the Union." All the policy and measures, therefore, of the President in relation to the freeing of the slave was to be in view of the salvation of the Union, with no regard to the just rights of the poor and wronged victims of oppression. If the Union could be saved "without freeing a slave," he would do it, though "the hire of the laborers who have reaped down the fields, which is kept back by fraud, crieth; and the cries of them which have reaped hath entered into the ears of the Lord of Sabaoth." God has taught the President and the nation that so unjust a measure cannot prevail; and also the endeavor to buy the allegiance of the border States by "freeing some of the slaves," by purchase, and "leaving others alone," and so restore the Union. Now the third and last political measure is inaugurated through the President's proclamation—the emancipation of all the slaves of rebel States or parts of States in rebellion against the United States government. On the issue of the proclamation, the Washington correspondent of the *Boston Journal* writes: "No one appears hopeful enough to discern dry land upon which our storm-tossed ark of State may rest, while many think that we are drifting—drifting—drifting—toward a cataract which may engulf our national existence. The desperate spirit of resistance developed by the rebels—the sacrifice of human life and the sufferings that are the result of warfare—and the lack of official energy and capability so painfully visible—all are having their effect in increasing a desire to hear the silver-toned trumpet of peace. Even in the army there is a growing inclination to cease a contest which thus far has not produced important results, when the agencies employed by the North are taken into consideration."

No one would rejoice more in the deliverance of the slaves and their universal enfranchisement than myself, having been in favor of emancipation all my days. But I cannot fail to see, as well as every one, that the President institutes a mere human measure, political and war policy, to effect an end that could not be brought about by other means tried; and the act and design is simply to weaken, if possible, the strength of the rebellion and thus terminate the war, rather than with the humane, benevolent and higher motive in view, due justice and right to those in human bondage, and obedience to the voice of Divine Providence. Can we, then, expect this last means now being tried to prosper, unless there be a clearer sense of the obli-

gations imposed upon the administration and the sovereign people in this hour of our national peril? The inauguration of those political and military measures which have for their aim so great, sublime and transcendently glorious ends, as the freedom of four millions of human beings in bondage—the restoration of peace, union and prosperity to a once happy and growing people—the return of the liberties, and enjoyment of civil and religious rights and institutions to all the people of these United States—ought to have been preceded with a due sense of our dependence on Almighty God, humiliation before Him for all our sins, and a repentance and consecration of ourselves and nation to Him, instructed as we have been from our earliest history to trust in Him as the sovereign ruler and arbiter of our government. But nothing of this kind has been seen as an act of the nation; a few praying ones, here and there, who weep over the abominations in the land, and sigh and cry over their dead slain in the battle and civil strife, do look upward to the Most High and pray, "Spare us, O Lord, and save our imperilled nation, and bring us out of all our troubles." How far God will answer their cries unto Him, I do not know; but one thing I do know, if this repentance, humiliation and sorrow for our sins as a nation would become universal, the Lord God of Nations would hear and avert the evil, and turn our darkness into light and joy again. Our only hope as a nation is in having restored trust in God; the putting away with that infidelity which ignores the overruling providence of God; humiliation and repentance before Him, and invoking Him as the God of the nation to interpose in our behalf and restore peace again. "Asa cried unto the Lord his God," when in the peril of war and said, "Lord, it is nothing with Thee to help, whether with many, or with them that have no power. Help us, O Lord our God, for we rest on Thee, and in Thy name we go against this multitude. O Lord our God, let not mortal man prevail against Thee."

So did our fathers pray before us in the times of war and the nation's calamity, and God heard and interposed. He says to us and our rulers to-day as he did to Asa, "The Lord is with you, while ye be with Him; and if ye seek Him, He will be found of you; but if ye forsake Him, He will forsake you."

Our peril is in refusing to trust in the Most High;—in vain-confident glorying in our own strength;—unhumble infidelity;—putting trust and confidence in men and human policy and measures;—and because of this God may write over against us the words: "Because thou hast relied on these, and not relied on the Lord thy God, therefore is this host escaped out of thine hand. The eyes of the Lord run to and fro throughout the whole earth, to show himself strong in behalf of them whose heart is perfect toward him. Herein thou hast done foolishly; therefore from henceforth thou shalt have wars." And if He so decrees and determines concerning our nation, we shall have the most bloody contest on this continent the world has ever known! Civil discord, fratricidal war of races and foreign intervention of nations who will seek our destruction and the division of our vast territories of which they already have a greedy, covetous desire. And here on this continent may begin that bloody strife of the nations, which will set the torch of war on flame, and kindle all the nations in that last fearful contest—"the battle of the great day"—in which all human governments shall go down in everlasting night. If this be the case—and we have reason to fear that it may be so—hope looks to the dawning and uprising of that kingdom of peace, under the Prince of Peace, which is eternal.

Swearing Alone.

A gentleman once heard a laboring man swearing dreadfully in the presence of companions. He told him that it was a cowardly thing to swear in company with others, when he dare not do it by himself. The man said he was not afraid to swear at any time or in any place.

"I'll give you ten dollars," said the gentleman, "if you will go to the village graveyard at

twelve o'clock to-night, and swear the oaths you have uttered here, when you are alone with God."

"Agreed," said the man, "it's an easy way of earning ten dollars."

"Well, you come to me to-morrow and say that you have done it, and the money is yours."

The time passed on; midnight came. The man went to the graveyard. It was a night of pitchy darkness. As he entered the graveyard not a sound was heard; all was still as death. Then the gentleman's words, "Alone with God," came over him with wonderful power. The thought of the wickedness of what he had come to do, darted across his mind like a flash of lightning. He trembled at his folly. Afraid to take another step he fell upon his knees, and instead of the dreadful oaths he came to utter, the earnest cry went up—"God be merciful to me a sinner."

The next day he went to the gentleman and thanked him for what he had done, and said he had resolved not to swear another oath as long as he lived.

For the Herald.

THE RESURRECTION AGAIN.

BROTHER LITCH:—In your reply to my communication in the *Herald*, May 12th, two or three points require further consideration. 1. A spirit hath not flesh and bones. 2. Moses would have the same right to be called a man as Samuel had. 3. The sentiment of Charles Wesley is true, that this identic body shall be restored again.

With regard to the first. They were affrighted, and supposed "they had seen a spirit" or apparition; (something that terrified persons often see.) And he said, Behold my hands, and my feet, that it is I myself. Handle me and see. A spirit, or something not real, hath not flesh and bones as ye see me have. Ye are to witness to the world that I have risen indeed; handle me and see. I have flesh and bones. Your sense of light and touch may satisfy your unbelief that it is not an apparition; but I myself. Have you any meat? and did eat before them. That they supposed they had seen a spirit, does not prove that Moses appeared as a spirit on the holy mount.

Again. That "Moses would have the same right to be called a man as Samuel had." We think not. You have no evidence but that of the witch with a familiar spirit, that Samuel really appeared as an "old man covered with a mantle." You have no proof that Saul, or the two men that were with him, saw Samuel, or he would not have asked, "What savest thou?" and "What form is he of?" To establish a right on such testimony, with all the associations which surround this case, in contrast with the witness of Peter, James and John, who state that "there talked with him two men, which were Moses and Elias," who appeared in glory, and spake of his decease which he should accomplish at Jerusalem, and say that Christ and Elijah were then in body, and Moses in spirit, when the inspired witnesses make no such distinction, is what we should call being wise above what is written.

Third. You say, "We agree with our correspondent that 'we are dead, and our life is hid with Christ in God,' and that 'Christ is our life,' our new and divine life; also, that the seed of the believer, after the species of which he is to be resurrected, is the same that quickened, raised up, and glorified the body of Christ; and in the nature of things we must have a body like his glorious body." This acknowledgment is all that could be desired, to prove that the sentiment is erroneous that this "identic body shall be restored." If "we are dead," and "Christ is our life," and "the seed of the believer is the same that quickened, raised up, and glorified the body of Christ," and "the seed will beget its species," "and in the nature of things we must have a body like his glorious body," how can this same body be raised? "In the nature of things, we must have a body," says brother L. Be it so. What is the natural law in the resurrection of its species? "Every seed begets its own body." Nature, never in the law

that governs reproduction, produces the identic body. "God giveth it a body," &c. The soul of the believer receives the divine influx, and is regenerated, "born again," not of corruptible seed, but of incorruptible. And, as you admit, "the spirit is the seed, and will produce its own species," and as Christ is the resurrection and the life, (spoken by Jesus before he bowed his head upon the cross,) and the believer "is in Christ" before his body sloughs away in death and becomes a putrid mass, and permeates a thousand other bodies, he is in the resurrection also, "for God is not the God of the dead, but the God of the living;" and "in a moment, in the twinkling of an eye," will be clothed with immortality and incorruption in Christ. The incorruptible Head, the first fruits of the resurrection from the dead, "we are members of his body, of his flesh and his bones." We lose our identity in the first Adam, who is of the earth, earthy, when our earthly tabernacle is dissolved and sloughs away in corruption. And as the "spiritual seed produces its own species," when he "shall appear, we shall be like him," have a body like his glorious body; not a restored body. He was conceived of the Spirit—took part of our nature upon him. It was not possible he should "see corruption."

As we said in our first communication, all we desire is truth, so now. As to the tradition of the fathers on this subject, it is but human opinion; and that with us amounts to little. What saith the Scriptures? Give us the infallible Word. Thousands think for themselves on this and other subjects, without regard to the leaders of any age, who have no better right to think for others, than others for them. Our creed is the Bible and private judgment.

W. S.

SAFE?

Dear brother, if you have found the Saviour—if you are at this moment "a very member incorporated of his mystical body," do you see how safe you are—how divinely safe? Your sins are laid on him, and left on him. And does that not make it certain that they are no longer on you?

Law is on your side now; for "Christ is the end of the law;" to you he has ended, conclusively ended, all its demands. As soon might Jesus be summoned a second time to Golgotha, as you be called to suffer over again the law's curse. You were on the cross along with Jesus that day you were "crucified with Christ;" and, now that you are "risen with him," you can die no more, because he can die no more.

God is "for you," brother, and "who can be against you?" The just God is for you; and your conscience enjoys a calm, quiet peace. Why, then, should not you be happy? Happy, because God has made you happy—happy in him, happy every day, every hour, every moment, happy in the bright sunshine, happy under the frowning thunder-cloud, happy alike beneath Elim's palm trees and at Marah's bitter waters, happy as you are summoned to "go forward" straight into the sea, or as you are led gently up the vine-clad slopes of the hill of God?

O, yes, dear brother, the grand secret of a happy, a calm, a strong, a heavenly life, is a divinely-given repose of conscience. And, once that repose given to you at Golgotha, then you are "clean every whit."

And O, how tender this blood-cleansed conscience of yours has become on every question about sin! You cannot trifle any longer with "little" sins. Every sin, little or great, is a spear to pierce over again the side of your beloved Lord; and how can you ever again take into your hand that spear and wound him whose love to you has already borne so patiently with your frowardness, and has forgiven all so freely, so fully, so graciously?

But, reader, can it be that as yet up to this hour your sins, instead of being laid on Christ Jesus, are lying unconfessed and unforsaken upon your own guilty conscience. And you think that, because Christ has died, God will somehow relent at the last, and be less strict than he says! O, my friend, know for certain, that, if you insist thus on keeping your sins upon

your own person, the cross—the very cross of the loving Jesus, will infallibly seal your ruin.

For, what is the writing graven on its very forefront, not with Sinai's fire, but in Immanuel's own most precious blood? Is it not plainly and unmistakably this—that whosoever God finds sin, there God's wrath must come? Your sins are still lying on your own person. You are keeping them, loving them, clinging to them (it matters not how many or how few—one sin is as damning as ten thousand or ten millions.) How know you that, before to-morrow, you and your sins may not together be at God's bar on high, and if so, what must follow?

God loves you, my friend. God "takes no pleasure in your death." He so loved sinners that, rather than see them perish hopelessly, he "took pleasure" in "bruising" his own Son for their sake. But then God hates sin—hates it intensely—so hates it, that, if he finds you at his tribunal bearing upon your own person your own sins, not all his love to you will be able to turn aside from you the burning fierceness of his anger.

God relent! God spare you! Why, he could not relent—he could not spare his own Son, when he appeared at his bar to answer for sin; and is it likely, in the least likely, that he can spare you? Jesus, in person, "finished" the cup. Do you propose, to "finish" it? You must, if you insist upon keeping your own sins.—*The Atonement, by the Rev. John Baillie.*

Misquotations of Scripture.

A fastidious old gentleman once said to us: "I wish ministers wouldn't quote Scripture, if they can't quote correctly. It tortures me to have it mangled." We were obliged to confess that his complaint was a reasonable one, for our own observation attests that, in the pulpit and the conference room, the variations from strict accuracy are very numerous. The *Biblical Review* give some specimens of citations, professing to come from the Bible, which in their common form are not found there:

They are the following kinds: Those which resemble Holy writ—mere imitations; those which have additions—falsely called omissions; and genuine Scripture—misapplied.

"God tempers the wind to the shorn lamb" is a smooth line of Sterne's. The nearest approach to it in Scripture is Isa. 27: 8: "He stayed His rough wind in the day of his east wind."

"In the midst of life we are in death,"—Common Prayer. Yet it is said the celebrated Robert Hall, chose it as a text for a funeral sermon.

"Not to be wise above what is written." Used to repress undue anxiety to comprehend the higher mysteries of Christianity. Has no real place in the Word.

The oft-quoted phrase, "Seals to his ministry, are souls for his hire." A metaphor; whether approved or otherwise, it is not Scripture.

A very objectionable form is often used in prayer, "That the spirit of the Lord would go from heart to heart, as oil from vessel to vessel." This phrase, if properly considered, would tend to lower our conceptions of the omnipotence of God, and does not convey a correct idea of the influence of Divine grace in the hearts and minds of men. It is not Scripture.

Kindness to animals is often enforced by: "The merciful man is merciful to his beast." Something like this may be found in Prov. 12: 10—"A righteous man regardeth the life of his beast."

"A nation shall be born in a day." There is no such prediction either in the Old Testament or the New. The only Scriptural passage like it is Isaiah 46: 9—"Shall a nation be born at once?"

"Iron sharpeneth iron, so a man sharpeneth the countenance of his friend,"—Prov. 27: 17, is by no means improved by the common version: "As iron sharpeneth iron, so doth the countenance of a man his friend."

"That he who runs may read," conveys a notion that the writing is so distinct that a man sees it by the wayside while he is running.

This is not the lesson Scripture teaches. Habakkuk 2: 2—"Write the vision and make it plain upon the tables, that he may run that readeth." You perceive that the reading must be deliberate—previous to running, and in order to it."

"Owe no man anything but love," is a mangled quotation of Romans 13: 8—"Owe no man anything, but to love one another."

Matt. 18: 20—"Where two or three are gathered together in My name, there am I in the midst of them." This is a superfluous addition, and is not in harmony with the Redeemer's promise, and when attributed to Him is incorrect. It may have its origin—Exodus 20: 24—"In all places where I record My name I will come unto thee, and I will bless thee."

2 Thess. 3: 1—"That the Word of the Lord may have free course and be glorified" is often quoted with the addition "run" after the words "free course."

Eph. 3: 20—God "is able to do exceeding abundantly above all that we can ask or think," has often appended to it "or are at all worthy to receive," which, in this connection, is without sense and unscriptural.

Psalms 130: 3—"With the Lord there is mercy, and with him plenteous redemption," has often appended to it, "That He may be sought unto."

As to the liberties taken with the Lord's Prayer and the Apostolic Benediction, 2 Cor. 13: 14, their name is legion, and all persons who, up to the time of reading this article, have been in the habit of digressing from the authorized version, would do wisely by making sure of a better, before they do so, and not tack on the conceits their own vanity may suggest. It may be well to remember in regard to all the works of Deity—Prov. 30: 6—"Add thou not unto His words, lest He reprove thee."

Rev. C. H. Spurgeon and the Tabernacle.

The following graphic and interesting sketch of the Metropolitan Tabernacle in which Mr. Spurgeon ministers, with some facts relative to his church and labors, are from the *British Standard*, edited by Dr. Campbell:

"There is no other name in the ecclesiastical world in either hemisphere so popular as that of Charles Haddon Spurgeon, minister of the Metropolitan Tabernacle, Southwark, London. But there is necessarily a vagueness about the idea; the world at large cannot form anything like an accurate conception of all that is comprised in the expression. It simply means that he is the most acceptable preacher of the century to the million: this is all, but particulars are wanted to develop the true state of the case. To the stranger, then, we would say, you must not be satisfied to look on at a distance, but proceed to the Elephant and Castle, and there mark the immense and plain, but by no means unsightly structure. Under the roof sights are to be seen such as are not elsewhere to be met with on this great globe. You arrive at a few minutes to six o'clock on a Sabbath evening. The streets around are crowded with respectable people. At length the gates open, and in a trice the whole of the vast area within is gorged; the noble flight of steps and the spacious portico are literally loaded with an expectant throng. At length the doors are opened, the bulk of the seatholders having been already accommodated, and in the visitors pour as a torrent, which very speedily covers every foot of space. Try now, good stranger, if you would form a proper estimate of the wondrous sight, by force or favor, to find your way to the back of the first gallery behind the pulpit, or rather the platform, from which Mr. Spurgeon speaks. It is large enough to accommodate a score of persons, each sitting on a separate chair. There is a table on castors, and on it a small desk with the Bible, and beside it a sofa for the use of Mr. Spurgeon. But, before the service commences, just look about you, and make the most of your time. Look below at that sea of heads; in that area you gaze on more people than would fill Exeter Hall in every part. Is it not a grand sight? What a mass of animated dust! What an aggregate

of immortal spirits? Is it not awful to reflect upon it? Is there not something in it to awe and to furnish matter for meditation of the most elevating character? Lift up your eyes now and look at the first gallery, which you observe goes round the house. See, there is even there a very large congregation, quite as large as average assemblies ought to be for the average of pastors and preachers. Look again, up to the second gallery; even that is beautiful, although somewhat distant spectacle; that also presents a fine constellation of countenances. That gallery, also, you see, goes entirely round the house. There is nothing angular anywhere, and hence every accent of Mr. Spurgeon is heard with perfect ease in every part. Look at the light, too, and you will see that the distribution is perfect and the supply abundant. Just glance at the top; you observe there is ample provision made for the most perfect ventilation. When the mighty assembly has sat there a couple of hours, it will be found that the air is but little vitiated; a great matter this, where the numbers are so vast, and where the meetings are so frequent. But, more fully to understand your position, you ought to be apprised of several facts: first, then, you have here, in this by no means unsightly building, in effect six chapels, erected at the expense of £5000 each; the entire structure cost £30,000. Examine every part of the building, and you will find that there is neither defect nor superfluity; everything is plain, strong, grand, and most commodious, and so compactly, indeed, is the whole put together, that you are not greatly oppressed with its magnitude; you would scarcely credit the statement of its immense capacity and accommodation. It certainly appears large, but by no means monstrous. The pitch of the galleries—a difficult point in such an erection—is perfect; the speaker is everywhere seen as well as heard. In fact, there does not appear to have been a single oversight.

Secondly, as we have six chapels, so have we six large churches, far larger than the average of those of any denomination throughout the metropolis, and all equally brought under the action of one powerful mind and one magnificent voice. From the first day the edifice has been crammed. Scowling envy and green-eyed jealousy felt assured that the thing could not continue, although it might be propped a little by the coming Exhibition, the visitors of which could not, of course, leave without hearing Spurgeon. Well, the season passed, and the Exhibition closed. But the visitors found the Metropolitan Tabernacle overflowing when they came, and they could only, to very small extent, get even a foot within its lofty portals, and at the close they left it as they found it, still overflowing. It was never more crowded than at present.

But to descend to particulars: it is important to inquire, what is the number of the church-members? and what is the condition of the fellowship? Well, as we have six large chapels and six large congregations, so we have six large churches! The following will show the facts:

Number on books end of 1861.....	1,854
Increase:	
By baptism.....	347
By letter.....	106
By profession.....	10
	—463
	2,317
Decrease:	
By death.....	27
By dismission.....	65
By exclusion.....	4
By non-attendance.....	15
	—111
	2,206
Clear increase during 1862.....	352

You stare stranger; you well may. Such an aggregate of professed believers is nowhere to be found in Christendom. There are several things in this table remarkable. First, for so vast a multitude, the number of deaths is greatly below the average of London churches, which, we presume, arises from the fact that the mass of the members are in their youth and prime. Again, the number of exclusions for misconduct is a thing of nought; we remember nothing to be compared with it. You may probably question the expediency of such an aggregate of professors under one pastorate, but the truth is that we have a number of pastorates. The whole

city is divided into districts, in each of which is placed an active, vigilant, discreet and zealous man, whose business it is to look after the members, and periodically, at the special meetings appointed for that purpose, to report. It may be doubted whether Mr. Spurgeon's flock is not as well seen to as most flocks—comprising not more than one or two hundred members—better, perhaps, than many of them. These are, in fact, the presbyters, and Charles Haddon Spurgeon is the bishop. This is in keeping with his own notions of ecclesiastical polity. He repudiates the idea of isolated Independency, holding by something which may be designated Baptist Presbyterianism.

The Power of Love.

At the breaking out of the rebellion, Mr. J. S. Searight enlisted in a company of volunteers from the town of Lincoln, Illinois, was attached to the 32d regiment from that State. At a later date, Mr. Searight received a lieutenant's commission. He was generally esteemed as an excellent officer, and did his whole duty in several of the sanguinary engagements in the Southwest. In an unlucky hour he met a young lady of rebel proclivities, but extremely beautiful, at her home near Nashville, Tennessee. Suffice it to say they met and loved. All the time the lieutenant could spare from his duties was spent in the society of the charming Secesh syren, and she as eagerly returned his burning passion. Lieutenant Searight time and again offered his resignation—he wished to leave the tented field and dwell in the rosy bowers of love—but unlike his love, it was not accepted. Love at length conquered all his scruples; he deserted, and succeeded in escaping from the Federal lines with the young lady. The Southern belle who thus seduced the young lieutenant is enormously wealthy, being the possessor of an ample fortune in sterling and gold. They also succeeded in running the blockade off Charleston, and arriving at Havana last Christmas day, when they were married, and are now living in happiness and elegance. Whether such a man is the more to be blamed or pitied, we know not. Love has seduced from honor and duty many wiser men than Lieutenant Searight. It is a resistless and overwhelming sentiment, and the best of mortals commit follies when involved in its silken meshes.

Yes, it was love, if thought of tenderness
Tried in temptation, strongest by distress,
Unmoved by absence, firm in every clime,
And yet, O more than all, untried by time.

DAILY NEARER.

Nearer home, nearer home!
However dark and lonely
The path through which we roam;
This is a journey only;
And though we oft, affrighted,
Shrink back with sigh and moan,
Our camp-fires still are lighted
"A day's march nearer home."

Nearer home, nearer home!
Oh, joy beyond expressing,
That over thorn and stone
Our feet are homeward pressing!
For though we leave behind us
Some buds of hope unblown,
The sunset still doth find us
"A day's march nearer home."

Nearer home, nearer home!
O many-mansioned dwelling,
Beneath thy shining dome
No tides of grief are swelling;
And towards thy fadeless glory
With eager haste we come
Repeating earth's brief story,
"A day's march nearer home."

Nearer home, nearer home!
Soon through its open portals
The ransomed hosts will come,
To welcome us immortals;
Then be the path before us
With wrecks or roses strown,
Each night we'll sing in chorus,
"A day's march nearer home."



ADVENT HERALD.

BOSTON, JUNE 9, 1863.

JOSIAH LITCH, EDITOR.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

The Second Death.

Brother Litch:—In your note to my article in the *Herald* of May 19th, you say: "Our correspondent seems very determined to fix the idea in the reader's mind that the wicked die 'the second death.' But in what part of the Bible does he find it taught?"

Now, brother Editor, as you propose a question to me, I will say, most respectfully, that I believe it taught in the very passages you quote, viz., Rev. 2: 11; 20: 6; 14; 21: 8. My reasons for believing it I will now give. In the first place I would ask, How can any one be in a state of "death," unless he shall first "die?" And does it not "hurt" one to "die?" But, again, the Greek word rendered "death," is "thanatos," and occurs about one hundred and twenty times in the New Testament. The definition, according to Greenfield, is "death, i. e., the extinction of life," &c. We will give a few examples: "We were reconciled to God by the death (thanatos) of his Son." "Sin entered into the world, and death (thanatos) by sin; and so death (thanatos) passed upon all men." "Christ being raised from the dead, dieth no more; death (thanatos) hath no more dominion over him." "For the wages of sin is death," (thanatos.) "He that overcometh shall not be hurt of the second death," (thanatos.) "This is the second death," (thanatos.) "There shall be no more death," (thanatos.) "All liars shall have their part in the lake which burneth with fire and brimstone, which is the second death," (thanatos.)

The Greek word rendered "second," is *duteros*; a few examples of its use we will give: "He went away again the second time." "This is again the second miracle," etc. "The second man is the Lord from heaven." "Unto them that look for him shall he appear the second time," etc. "He that overcometh shall not be hurt of the second death." "And the second angel sounded." "And the second angel poured out his vial." "On such the second death hath no power." "This is the second death," etc.

This word, *duteros*, rendered *second*, is defined by Greenfield to mean, "again, the second time, another time." Now, please tell us how the wicked can pass through a state, or change, which is denominated *duteros thanatos*, (second death,) if they do not "die" a second time? Or, in other words, how can any one suffer "the extinction of being" for "the second time, another time," if they do not "die" again, or "die twice, i. e., 'die a *duteros thanatos*'?"

In the closing part of your "note," you say: "Why, then, add to His words who speaks to the churches? 'Die the second death' is an addition."

Brother Editor, was it not rather an oversight, or slip of the pen, for you to say as above, that "die the second death" was an addition by me? The words, "the second death," are not words added by me, surely, are they? I see not how you could possibly say that I added anything more than the word "die," any way! And if it could be said of Christ, as I have already quoted, that he "dieth no more, i. e., he shall never 'die another *thanatos*, is it really an "addition" to the Scriptures to say that the wicked shall "die" a *duteros thanatos*?

T. M. PREBLE.

Concord, N. H., May 27, 1863.

[REMARKS.]—The addition is in the word "die." "All liars shall have their part in the lake which burneth with fire and brimstone, which (lake) is the second death." (Rev. 21: 8.) That the lake of fire is the second death, and not the extinction of the subjects of it, is evident from chapter 20: 14— "And (thanatos) death and hades were cast into the lake of fire. This is the second death." If the extinction of the subject of this lake of fire is the second death, when did death (thanatos) ever die the first time? When did hades die the first time? If they did not die before *duteros thanatos* cannot

refer to their dying, but to that of which they are the subjects. If death and hades cannot die the second time, not having died the first time, then the classes named in chapter 21: 8 do not necessarily die "the second death," but do "have their part" in "the second death, which is the lake of fire." "Extinction of life," so that "the dust returns to the earth as it was and the spirit to God who gave it," is the Divine definition of the first death; and "the lake of fire—this is the second death"—is his definition of the second death; and to his definition we submit. If our brother can find any other definition of the second death, given by Divine authority, we shall be happy to see it and give the readers of the *Herald* the benefit of the discovery. The definitions of Greenfield are all well enough as far as they go; but Greenfield cannot disannul the definition which "the Spirit saith to the churches." His authority is paramount to all others.

Again, the Spirit says of the subjects of the second death, "which is the lake of fire," that "they shall be tormented." Now torment and extinction are incompatible; they cannot coexist. Torment always implying suffering, and extinction implying cessation of suffering. But torment, and being "hurt of the second death," or being "cast into the lake of fire," "which is the second death," are all consistent with each other. But our brother asks if it does not "hurt to die?" We reply, it may be a momentary pain; but hurts the sinner no more than the saint. But the saint is hurt of the first death as much as the sinner, and frequently more. But the subjects of "the lake of fire," which is the second death, are to be "tormented day and night forever and ever," the strongest term the Scriptures ever use to express the eternity of the thing to which it is applied. And this "forever and ever" is to begin after the millennial reign is ended, Satan loosed and has done his last work, and all the cycles of time revealed in the Bible are at an end; and the eternal cycles have begun. When God's covenant with day and night is broken, so that there shall not be day and night in their season, then also will cease, or be broken, his covenant with David, that he shall have a son to reign on his throne; and the kingdom of Christ will come to an end. See Jer. 33: 20, 21.

All our brother's quotations of the words second death, or *duteros thanatos*, are correctly quoted, and true in themselves; but are irrelevant to the point before us, and, therefore, amount to nothing in establishing his position that the sinner will die the second death. For God's definition of that second death will stand. We were aware of the keenness of the remarks respecting adding to the words of this book, when they were penned; but we thought it better that it should be brought to his notice now than in that day. In our judgment it is a fearful thing for a minister of the Gospel to spend his time and such ability as God has given our brother, in going about to soften God's truth, or soothe the tears of sinners by teaching them that God will not do as He says in unambiguous terms. This age is almost void of the fear of God. What has produced this fearful result except the teachings of men in holy garments, that all the sinner has to fear is, that he shall be struck out of being?

We add to the above two questions for general consideration and answer. What, according to the Word of God, is it, to teach "rebellion against the Lord?" When did Christ or His apostles ever pause in their great work of calling sinners to repentance, by threatening them with "eternal punishment," being "cast into Gehenna," suffering "indignation and wrath, tribulation and anguish," going "into outer darkness" where "there shall be weeping and gnashing of teeth," "where their worm dieth not and their fire is not quenched," "and shall be tormented with fire and brimstone," and "have no rest day nor night," and "the smoke of their torment ascendeth up forever and ever," and shall be tormented day and night forever and ever," to explain away even one of these terrible terms, for fear of hurting the sinner's feelings or arousing his fears of "the wrath to come."

To Correspondents.

HARRY NORTON. The money, \$2.00 was received and credited by Bro. Bliss, to No. 1135, there is nothing due.

Geo. TILLEY. He owes on this paper 64 cents.

S. B. RAYMOND. Your money was received and credited to July, No. 1153.

ISAAC C. BURKHOLDER. Your proposal is satisfactory; have sent the book.

A. PETTINGILL. Your \$5 was received and credited by Bro. Bliss. You are paid to July 1st, 1863.

He only is worthy of esteem that knows what is just and honest, and dares to do it; that is master of his own passions, and scorns to be a slave to another's. Such a one merits more respect than those gay things who owe all their greatness and reputation to their rentals and revenues.

THE RESURRECTION.

REPLY TO "W. S.," ON THE 2D PAGE OF THIS PAPER.

We think our correspondent errs in calling "a spirit" "something not real." The Scriptures speak of spirits as being as real in their existence, as they do of the body. When our Savior said, "Come out of the man thou unclean spirit," Mark, 5: 13,—the spirits entered into conversation with him, besought him, obtained their request and obeyed him. These are not the attributes or actions of something not real. And when Jesus sent his twelve "and gave them power over unclean spirits," did he give them power over something not real? Mark, 6: 7.

Again, if a spirit was unreal, how can we reconcile it with Christ's general character and course of action in guarding the faith of his people, that he did not on that occasion tell them that "a spirit" was "not real?" They believed it was a real being, but a spirit. And that a spirit could be seen, and that they saw one. He did not tell them that a spirit was "not real," but that "A spirit has not flesh and bones" as he had. To prove to them that it was real flesh and bones, he said "handle me and see."

Our brother in the course of this discussion has admitted the body of Christ which was dead and buried to have risen again the identical body of flesh and bones which it was before his death. Does he believe the saints at Christ's Second Advent will be raised in real bodies of flesh and bones like their Lord? Or is their resurrection body what they receive at death? We defer further remarks and await a solution of that point.

Ed.

Tracts For the Soldiers.

Our readers have, no doubt, been interested in Elder G. W. Burnham's letter in our last number; and also in the good work in which he is engaged. His relation to the army gives us a good opportunity to distribute tracts and books through his agency among the soldiers. Will our friends furnish the means of doing so? Let us have an immediate response.

Conference in Amboy, Illinois.

Bro. Litch:—We have just closed a most interesting conference in this place, of one week. It was harmonious, spiritual, and edifying. Several new ministers were added, and the ministry and membership are increasing and prospering in the Lord. We had baptism and communion, both of which was solemn and affecting. The communion was the longest we ever had in this western field. The cause is onward here.

I go to Forreston to-day, to speak two evenings. Wyandotte, from June 5th to 9th to hold a tent-meeting. De Kalbe, from June 11th to 16th, tent-meeting. And Earlville, conference, from June 18 to 21. Then, to the campmeeting in Michigan. I wish to say that in a former note I proposed after the campmeeting in Michigan to visit Canada West, and Memphis on the way. But I shall have to alter that arrangement, and spend the time in this region, and visit Canada West in the autumn. All concerned will write me accordingly.

My address for the present is Buchanan, Mich. Amboy, Ill., June 2, 1863.

J. V. HIMES.

Familiar Quotations of Scripture.

As thy days, so shall thy strength be.

"Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed.

Delight thyself also in the Lord, and he shall give thee the desires of thine heart.

Commit thy way unto the Lord; trust also in him, and he shall bring it to pass.

Rest in the Lord, and wait patiently for him.

Keep thy tongue from evil, and thy lips from speaking guile.

The eternal God is thy refuge, and underneath are the everlasting arms.

I have satiated the weary soul, and I have replenished every sorrowful soul.

I have loved thee with an everlasting love; therefore with lovingkindness have I drawn thee.

Fear not those things which thou shalt suffer.

Be thou faithful unto death, and I will give thee a crown of life.

The very hairs of your head are all numbered. He that shall endure unto the end shall be saved.

And ye shall hear of wars and rumors of wars; see that ye be not troubled.

I will trust him, though he slay me.

I know that my Redeemer liveth.

The night cometh when no man can work.

Jesus Christ, the same yesterday, to-day and forever.

Him that cometh unto me I will in no wise cast out.

As many as I love I rebuke and chasten. No chastening is for the present joyous but grievous.

If any man draw back, my soul shall have no pleasure in him.

I will be as the dew unto Israel: I desired mercy and not sacrifice.

I will betroth thee unto me forever; yea, I will betroth thee unto me in righteousness, and in judgment, and in loving-kindness, and in mercies; I will even betroth thee unto me in faithfulness.

I will allure her, and bring her into the wilderness, and speak comfortably unto her.

Cleanse thou me from secret faults; keep back thy servant also from presumptuous sins.

There is forgiveness with thee, that thou mightest be feared.

Blessed are the peace-makers, for they shall be called the children of God.

Let your communications be yea, yea, nay, nay; for whatsoever is more than these cometh of evil.

Now abideth faith, hope, charity, these three; but the greatest of all is charity.

Let this Cup Pass from me.

Let this cup pass, my Father! I am sinking

In the deep waters which surround my soul,
And bitter grows the draught which I am drinking,
And higher rise the waves which round me roll.

Life hath not laid her hand upon me lightly;
I have known sorrow, disappointment, pain;
Have seen hope clouded when it burned most brightly,
And false love fade, and falser friendship wane.

But now fresh chains about my heart are linking,
And to my lips is pressed a fuller cup,
And from the draught my shuddering soul is shrink-

ing;

Father, I cannot, cannot drink it up.
What have I said? Will not my grace sustain me?
Is thine arm shortened that it cannot save?
Powerless, indeed, if thou, my God, disdain me,
I can do all things with the help I crave.

Haste thee to help me, that on thee depending,
I may have strength to say, "Thy will be done."
If this cup may not pass, thine angel sending,
Aid me as thou of old didst aid thy Son.

And thou, my Savior, once our weakness sharing,
Tempted in all things, yet untouched by sin,
Hear my wild cry; leave not my soul despairing;
Help me the cross to bear, the crown to win.

—Lyra Domestic.

WHERE THERE'S A WILL THERE'S A WAY.—It is stated as the result of careful estimates, that in addition to the enormous expenditures of the government since the war began, our citizens have given in voluntary contributions, to furnish bounties and supplies for our armies, not less than sixty millions of dollars. Of this amount, it is reasonable to suppose that one-third was given by evangelical Christians. Referring to this in his Semi-Centennial Missionary Address, Rev. Dr. Arms of Norwich says, "Twenty millions of dollars are freely laid upon the altar of their country, and yet no man is impoverished. A small percentage of what is thus given, and worthily given, to rescue our country from the ruin which threatens it, would fill to overflowing all the treasuries of our Christian charities. To redeem the world from the thralldom of sin, and subjugate it to the peaceful reign of Jesus Christ its rightful Sovereign, will yet command the resources of Christendom, and throw into the shade the noblest efforts of the present day.

BREAKING THE CAPTIVE'S YOKE.—The Bishop of Algiers, in a recent discourse in Marseilles, stated that by information procured by him from the archives of the various Christian consulates, he had ascertained that the number of captives in the Barbary States who had been redeemed by the fathers of the "Order of Mercy" and the "Trinitarians" within the five centuries and a half previous to the conquest of Algiers in 1830, amounts to 1,400,000, and that the sum expended for that purpose amounted to \$900,000,000.

"Too many persons seem to use their religion as a diver does his bell to venture down into the depths of worldliness with safety, and there grope for pearls, with just as much of heaven's air as will keep them from suffocating, and no more! and some alas! as at times is the case with divers, are suffocated in the experiment."—G. B. Cheever, D. D.

"Religion is the tie that connects man with his Creator, and holds him to his throne. If that tie is sundered or broken, he floats away a worthless atom in the universe, its proper attractions all gone, its destiny thwarted, and its whole future nothing but darkness, desolation and death."—Daniel Webster.

THE LATEST NEWS.

Army Movements.

From dispatches to Boston papers up to Monday noon, we compile the following summary of army news. The *New York Herald's* Washington dispatch, dated the 6th, states that the 2d division of the 6th Army Corps of the Army of the Potomac crossed the Rappahannock at Deep Run at noon, on the 5th, on a pontoon bridge laid by a detachment of the Engineer corps. The object was a reconnaissance in force to ascertain the motives and position of the enemy. The rebel sharpshooters made some opposition to the laying of the pontoon bridge, but this was quickly overcome, although we lost one or two men in the operation. After the division crossed, there was considerable skirmishing, and the rifle pits occupied by the rebel rifle-men were carried, and about 100 prisoners captured. Among the killed was Capt. Cross, of the 50th New York. Our crossing took the enemy greatly by surprise. During the night Lee marched two corps back from the vicinity of Salem Church to a position in front of our line. Longstreet's corps reinforced the troops in Fredericksburg, and slept there that night. In the morning they moved in a southerly direction. The rebels were not discovered in force, though prisoners stated that our army would soon meet them if it kept on advancing. This truly audacious movement surprised many of our own officers, not less than the enemy. It was probably a reconnaissance by which the Commanding General hopes to obtain some positive information regarding the enemy's intentions. Enough was ascertained to locate the greater part of the enemy's force. By this bold movement we have demonstrated to a certainty what has become of the enemy, besides divining his purposes. The men behaved in the most gallant manner, and cheered as they crossed for the third time this historic stream. The movement has thrilled the army with excitement and with impatience.

Another great battle has taken place at Port Hudson, by the forces under Gen. Banks. This is said to have been one of the most desperate battles of the war. The fight commenced on the 27th ult., and continued two days. Gen. Banks not caring to compel a surrender by starvation, knowing that his time was limited, or by regular approaches of an engineer, attempted to carry the immensely strong works by storm. Our boys fought like demons. It is said that a colored regiment, the 2d Louisiana, did some most desperate fighting; they faced the storm of iron and lead that was hurled against them as if it had always been their business to do so; they went on in advance, and lost six hundred out of nine hundred. One negro was observed with a rebel soldier in his grasp, tearing the flesh from his face with his teeth, other weapons having failed him. There are other incidents connected with the conduct of this regiment that have raised them very much in public opinion as soldiers. After firing one volley they did not deign to load again, but went in with bayonets, and wherever they had a chance it was all up with the rebels. Although we gained much ground, and hold it, still the principal object was not accomplished, namely, getting possession of and holding the batteries on the enemy's right. It was owing to some misunderstanding. The charge cost us heavily in killed and wounded. Gen. Sherman led the attack in person, and fell severely wounded. Gen. Neal Dow was also wounded. The attack on the centre of the enemy's position by the columns of Gens. Angur and Grover also exhibited the most terrible fighting and the same obstinate resistance. Our troops here, as well as on the right and left, did all that men could do, and held every inch of ground they gained. The enemy were driven a foot by foot out of their rifle pits and intrenchments into their main works, from whence they will never come out except as prisoners of war. One of the army correspondents says: "I am informed that Gen. Banks is determined to carry the position by storm, if he lose ten thousand men in doing so. He will have Port Hudson if it can be had, and he will not sit down and wait for it to come to him, but he will go to it. His army are in the highest spirits; the loss sustained has had no other effect upon their condition than to encourage them to new exertions. They will aid the Commander-in-Chief to the extent of their power, and he knows now the men he has to depend upon, and with them he will add new laurels to the already fine reputation of the 19th Army Corps. The naval fleet, under Admiral Farragut, acted in conjunction with Gen. Banks in this attack upon Port Hudson, and kept up a terrific bombardment of 13-inch shells throughout the attack. The fleet is said to have sunk a rebel transport with one hundred rebels, who were commanded by Kirby Smith, and were crossing to reinforce Port Hudson.

The siege of Vicksburg is still kept up by our forces under Gen. Grant. The rebels are complete-

ly hemmed in by land and cannot possibly hold out many days longer. The following dispatch from Pemberton, commanding at Vicksburg, to Gen. Johnston, was intercepted on the 3d inst: "Our forage is all gone. The men are on quarter rations. The ammunition is nearly exhausted. We can hold out ten days." On Friday Gen. Grant ordered every gun in position to throw shells into Vicksburg. In one hour 3600 shells were lodged in the city, but with what effect is not known. The rebels have burned the upper works of the gunboat Cincinnati. A great fire was raging in Vicksburg on Monday night, caused by the explosion of our shells. One whole side of Washington Square was destroyed. The planting of siege guns was progressing. It was the intention to open on the enemy with them along the whole line on Wednesday. Our lines have been drawn in so that in many places the armies are in speaking distance. No fears are felt at Washington regarding the result at Vicksburg and Port Hudson.

A dispatch from Lieut. Col. Johnston states that our troops have taken Bluffton, S. C., and destroyed the place, with about one million dollars worth of property, and carried off about one thousand negroes. The *Missouri Democrat* says there need be no apprehension of the capture of Helena, Ark., by the rebels. Gen. Prentiss has a force at that post which will be quite sufficient to defend it against any army Price can muster.

General News.

The statement that the exchange of prisoners has been entirely stopped, is not true. The facts are, the rebel authorities have refused to parole or exchange the officers of Col. Straight's command, they having been demanded by the Governor of Georgia, under the recent retaliation act of the rebel congress in reference to negro soldiers. Consequently, our Government will release or parole no rebel officers until an arrangement can be effected by which our officers will be paroled or exchanged. Generals Grant and Banks have, fortunately, taken prisoners enough to bring the rebel authorities speedily to terms. The exchange of privates, meanwhile, goes on as usual.

Admiral Dupont preferred a request some time ago to be assigned to some other command, and the present action of the government in superseding him by Admiral Foote is simply in compliance with this request. Admiral Dupont has been in uninterrupted service on the Atlantic coast for nearly two years, and is greatly in need of a brief rest from labors which have proved most exhausting.

Mr. Jacob Barker, of New Orleans, has lately distinguished himself by giving every newsboy in the City a new hat. He promises to do even better and present each boy with a new suit of clothes.

We learn from the *Pittsfield Eagle* that the town of Sheffield was visited on Sunday afternoon with a terrific hail storm, commencing about 3 o'clock and raging with great fury for nearly three-quarters of an hour, breaking windows, levelling fences and uprooting trees. From 100 to 150 panes of glass were broken in several houses, and hailstones fell measuring 2 1-2 inches in circumference.

The Conscription Law is receiving a clearer interpretation than at first. The \$300 can be paid or a substitute procured, and, if accepted, (the acceptance depending altogether upon physical ability), it exempts the person drafted from again being called upon during the period for which he is drafted; but if the \$300 is paid instead, then the person is liable to be again taken upon any subsequent draft, and the President can order a draft as frequently as he may deem necessary.

The Richmond papers have a story that when our troops left Fredericksburg an officer was discovered, detached from his party, by Miss Phillippi Barbour (a niece of Col. Phil Barbour) and other ladies. They commanded him to halt, but as he ran away they gave chase, and he was so tickled by the idea that his strength was exhausted by laughing, so that he could run no farther, and was cornered in a garden and captured by the malicious damsels.

Major Richard S. Smith, 12th U. S. Infantry, having been appointed President of Girard College, has resigned his commission in the army.

At New Orleans, George Ingram has recovered \$15,681 damages of R. M. Davis, President of the Bank of Louisiana, for slander.

Col. William Wade, of St. Louis, was among the Confederate officers killed in the late engagement at Grand Gulf, Miss.

Gen. Emery has relieved Gen. Sherman in the command of the defences of New Orleans.

Army orders, circulated blank forms, envelopes, &c., for the army of the Potomac are printed at Headquarters. Two small portable presses and sufficiency of type occupying a very small space, being provided for the purpose. A two horse wagon when necessary, removes the entire establishment

A letter from Brashear City says that the value of the cotton secured by Gen. Banks will cover the whole expense of his campaign.

The Richmond Dispatch has an article lecturing the ladies of the South for their attentions to Union prisoners. That paper fears that such demonstrations will be construed at the North into Union sentiment at the South.

There appears to be a fatality attending the name of Jackson lately among the rebels. The English steamer *Leopard* was one of the most successful blockade runners between Charleston and Nassau. A short time since she changed her flag from English to rebel, and her name from *Leopard* to *Stonewall Jackson*. On her second voyage under the latter name she was destroyed by her own people off the harbor of Charleston, to prevent her falling into the hands of our squadron. A few weeks later *Stonewall Jackson*, after whom she was named, is killed by his own people accidentally. And about the same time the town of Jackson, Miss., one of the most important points to the rebels in the south-west, is captured and occupied by the forces of General Grant. Is not all this very ominous?

Colonel Downing, chief of the loyal Cherokee Indian Nation has tendered the President a regiment of twelve hundred loyal Indians.

The corn crop in Alabama and Western Georgia is in a flourishing condition and promises an abundant yield. The late rains were very beneficial.

It has been determined to make a separate Military Department of Pennsylvania and Maryland, along the border of Pennsylvania.

Fernando Wood, the great "peace maker," denies the report that, in his interview with the President, he repudiated the sentiments expressed in his speech at the Peace meeting in New York, but reiterates that he implored the President to make propositions for peace, and stated to him his views at length.

The Awful Abuse of Calomel.

Surgeon-General's Office,
Washington, May 4, '63.

From the reports of Medical Inspectors and the sanitary reports to this office, it appears that the administration of calomel has so frequently been pushed to excess by military surgeons as to call for prompt steps by this office to correct this abuse; an abuse, the melancholy effects of which officially reported, have exhibited themselves not only in innumerable cases of profuse salivation, but in the not infrequent occurrence of mercurial gangrene.

As it seems impossible in any other manner to properly restrict the use of this powerful agent, it is directed to be struck from the supply table, and that no further requisitions for this medicine be approved by Medical directors. This is done with the more confidence, as modern pathology has proved the impropriety of the use of mercury in very many of those diseases in which it was formerly unfailingly administered.

The records of this office having conclusively proved that diseases prevalent in the army may be treated as efficiently without tartar emetic as therewith, and the fact of its remaining upon the supply table being a tacit invitation to its use, tartar emetic is also struck from the supply table of the army.

No doubt can exist that more harm has resulted from the misuse of both these agents, in the treatment of disease, than benefit from their proper administration.

W. A. HAMMOND, Surgeon-General.

THE AMERICAN MEDICAL ASSOCIATION.

Chicago, May 3.—The American Medical Association held their annual meeting here yesterday. The following officers were elected:—President, A. March, of New York. Vice Presidents, J. Cooper, of Delaware; D. Prince, of Illinois; C. G. Case, of Maryland, and E. S. Cann, of Wisconsin.

Dr. Lawren called attention to the recent order of the Surgeon-General, prohibiting the use of mercurials and tartarized antimony by the army surgical corps. He moved that the society express their disapprobation of the order. The subject was referred to a committee, with instructions to inquire into the facts of the case and report thereon.

WORK ON THE IRON CLADS BUILDING IN NEW YORK AND JERSEY CITY.—The *New York World* says that operations on the iron-clad vessels of war building in that city and vicinity, are hurrying as fast as possible. Orders to finish the different ships at the earliest day have been received. The new armor of the Quinard battery Onondaga is under way, and will in a few weeks be in its place. The Puritan has one skin of her mail on, and occupies a large number of hands. The Jersey City iron ships, the Manhattan, Mahopac, and Tecumseh, are receiving their final touches, and will be ready to launch in a few weeks. They will be the first and best of their class afloat. The Dictator is rapidly progressing at

the Dellmater Iron Works, and will be the better of the two large ocean craft. Her machinery is being built, and an idea of its quality may be formed from the fact that the cylinders are one hundred inches in diameter. The great ram Dunderberg, at Mr. Webb's yard, resembles, at present, a huge wooden line-of-battle-ship. The beak is perfectly formed, and when heavily clad with iron, as it will be, must prove a very formidable antagonist. The *Passaic* is nearly finished, at Hunter's Point. The iron-clad Miantonomah, which Mr. Delano is building in the Western ship house, will be launched in August, to make way for a fast steamer, which is to be a sort of competitor of another designed by Geo. Steers, of Greenport.

An American Sirocco.

A heated wind passed over a portion of Kansas on the 7th ult., which proved nearly as destructive to animal life as the recent tornadoes that visited with such terrible effect portions of Iowa. The wind arose about half-past ten, A. M., and continued until three o'clock in the afternoon. At one o'clock the mercury rose to 119° and continued so for an hour, and then gradually began to decrease. The effect can scarcely be imagined. The wind blew a brisk gale, carrying with it a salty, sulphurous smell. Two men in attempting to cross the country from Iola to Humboldt, a distance of eight miles, were overtaken and perished. There were three others at Humboldt, who were caught out with teams, which perished, the men alone surviving, and are now in a fair way to recover. There was scarcely a chicken left in the country. Hogs and cattle fell in their tracks and suffocated.

It seems that as the settlements of this country extend south and west towards the great American Desert, that they become liable to drouths, famines and the sirocco of the desert, like the inhabited portions of the Old World that border on such localities.

STARVATION RATHER THAN SLAVERY.—Though the suffering occasioned in England and France by the want of cotton for the manufactories has been intense, the patience and heroism manifested by the operatives, who thoroughly understand the principles involved in our national struggle, and heartily sympathize with the North, is most commendable. In the department of France of which Rouen is the capital, where 30,000 workmen are in a state of starvation, a public meeting was called early in February to devise means to relieve the suffering. The town hall was crowded with famine stricken workmen. One of the speakers, a government official from Paris, a smooth-tongued and graceful orator, advised them to send their petitions to the Emperor, asking him without delay to recognize the Southern Confederacy, which accomplished, cotton and corn would flow into the market, and their sufferings would be relieved. At this instant a tall gaunt workman rose, and apologizing for the interruption, courteously asked, if they should do so, and the Emperor should interfere and proclaim the independence of the South, whether the blacks would be remanded back to slavery. The orator was confused by the question, but admitted that he supposed they would. With indignant energy the workman at once replied, "No, Monsieur, a thousand times no! We will starve sooner than the blacks, once free, shall be sent back to slavery!" and the three thousand workmen in the hall taking up the word, shouted as with one voice, "We will starve sooner than send the blacks back to slavery."

The Right Talk.

A correspondent of the *N. Y. Evening Post* quite dissents from the eulogistic biographical notices of the rebel General Jackson. He says, "The character I would give to this dead rebel is that he was a wretched fanatic in religion and politics; that he had a perverted intellect, without a true moral perception of the infamous system he had drawn his sword to uphold; that to his persistence in revolt and his reckless courage in maintaining it, we owe the loss of thousands of better, truer and nobler men than himself. I cannot endure that such pseudo-heroes shall have any place in our sympathies; if we give it we shall be lost in the regions of sickly romance, and may some day or other become the eulogists of Arnold, who was quite as sincere in his resentments and in his villainy as Stonewall Jackson."

NOBILITY IN THE SOUTH.—"We have heard from the Confederate envoy here," says the *London Court Journal*, "that, as soon as the war is over—over with success to the Confederate cause—a nobility, consisting of Duke, Marquis, Earl, Viscount, and Lord, with Baronet and Knight complete, is to be formed, and the great men who have distinguished themselves by their bravery and patriotism are to be recipients of the titles. We can only say that on such a foundation most of the noble titles taken were established in the old country."

CORRESPONDENCE



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as disintitling the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

For the Herald.

Resurrection of the Flesh.

FROM "T. S."

Brother Litch:—I am not a controversialist, but I do think brother Taylor has gone to a great deal of trouble to prove a doctrine not sustained by the Word of God—"the resurrection of the flesh" as it is, the literal flesh in which we, while on probation here, live, move, and have our being. For my part, though open to conviction on all points, I cannot, despite the authority of all the "Fathers of the church," (?) believe that this material *flesh* in which my soul as at present encased, will be raised composed of the same elements, though I do believe that this body will be raised if it should fall asleep before the coming of the King. I believe that while I shall feel and know my identity, and will be to all intents and purposes the same individual, the component parts of the glorified body will be different. I believe this is the idea which brother Taylor seeks to combat. One of my grounds of objection to brother Taylor's argument is, that the word *flesh* in the Scripture is in some places used in common with the word *body*, in others to signify the carnal mind, and again to illustrate a close relationship, as for instance, "they twain shall be one flesh." "But ye are not in the flesh but in the spirit, if so be that the Spirit of God dwell in you." And if he fights so tenaciously for the literal flesh, then what are we Protestants going to do in relation to that saying of Christ, "Except ye eat the flesh of the Son of Man and drink His blood, ye have no life in you;" and all the sayings in that connection. But if he still insists upon the literal flesh, I will use his own argument.

As the strongest, if not the only positive assertion in the Bible which will bear him out, is that beautiful confession of faith by Job, he himself, in his argument, or rather quotation of argument, invalidates that part of it which would substantiate his theory, by showing the original text to have been altered by Clement, though who gave him authority to alter it I cannot say. If any of the "Fathers of the church," so called, were of equal authority with St. Paul, why were not their writings incorporated in the Holy Scriptures? St. Paul says, 1 Cor. 15th chapter, "And that which thou sowest, thou sowest not that body which shall be," and shows clearly that the natural body is not the same as the spiritual body, and that "*flesh and blood cannot inherit the kingdom of God*." Who is correct, St. Paul or the Fathers? many of whom by their writings mystified the Word of God and gave a foundation for many of the errors and heresies which even now exist in the Roman church.

It makes very little difference to me whether this veritable flesh and blood be raised, or a body composed of different ingredients, one thing I am certain of, I shall lose none of my identity; but as the Word of God makes a positive assertion, I feel I am in duty bound to not only believe it, but "contend earnestly for the faith once delivered to the saints," and which is to be found in the Word of God, not in the writings or traditions of unauthorized men, whatever their standing may be. Waiting and looking for the coming of Him "who shall change this vile body and make it like unto His own glorious body," I remain yours,
T. S.
Boston, May 30, 1863.

For the Herald.

FROM BRO. S. K. LAKE.

Dear Brother Litch:—Being present at the closing up of two discussions held in this Province by Eld. I. R. Gates, of Pennsylvania, and his opponents, I wish to say a word in reference to them. The first was held at Port Dover, with Mr. Osten, of New York, a Universalist. After a siege of nine sessions, the debate closed with good order. The hall was crowded to overflowing, and a show of hands at the close of the last session decided that in the absence of arguments presented by Mr. Osten, Eld. Gates maintained his position manfully. Mr.

Osten took the position that Christ came at the destruction of Jerusalem—that the judgement set there, and that we are now in that world to come, predicted by Jesus. When answering the Sadducee's question concerning the seven husbands and one wife, Eld. Gates brought him out of old Jerusalem, and he had no power to return.

Truly yours.

For the Herald.

MY JOURNAL.

TOUR WEST. No. 13.

Visit to Louisville, Kentucky—Labors in the Christian, and Baptist churches—discussion and conference on the prophecies with ministers and brethren interested in the Advent.

Monday, March 9. Took leave of friends in Aurora, Ill., and came to Louisville, Ky., via., Chicago, and after a day and night's ride arrived in Louisville, where I was greeted by Eld. George C. Lorimer, pastor of the Walnut street Baptist church, and Bro. J. C. Wallen, Esq., a member of his congregation, and an ardent believer in the soon coming of Christ. I was the guest of Bro. Wallen, and had a most pleasant home with him and his kind family.

One of the principal objects of my visit was to see Bro. W. and L., and examine with them the prophecies which relate to the speedy personal coming of Christ. For one week we, with others, spent from six to ten hours a day in the critical examination of those scriptures which are understood to teach the personal coming of Christ, and his reign on earth—the prophetic periods, and the time of their termination, on the principle of year-day theory—the return of the Jews to Palestine—the nature of the reign on earth, whether mixed, or immortal. And the signs of the nearness of these great events. In these discussions we were earnest, and anxious to get all the light within our reach. Each one gave his views frankly, and sustained them when criticized with his best light and ability.

I maintained the personal coming, and immortal reign on the earth at the beginning of the millennium, and hence there could be no return of the Jews to Palestine, after the advent, or probation for sinners. It was argued by some on the other hand, that there were promises to the Jews that had not yet been fulfilled, and which might be after Christ should come. With this exception, we were agreed on all important particulars, both as to the time and the nature of the events of the coming kingdom. But the subject is still open with them to further discussion, and I hope the Lord will give these dear brethren more light on these important points.

Brother Wallen is writing a book on the subject of the coming and kingdom of Christ in about 1868. And he, with Bro. Lorimer, hold a position in the Baptist Church in Kentucky, by which they can exert a wide influence in the spread of the gospel of the kingdom. May the Lord bless and direct them in their great work.

Sabbath, March 15. By invitation of Eld. Henderson, pastor of the Christian Church, I preached in the morning and evening, to large, and attentive audiences. A deep, and unusual impression was made by the truth in both services. I received many testimonies on all sides of a cheering character, in relation to the services of the day.

Monday eve, March 17. Spoke in the Baptist church, corner of 8th and Jefferson street. A good audience, with a number of clergymen of different denominations were present. I spoke on the principles of prophetic interpretation, with a view to aid those just beginning to study the prophetic word.

In the first part of the day, discussed with brother Wallen and others the seventy weeks, and their supposed connection with the vision of the 8th chapter of Daniel; but came to no definite conclusion before we adjourned.

At the request of the Christian church, arranged to return to their chapel for the rest of the week, it being more central, for the lectures.

Tuesday, March 18. In the P. M., spoke in the conference rooms of the Christian church, on Christian blessedness and peace. A goodly number were out. In the evening, spoke on the second chapter of Daniel. Some of my hearers had understood, that the 44th verse:—"In the days of these kings the God of heaven shall set up a kingdom which shall never be destroyed," was fulfilled in the "ten Caesars," or kings, about the time of Christ's first advent. But I showed that the kingdom was divided in the fifth century, in accordance with the 41st verse, and the ten kingdoms did not, and could not rise until this division took place. And that it did take place between the fifth and sixth century of the Christian era. And the "stone" will not "smite the image on the feet," until the end of the "Gentile times," and of this dispensation.

This view was acknowledged to be both clear and scriptural, and I think many were shaken in their former views; and saw the evidence of the near coming of Christ, from the almost entire fulfillment of the chapter; so nothing now remains but the "smiting of the feet and toes," of the image, to bring the kingdom of God.

The Child Martyr of Antioch.

It was at Antioch, the city where the disciples were first called Christians, that a deacon of the church of Caesarea was called to endure the most cruel tortures, in order to try his faith and force him to deny the Lord who bought him with his own precious blood. The martyr, amidst his agonies, declared his belief that there is but "one God, and one Mediator between God and men, the man Christ Jesus." His body was almost torn to pieces, the Emperor Galerius himself looking on. At length weary of answering their taunts that he should acknowledge the many gods of the heathen, he told his tormentors to refer the question to any little child, whose simple understanding could decide whether it were better to worship one God, the Maker of heaven and earth, and one Savior, who was able to bring us to God, or to worship the gods many, or lords many, whom the Romans served.

Now it was so that a Roman mother had come to the scene of the martyr's sufferings holding by the hand a little boy of nine years old. Pity, or the desire of helping the sufferer, had probably brought her there; but the providence of God had ordained for her an unexpected trial. The judge no sooner heard the martyr's words than his eyes rested on the child, and pointing to the boy, he desired the Christian to put the question he proposed to him.

The question was asked; and, to the surprise of those who heard it, the little boy replied, "God is one, and Jesus Christ is one with the Father."

The persecutor heard, but far from being either softened or convinced, he was filled with fresh rage.

"It is a snare," he cried; "Oh, base and wicked Christians! thou hast instructed that child to answer thus." Then, turning to the boy, he said, more mildly, "Tell me, child, who taught you thus to speak? How did you learn this faith?"

The boy looked lovingly in his mother's face and replied, "It was God's grace that taught it to my dear mother; and she taught me that Jesus loved little children, and I learned to love Him for his love to us."

"Let us see now what the love of Christ can do for you," cried the cruel judge! and, at a sign from him, the lieters, or officers, who stood ready with their rods, or sticks, after the fashion of the Romans, instantly seized the boy. Gladly would the mother have saved her timid dove, even at the expense of her own life; but she could not do so; yet did she whisper to him to trust in the love of Christ, and to speak the truth. And the poor child, feeble and timid as he was, did trust in that love; nor could all the cruelty of his tormentors separate him from it.

"What can the love of Christ do for him now?" asked the judge, as the blood streamed from the tender flesh of the boy.

"It enables him to endure what his master endured for him, and for us all," was the reply.

And again they smote the child, to torture the Christian mother.

"What can the love of Christ do for him now?" they asked again. And tears fell even from heathen eyes as that Roman mother, a thousand times more tortured than her son, answered, "It teaches him to forgive his persecutors."

The boy watched his mother's eye as it rose up to heaven for him, and he thought of the sufferings of his dear Lord and Savior, of which she had told him; and when his tormentors enquired whether he would not now acknowledge the gods they served, and deny Christ, he still answered, "No! there is no other God but one; Jesus Christ is the Redeemer of the world. He loved me, and I love him for his love."

The poor child now fainted between the repeated strokes, and they cast the mangled body into the mother's arms, crying, "See what the love of your Christ can do for him now."

As the mother pressed him gently to her own crushed heart, she answered, "That love will take him from the wrath of man to the peace of heaven."

"Mother," cried the dying boy, "give me a drop of water from our cool well upon my tongue."

The little martyr spake no more—and then the mother said, "Already, dearest, hast thou tasted of the well that springeth up to everlasting life—the grace of Christ given to his little one—thou hast spoken the truth in love; arise now, for thy Savior calleth for thee. Young, happy martyr, for his sake may he grant thy mother grace to follow thy bright path."

The boy faintly raised his eyes, looked to where the elder martyr was, and said again, "There is but one God, and Jesus Christ whom he has sent;" and so saying, he died.

TIME AND ETERNITY.

In former ages it was customary at public executions to bring an hour-glass to the scaffold, with the sand all at one end, and, when the prisoner had taken his position, to set the glass before him inverted, and the sands of the last hour of his life began to run. Sometimes the executioner, and sometimes the attendant minister of religion would say to the unhappy man, "Your sands are almost run." From this the phrase was transferred to the pulpit, and men were exhorted to speedy repentance, because their "sands were almost run." Oh that men would so regard the nearness of death, as to lay hold on eternal life, while it is called to-day.

An old writer says: "I stopped in Clerkenwell churchyard to see a grave-digger at work. He had dug pretty deep, and was come to an old coffin which was quite rotten. In clearing away the rotten pieces of wood, the grave-digger found an hour-glass close to the left side of the skull, with sand in it, the wood of which was so rotten, that it broke when he took hold of it."

This was telling the dead what they knew by experience, that to them time was no longer. How much more fit to put the hour-glass before the living, and tell them to beware lest all their hours and moments pass away unimproved. O how time flies! Why will not men be warned? Shall experience and all observation leave each succeeding generation as foolish as the last?

Between a particle of sand, of which one hundred like it would make a penny-weight, and our globe, there is a definite and an ascertainable proportion, but between the longest human life and eternity, there is no proportion whatever.

Reader, thou hast never been as near to eternity as thou art at this moment. Art thou prepared for that endless state?

Dr. Huntington, of Boston, in a recently published sermon on "the Roman Catholic Principle," says some very true things. Thus, he remarks that "the first question put by about nine New Englanders out of ten, when they are urged to any particular religious duty, is, whether it is necessary to their salvation—i. e., whether they shall be paid for doing it? It is essentially a Romish question." Propose to some of these persons, (he adds in substance, though we condense his statement,) propose to them some doctrine of the Gospel, or some Christian duty, and at once they are ready to ask, not, Has God said this? or, does Christ enjoin it? but, what good shall I get by it? may not a person go to heaven without it? or some question of about the same import. We believe, with Dr. Huntington, that the principle involved in such queryings is essentially Romish, if not most absolutely unchristian.

THE DANGER OF DIVISION.—If two ships at sea, being of one and the same squadron, shall be scattered by storm from each other, how shall they come unto the relief of each other? If again they clash together, and fall foul, how shall the one endanger the other, and herself too? It was of old the Dutch device, of two earthen pots swimming upon the water, with this motto, If we knock together, we sink together. And most true it is, that if spleen or discontent set us too far one from another, or choler and anger bring us too near, it cannot be, but intendment and design, whatsoever it be like Jonah's gourd, shall perish in a moment, especially if the viperous and hateful worm of dissension do not smite it.

The London Record, referring to the supposed increase of piety and morality in that vicinity, very significantly asks, "How is it that in this vast metropolis, there are more than twenty-six public-houses and gin-shops or gin-palaces, to each Protestant place of worship, bad or good? How is it that even our great brewers compel their publican-tenants to sell gin as well as beer, under pain of forfeiting their leases? And whence come the swindlers of this our day, in London and in the provinces, before whose gigantic frauds the aggregate of all the rogues of a former age must hide their diminished head?" But these are questions that might with equal propriety be asked concerning some other cities that we wot of.

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For the Herald.

Gathering of the People of God.

BY A. C. GEER.

"And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth." (Isa. 11: 11, 12.)

"In that time shall the present be brought unto the Lord of hosts of a people scattered and peeled, (pillaged or plundered,) and from a people terrible from their beginning hitherto; (to this time,) a nation meted out and trodden under foot, whose land the rivers have spoiled, to the place of the name of the Lord of hosts, the mount Zion." (Isa. 18: 7.)

The work of gathering the people of God the first time and giving them a national character, dates back to the days of Abraham, nearly five hundred years after the flood, when God set his hand the first time to gather together his people into one body. This time marks the beginning of that grand epoch when God in his wisdom determined to recover his people from among the nations and settle them in his own land. He chose Abraham from among all the families of the earth to be the father of this chosen generation. At the same time God required of him to leave his kindred and his country, and go into a land that he would show him, and there he would make of him a great nation. He would bless him and make his name great, and he should be a blessing unto others. And such was his providential care over him that in the midst of foreigners zealous of his prosperity he continued to increase in wealth and power. God entered into a compact with him, which was sanctioned by an oath and the solemn rite of circumcision. It is thus described in the seventeenth chapter of Genesis: "And when Abraham was ninety years old and nine, the Lord appeared to Abraham, and said unto him, I am the Almighty God; walk before me and be thou perfect. And I will make my covenant between me and thee, and I will multiply thee exceedingly. . . . And I will make nations of thee; and kings shall come out of thee. And I will establish my covenant between me and thee, and thy seed after thee. And I will give unto thee and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God. And God said unto Abraham, thou shalt keep my covenant therefore, thou, and thy seed after thee," &c.

The Almighty, afterwards, on account of the faith and obedience of Abraham, renewed the same promises with an oath, in the following words: "By myself, have I sworn saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son: that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heav-

en, and as the sand which is upon the seashore; and thy seed shall possess the gate of his enemies: and in thy seed shall all the nations of the earth be blessed." This covenant was confirmed to Isaac and Jacob, wherefore God was not ashamed to be called their God. This compact with Abraham contained two parts; the one temporal, embracing the first gathering, the land of Canaan and the first advent of the Saviour; the other the second advent, the second gathering, and the whole earth for their inheritance. See Romans 4: 13.

For, as this chosen people were to increase prodigiously, it pleased the Almighty in his wisdom to remove Jacob and his family into the flourishing kingdom of Egypt, where, without provoking the envy of the neighboring nations, this favored people might securely multiply for the space of about two hundred years. But lest they should adopt the usages and customs of the idolatrous Egyptians, and leave the remembrance of the Divine promises, the patriarch Jacob, a little before his death, minutely explained the nature of these promises to his children, and foretold what would afterwards befall each of them in their generations; how that their posterity should increase to a great and independent people, and that the sceptre should not depart from Judah until the Messiah came, the expectation of all nations. Moreover, in token of their future emigration from Egypt, and to impress it more deeply upon their minds, Jacob, by his last will, enjoined his children to carry his body to the sepulchre of their fathers. It was with the same design that Joseph also gave charge that they should carry his bones up from Egypt.

After a lapse of about 215 years, when the increasing multitude of the Israelites had excited the envy of the Egyptians, and they were now in a condition to occupy the land of Canaan, God delivered his people from servitude, with an outstretched arm, under the guidance of Moses. In this deliverance and gathering together of the people of God for the first time, with the view of settling them in their own land as an independent nation, all nature was made obedient to the voice of man. It was then that the Almighty became the tutelary, and, as it were, the domestic God of his people. Also, he entered into a solemn compact with them in these words: "Thou hast chosen the Lord this day to be thy God, and to walk in his ways, and keep his statutes, and his commandments, and his judgments, and to hearken unto his voice. And the Lord hath chosen thee this day to be his peculiar people, as he hath promised thee, and thou shouldst keep his commandments. And to make thee high above all the nations which he hath made, in praise, and in name, and in honor."

After a lapse of forty years from the time that the people of God gave a glad farewell to the land of their servitude in one universal shout and song of praise upon the shore of the Red Sea, they were permanently settled in their own land. A mighty nation, terrible from their beginning, more so than can be said of any other nation; and the secret of all their greatness was this, "God was with them," and the fear of them fell upon the nations. One, as it were, could chase a thousand, and two put ten thousand to flight." "For what nation is there so great, who hath God so nigh unto them, as the Lord

our God is? . . . And what nation is there so great, that hath statutes and judgments so righteous as all this law which I set before you this day? Wherefore thou art great, O Lord God, for there is none like thee, neither is there any God beside thee." "And what one nation in the earth is like thy people, even like Israel, whom God went to redeem for a people to himself, and to make him a name, and to do for you great things and terrible, for thy land, before thy people which thou redeemedst to thee from Egypt, from the nations and their gods?" "There is none like unto the Lord of Jeshurun, who rideth upon the heaven in thy help, and in his excellency on the sky." "The eternal God is thy refuge, and underneath are the everlasting arms; and he shall thrust out the enemy from before thee; and shall say destroy them." "Israel, then, shall dwell in safety alone. The fountain of Jacob shall become a land of corn and wine also his heavens shall drop down dew." "Happy art thou, O Israel; who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency."

Thus did the Almighty, with an outstretched arm and by signs and wonders deliver his people from the nations, from their idols, and the abominations of the heathen, and bring them into the land of Canaan, which he gave unto their fathers and to them for an everlasting possession. Therefore, "rejoice not against me O thou mine enemy, for if I fall I shall rise again." Thou hast trodden this pleasant land under foot these 1800 years, but thy time has come when iniquity shall have an end. And the people of God shall again come to their own land, which God, who cannot lie, gave to our fathers for an everlasting possession.

We close this bright chapter, and with sad feelings turn over a dark page while we consider the apostasy and dispersion of this once powerful and happy people.

For the Herald.

The Divine Favor.

Our past history is fraught with evidences of the Divine favor toward us as a people. There is much in it of good, much to comfort us amid all our conflicts and trials, and to encourage us to persevere unto the end. There, also, we may read many plain admonitions which will be well for us to give careful heed. "And if we have no selfish purpose to serve; if we really love the appearing of the blessed Jesus better than we love our own advantage, or any worldly interest, our mistakes and their sad, sad consequences, will lead us to exercise much caution in preaching any doctrine or concocting and advocating any theory, or giving so much as an encouraging look in favor of any scheme by which those errors shall ever again be repeated, and thereby imperil the best interests of this cause, and bring upon us the just displeasure of the Great Head."

If a person forms a true estimate of himself, in comparison with the intrinsic value of truth, will he not manifest an earnest desire to entertain and advance only truth, and betray the liveliest pleasure in being shown any mistake he may have committed, or any error of faith or opinion he may still cherish?

"The worth of truth no tongue can tell;
'Twill do to buy, but not to sell;
A large estate that soul hath got,
Who buys the truth and sells it not."

J. P., JR.

Give Way a Little.

In the crowded streets of a great city, where multitudes are passing in opposite directions, while some are passing obliquely, and others at right angles, it is necessary for every one to give way a little to those he meets, by which means they can have a free passage. Were the whole multitude to pass directly onward, without any one's yielding an inch of ground to anybody else, all would be obstructed more or less, and confusion ensue.

Or if a churlish individual should take it into his head to march forward in a straight line, and in no case make way for man, woman or child, or even for a procession, he would be sure to jostle some one or other, at almost every step, and would receive an insult, and perhaps hard blows, for his obstinacy and impudence.

And very much is it so in the journey through life, and with respect to our general intercourse with mankind. In the march of life no one's path is so clear as not in some degree to cross another's; and if each is determined, with unyielding sturdiness, to keep his own line, it is impossible but he must give and receive many a rude shock. In society, in neighborhoods, and even among close friends, there will spring rivalries, and be sometimes a close line of opinion; and if we were naturally obstinate, there could be no bonds or ends to contention. Whereas, by the bonds of natural condescension, social harmony is preserved, and the pleasure of society enjoyed.

THE GUESTS.

"Behold, I stand at the door and knock; if any man hear My voice and open the door, I will come in to him, and will sup with him, and he with Me."—Rev. 3: 20.

Speechless sorrow sat with me;

I was sighing wearily.

Lamp and fire were out; the rain was

Wildly beating the window-pane!

In the dark we heard a knock,

And a hand was on the lock;

One in waiting spake to me,

Saying, sweetly,

"I am come to sup with thee!"

All my room was dark and damp;

"Sorrow," said I, "trim the lamp;

Light the fire, and cheer thy face;

Set the guest-chair in its place."

And again I heard the knock;

In the dark I found the lock—

"Enter, I have turned the key!

Enter, stranger,

Who art come to sup with me!"

Opening wide the door, He came;

But I could not speak His name;

In the guest-chair took his place,

But I could not see His face;

When my cheerful fire was beaming,

When my little lamp was gleaming,

And the feast was set for three,

Lo! my Master

Was the guest that supped with me!

HARRIET McEWEEN KIMBALL.

God and Conscience.

O, glorious solace of immense distress,
A conscience and a God—a friend at home,
And better friend on high. This is my rock
Against infernal arrows. Rise, my soul,
Put on thy courage. Here's the living spring
Of joys divinely sweet and ever new,
A peaceful conscience and a smiling heaven.

—Watts.

For the Herald.
The Absurdities of the Bible.

BY D. ELWELL.

"Because he hath appointed a day in the which he will judge the world in righteousness, by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead. And when they heard of the resurrection of the dead, some mocked." (Acts 17: 31, 32.) "For the time will come when they will not endure sound doctrine." (2 Tim. 4: 3.)

In a February number of the N. Y. *Chronicle*, a religious newspaper of the Baptist denomination, we find an article entitled, "Christianity a Soul Dominion." After referring to the materialism of the Jewish nation, and marvelling at the "foolish ideas" of the disciples concerning the kingdom of the Messiah, the writer says: "This materialism remains to this day to darken the church and keep back the reign of heaven among men. . . . Even in anticipating the millennium, we are as fleshly as the Jews were in awaiting the Messiah's coming and kingdom. The gross ideas of a burning world, of an outwardly restored earth, a newly-planted Eden, where all manner of beautiful trees grow, and bounding animals disport themselves, of the righteous literally treading on the ashes of the wicked, and much more of the kind, equally absurd, still extensively prevail among very good but very fleshly Christians, and are even set forth in books with much show of argument and any amount of perverted Bible imagery. It is lamentable that Christians should so befool themselves, as to suppose that the reign of Christ, which he represents as within us, as spiritual, is to culminate in material changes, or in making the soil, atmosphere and elements of the outward world more favorable to prolonged life. Dr. Cumming, of London, and many of those abroad and at home, are melancholy victims of this material madness."

Turning to the writings of "holy men of old, who spake as they were moved by the Holy Ghost," the prophets and apostles, we find these "gross ideas" clearly enunciated. The Fathers and Reformers advocated the personal reign of Jesus Christ on the earth; the restitution, the resurrection of the body. But the writer above quoted thinks "it is lamentable that Christians should so befool themselves" as to believe such things in this enlightened age of the world. In another number of the same paper, the editor while noticing one of Dr. Seiss' works, repudiates the doctrine of the resurrection of the body, saying that Jesus taught the Sadducees that Abraham, Isaac and Jacob now enjoy the resurrection life; for "God is not the God of the dead, but the God of the living."

When the men of Athens "heard of the resurrection of the dead, some mocked." When the N. Y. *Chronicle* hears of the resurrection it replies, "How lamentable that men should be such fools as to believe it."

Let us examine the Bible concerning the other doctrines condemned as "absurd." In 2 Peter 3: 7-12, we read of the "burning world." The connection shows that it is to be a literal event; that is, if the destruction of the world by water was literal. But the idea is too "gross" for our writer, and Peter was but a "melancholy victim of material madness." Mal. 4: 1—"For, behold, the day cometh that shall burn as an oven: and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." We dare not impeach the veracity of the "Lord of hosts." Does he mean that the burning day will come; or do the words of Jehovah have no meaning at all? Is it true, that the wicked shall be stubble in that day, or is it only a bugbear to frighten them to repentance? Does the Bible mean what it says, or is it a mystical book, to be comprehended by none but the N. Y. *Chronicle*? How would the "common people" understand the plain passages quoted? Are not the elements to melt with fervent heat, the earth also, and the works therein to be burned up? No! no! says modern theology,

that is too gross an idea; it is absurd! Well, let it stand, then, as one of the absurdities of the Bible.

"Nevertheless, we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness? Is this literal language, or is Peter speaking in figures? In the first part of the chapter the apostle speaks of the deluge, arguing from that event the certainty of the fiery judgments at the coming of the Lord, because the "same word" declares both. Then, after speaking of the heavens dissolving, and the earth melting, Peter says, "We look for new heavens and a new earth." It is one connected, plain discourse. But, according to some modern theologians, it is a species of insanity to be looking for such things. How "lamentable that we should so befool" ourselves as to believe with Peter, the promise of God. This new earth is described by the Revelator, who says respecting it: "And there shall be no more curse." The "curse" is recorded in Gen. 3: 14-19. It has never yet been removed. The preaching of the Gospel does not remove it; death does not remove it. Does not its removal involve the resurrection of the body, the removal of all effects of sin, and the restitution of creation?

Isa. 55: 13—"Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree; and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off." The thorn is a sign of the curse; the fir tree and the myrtle tree shall then be a sign of the removal of the curse forever. The promise given us in Ps. 37th, was reiterated by our Saviour, that "the meek shall inherit the earth." In an obituary notice of a Christian lady, who, for twenty years, had been unable to leave her bed, the writer, speaking of her patience and resignation, said: "She inherited the earth to the fullest extent of the promise." But in Ps. 37: 9, "inheriting the earth" is put in opposition to being "cut off" as evil doers; also in verse 11th. Again, we are told that "their inheritance shall be forever; also, 'the righteous shall inherit the land, and dwell therein forever.' " "When the wicked are cut off, thou shalt see it."

God promised Abraham that he should have the land wherein he was a stranger for an everlasting possession. The promise that he should be "heir of the world" was made also to his seed, "which is Christ." "If we be Christ's, we are Abraham's seed, and heirs according to the promise—i. e., heirs of the "inheritance of the saints." Stephen says, that the promise to Abraham has not been fulfilled, and is still future. (Acts 7: 5.) If Abraham is to possess the land forever, he must be immortal and the land eternal. If the "seed of Abraham" meant Christ, then Christ is to have the "utmost parts of the earth for his possession." Christ is also heir to David's throne, which was "overturned, overturned, overturned, until he should come, whose right it is." That throne yet remains overturned, therefore he "whose right it is," does not yet sit upon it. But the "Lord God shall give him the throne of his father David," and the inheritance of his father Abraham. In that day "the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord," and this covenant will God make with them. "My Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and forever." (Isa. 59: 20, 21.) For "the ransomed of the Lord shall return and come to Zion, with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away." "Then the moon shall be confounded, and the sun ashamed, when the Lord shall reign in mount Zion and in Jerusalem, and before his ancients gloriously." (Isa. 24: 23.) Then shall be heard the song of the redeemed who reign on the earth. (Rev. 5: 9, 10.)

The kingdom of God is not to "culminate in material changes," but is to begin with those "material changes." (Rev. 11: 15-18.) Not till Jesus comes, do the saints "inherit the king-

dom prepared for them from the foundation of the world." Then will the prayer, "Thy kingdom come," cease to be offered. How harmonious does the Word of God thus appear; and how beautiful the plan of redemption and restitution.

If the ideas of "a burning world, an outwardly restored earth, the righteous treading on the ashes of the wicked, the resurrection of the body, and the personal reign of Christ on the earth, are absurd ideas," they stand as "absurdities of the Bible." "Heaven and earth shall pass away," but the word of God "shall not pass away." Instead of being "melancholy," the Bible teaches us to "look up, and lift up our heads and rejoice," as our redemption draweth nigh.

For the Herald.

Conference at Morrisville, Pa.

Bro. Litch:—I will give a brief sketch of Messiah's Conference, held at Morrisville, and here, last week. The friends began to come on Tuesday, and we had a discourse from Dr. Litch, the President of the Conference, at three o'clock, and after a season of social worship the Conference adjourned till nine o'clock, Wednesday morning. Preaching in the evening, by Bro. Osler, at Trenton, in the lower Temperance saloon, our usual place of worship Sabbath evenings. A good audience and good attention, a good discourse and good impression. It was the first week evening preaching we have had in Trenton, and was an experiment, and as such was encouraging.

Wednesday, A. M., nine o'clock, the Conference was called to order, President in the chair. Reading Scriptures by the President, singing, and prayer, by I. R. Gates. Names of the ministers and delegates of the churches were taken and a committee of nomination of officers appointed. Elds. Jackson, and Heagy, and Bro. Owens, and on motion Eld. D. I. Robinson was received as a member of the Conference. The Committee on Business was D. I. Robinson, I. R. Gates, and M. H. Moyer.

On motion of W. H. Swartz, Eld. D. I. Robinson was appointed to arrange the public services.

The names of all the ministers were called, and their characters examined and passed. The churches were called and reports read, or given of an encouraging character. Ministers and members of other churches were invited to sit and act as corresponding members. Eld. Osler, Bro. R. J. Hawks, of Morrisville, and brethren Knowles of Providence, and Miller of Philadelphia, were present as such. Sermon at three o'clock, by Bro. Gates, on Col. 3: 4. It was on the meaning and use of the word death, and was very able and interesting, showing positively that death is not cessation of the whole conscious existence.

Thursday, opening service by Bro. Swartz. The propositions of last year, relating to ordination of ministers were taken up and passed, and a request to Messiah's Conference, Canada, to adopt the same.

A Resolution on the *Herald* and its editors was taken up and elicited much feeling and remarks. The loss of Bro. Bliss was a touching providence. Bro. M. Laning gave an interesting account of how he obtained subscribers so successfully for it. 1st. by solicitation; 2d. by advancing pay and then collecting it. The Resolution was adopted, viz:—

Resolved: That in the death of Bro. Bliss, as agent and editor of the *Herald*, we are sensible we suffer a great bereavement; and by it feel called upon to rally anew around our Book and *Herald* office, and give to Dr. Litch, our present editor and agent, our energetic, united, and prayerful support.

ON SABBATH SCHOOLS.

Resolved: That Sabbath-school and Bible class instruction is scarcely second in importance to preaching; and we would urge on all our ministers, members and friends, to engage in them heartily and without delay.

This called out many interesting facts and remarks from Bros. Swartz, Osler, Knowles, Robinson, and others, which awakened much interest.

A standing committee on ordination was appointed and authorized to receive licensed and ordained ministers in the interval of Conference.

Dr. Litch, D. I. Robinson, and J. R. Gates, the Committee. The time and place of the next Conference was referred to the President of the Conference to appoint. A vote of thanks to the church for their warm-hearted entertainment was passed. The Missionary Society held two sessions, Thursday, and Friday, of a most interesting character, and raised about \$300 dollars, by subscriptions for several objects. One hundred and over is for publishing of tracts on Materialism and future punishment. About half was paid in, and the rest to be soon. The other discourses were by Mr. Laning, Heagy, and Swartz. And both doctrine and delivery were blessed and reviving. Bros. Osler, Laning, and Moyer were with us over the Sabbath—a most joyful day—baptism in the morning. Bros. Moyer, and Osler, both spoke in the forenoon. Sabbath-school at 1 1-2 P. M., addressed by Bro. Osler. Preaching at Trenton, 4 P. M. A heavy shower obstructed many from coming, yet about seventy-five heard with profit. In the evening several hundred turned out to hear, and were edified, and impressed by a discourse on the aspect of the times, a proof of the end near. On the whole our Conference has been very useful; all wanted it to hold a week longer; and old hands think it the best for a dozen or fifteen years; and take it as an omen of better yet to the end. O, may God keep all who met, to meet in glory. To this end, let us all trust God, pray for each other, and work for all, while the day lasts. Do all we can daily for souls around us, and for the cause generally; watching to keep ourselves in the love of God unto eternal life.

The Conference passed a vote, requesting all our friends in New England and Canada to join us in raising means to publish a series of tracts on the soul versus materialism and a future punishment. We hope each brother and sister will feel when they read this, and put their hand in their pocket as freely and deeply as they did here, and then put hand to pen and send it by letter to one of the Committee appointed to superintend their publication, Dr. Litch, D. I. Robinson, and L. Osler. It is a great and good work. The sum of one dollar per year makes a person a member of the society, and \$25 a member for life; and you can say whether for the mission of preachers, or for tracts, or both. Can't you give enough to set one tract a-going? \$10 will stereotype a tract of four pages, to circulate through all time! and \$25 dollars will send a young man a missionary three months, with what he may get in his field! Who will give? Who? will you? Can't you do so much before you die? Before the Son comes? What have you done? What will become of your money when you die? or when the Lord comes to reckon with you? You are only a steward! you will have to give an account! If used for self or hoarded how will you answer for it? O, what thousands will be astonished then! How grieve that they had, wasted the Lord's money! Now you can "make friends" with it, that will welcome you to eternal mansions. The rich Jairus' "half" or the "widow's mite" given now for God's cause is accepted and thus you lay it up in heaven; where it can be neither rusted, or stolen. Think, pray, give, and God will give you to running over measure, into your bosom or heart forever, and the joy to save a soul from death, and hide a multitude of sins. That thou doest, do quickly; work while it is day, soon you can do nothing. It is now, or never; yes, yes, you, I mean you, and so does God. Farewell.

Yours truly,

D. I. ROBINSON.

Little things make up the sum of human existence; a smile, a tear, a look or word of sympathy is but a trifling thing—costs the giver nothing—yet how potent often to lighten the burdened heart, beguile the tedious hours of sorrow, and brighten as with the rays of heaven, the desolate path of some lonely wanderer!

Sloth, like rust, consumes faster than labor wears; while the used key is always bright.

QUESTION.

Our English Bible reads, "Then said his wife unto him, Dost thou still retain thine integrity? Curse God and die." Job. 2:9.

The French translation reads, "*Benis Dieu et meurs.*" Bless God and die.

So reads the German. Which is the true rendering of the Hebrew? A. C. GIER.

[ANSWER. Who shall decide when doctors disagree? We have always preferred the rendering in our English version. But here is Dr. Adam Clarke's criticism on the text, perhaps as good as anything extant. The revision of the Bible Union renders it "bless."

"To this verse the Septuagint adds the following words: Much time having elapsed, his wife said unto him, How long dost thou stand steadfast, saying, 'Behold, I wait yet a little longer looking for the hope of my salvation?' Behold thy memorial is already blotted out from the earth, together with thy sons' and thy daughters, the fruits of my pains and labors, for whom with anxiety I have labored in vain. Thyself also sittest in the rottenness of worms night and day, while I am a wanderer from place to place, and from house to house, waiting for the setting of the sun, that I may rest from my labors, and from the griefs which oppress me. Speak therefore some word against God, and die."

We translate *barech Elohim vanuth, Curse God, and die.* The verb *barech* is supposed to include in it the ideas of *cursing* and *blessing*; but it is not clear that it has the former meaning in any part of the sacred writings, though we sometimes translate it so.

Here it seems to be a strong irony. Job was exceedingly afflicted, and apparently dying through sore disease; yet his soul was filled with gratitude to God. His wife, destitute of the salvation which her husband possessed, gave this ironical reproof. *Bless God, and die*—What! bless him for his goodness, while he is destroying all thou hast! bless him for his support, while he is casting thee down and destroying thee! Bless on, and die.

The Targum says that Job's wife's name was *Dinah*, and that the words which she spake to him on this occasion were, *berich meymera dayai umith. Bless the word of the Lord, and die.*

"WITHIN THE VEIL."

Within the veil! my blood-bought home!

Jesus is seated there;—

With Him I sit; His work is done;

By faith his rest I share.

In Him I died; In Him I rose;

In Him, ascended too,

I sit within "the heavenlies,"

In God the Father's view.

He resteth now to show Himself

For me before the throne;

Not without blood He entered there,

Most precious blood, "His own!"

That blood redemption finished shows,

Sin "purged" and "put away,"

Else the sin-bearing Lamb could ne'er

His blood to God display.

My sins and guilt are in God's thought

Buried in Jesus' grave;

A worshipper once purged, by faith

A conscience free I have.

And should defilement by the way

Hinder my access free,

'Twould cast dishonor on the blood

Within the veil for me.

But I confess as all forgiven

What'er from nature flows;

Judged and condemned in Jesus' flesh,—

The blood its failure shows.

And would I rest within the veil

Unmoved, in God's own peace,

From confidence in aught that's mine

I evermore must cease.

Within the veil He's hidden now,

And now from human view

My "life is hid with Christ,"

My risen life, and true.

That life is His creation new:

"Christ in me," saith the word,

Eternal life! It cannot sin,

Because 'tis born of God.

My place of prayer! no more afar

From earth to heaven I cry,

But whisper in the Father's ear

Through Him that brought me nigh.

God hears the Spirit's pleading voice,

He knows the Spirit's mind,

And I in it the earnest have

Of what I seek and find.

Within the veil! A royal priest—

Through Christ my lips may raise

Continually, as incense sweet,

Their sacrifice of praise.

A worshipper in spirit there,

My soul delighteth much

With God to rest, and feast on Christ:

"The Father seeketh such."

And, coming from my secret place

Beneath Jehovah's wings,

My happy spirit longs to tell

Of all these precious things

To those who know no light of life,

No home with Christ in God,

And of the way within the veil

Opeated by Jesus' blood.

For soon from out the holy place

Our great High-Priest shall come,

To bless His waiting Bride, the Church,

And take her to His home.

And when in glory he appears,

His "wife" the Lamb will own;

"Forever with" and "like" her Lord,

With her He shares His throne.

The Danger of Halting.

What is it you are wavering between? Dust and ashes, and a crown of glory that fadeth not away." On your right hand is Christ, heaven, and immortality of blessedness; on your left hand is disobedience, rebellion, discontent, remorse, despair, and immortality of misery. Between these you are halting! While you halt the "gulf" is forming that will soon be fixed; the character is deepening that will soon be stereotyped forever. Indecision becomes decision; you decide for hell while you waver about heaven. And how imminent the peril of those that are wavering! It is now, or it is never; it is here, or it is nowhere. The door will soon be shut that can never be opened, and the dark abyss set that can never be crossed. Oh! that I could bring home to every halting man the position that, as a sinner without Christ, he occupies!

Some will remember a touching tale mentioned in one of the little periodicals published for the laboring classes. It was published some years ago. It narrates how a poor man, on one of the rocky coasts of our country, that got his bread by gathering sea-fowls' eggs, went out one morning on his perilous adventure, and looking down a terrific steep, he saw midway a ledge abutting from the rock, covered with a cluster of the sea-fowls' nests. He fastened his rope to a tree above the cliff, and lowered himself down till he trod upon the ledge. In his eagerness to grasp the spoil, he unwittingly dropped the noose of the rope by which he had descended, and it swung, as it appeared, far beyond his reach; and there he stood on that narrow ledge, above him a fearful height he had no hope to scale, below him a terrific precipice with the sea dashing at its base. It was a moment of utterable anguish. In intensity of dismay, by a desperate effort, he sprang upward. It pleased God he should grasp the rope. He drew himself up to the summit—trembling with transport and terror. Every one of us can realize the peril of that fellow creature. But how akin to this, but intensely more awful, the condition of every waverer! He stands on the narrow ledge of life; above him is the terrific mountain of his guilt, that he has no power in himself to scale; below him is the fearful abyss of death, with the death that never dies. There is but the breath in his nostrils between him and the bottomless pit. Oh! awake, fellow sinner—awake to the true and perilous position! It is late, but not too late. There is but the hope that hangs from the cross of Jesus, or rather from the throne of God; that hope can lift thee over the moment of thy guilt, and land thee on the brink of the

shore of eternal safety and peace. "Oh, leap and live! Fly for refuge, and lay hold of the hope set before you," and as God liveth your soul shall live. He is "slow to anger and plentiful in mercy." "As I live," saith the Lord God, "I have no pleasure in the death of a sinner, but rather he should repent and live. Turn ye, turn ye; for why will you die?"

"READY TO GO."

Richard Collins was a poor man, uneducated, and with no great natural power of mind. His desires never seemed to rise above the level of the condition of life in which he was born. Yet he became, by virtue of his religious character, a man of influence and usefulness in the body of Christians to which he belonged; and when he died, all who knew him felt that a good man had passed away to his rest.

I did not become acquainted with him till quite the latter part of his life, and after he had suffered from a severe attack of illness, which had rendered him very infirm. Life seemed, indeed, little more than a slow but certain decay; yet he never regretted this decline of strength, though well knowing its end. For more than three years before his death, he seldom answered a question as to the state of his health without adding "Waiting, ready to go." Death had no terrors for him, though all this while it seemed ever hovering near him. The natural shrinking from death, which is rarely entirely overcome, was with him, if he experienced it, but a momentary feeling. In fact, he not only now and then, but constantly, desired "to depart and be with Christ." To use another expression of his, he wished to be "swallowed up in Christ;" and so, with regard to him, death was swallowed up in victory.

"Ready to go." How few can say so much as that, even of those who are rapidly going down the hill of life! How few can use these words as expressing the habitual state of their minds! Yet nothing less than this should be the spirit of our lives. We know not what a day may bring forth, and the message of our Lord should be continually remembered: "Therefore, be ye also ready; for in such an hour as ye think not, the Son of Man cometh." (Matt. xxiv. 44.)

"Ready to go." What does it mean? What is it to be ready? What made Richard Collins ready to go? "Oh!" some will say, "he was old, and feeble, and weary of life, and did not care to live." Not so; his readiness to go meant a good deal more than this. It is true, he was sometimes disposed to say—

"Fain would I quit this weary load,

And sleep in death——"

but then (and this makes all the difference) he could add, "to rest with God." And besides, there were two things which, so far as I knew him, were never separated in his mind from this readiness to go. One thing was his simple, unwavering trust in Christ. He knew no other hope, nor ever dreamed that there could be any other, nor ever doubted the perfect sufficiency of this Christ, his Redeemer and Savior, whose atoning sacrifice is the only ground of a sinner's acceptance with God; Christ, in whose love he had ever abounded, was his only hope.

The Wonders of the Atmosphere.

The atmosphere rises above us with its cathedral dome arching towards heaven, of which it is the most perfect synonym and symbol. It floats around us like that grand object which the apostle John saw in his vision, "a sea of glass like unto a crystal." So massive is it that when it begins to stir it tosses about great ships like playthings, and sweeps city and forests like snowflakes to destruction before it.

And yet it is so noble that we have lived years in it before we can be persuaded that it exists at all, and the great bulk of mankind never realize the truth that they are bathed in an ocean of air. Its weight is so enormous that iron shivers before it like glass, yet a soap ball sails through it with impunity, and the tiniest insect waves it aside with its wing. It ministers lavishly to all our senses. We touch it

not, but it touches us. Its warm south wind brings back color to the pale face of the invalid; its cool west winds refresh the fevered brow and make the blood mantle to our cheeks; even its north blasts brace into new vigor the hardened children of our rugged climate.

The eye is indebted to it for all the magnificence of sunrise, the brightness of midday, the chastened radiance of the morning, and clouds cradle near the setting sun. But for it, the rainbow would want its "triumphant arch," and the winds would not send the fleecy messengers on errands round the heavens; the cold ether would not shed snow feathers on the earth, nor would drops of dew gather on the flowers. The kindly rain would never fall, nor hailstorm nor fog diversify the face of the sky; our naked globe would turn its tanned and unshadowed forehead to the sun, and one dreary, monotonous blaze of light and heat dazzle and burn up all things.

Were there no atmosphere, the evening sun would in a moment set, and without warning, plunge the earth into darkness. But the air keeps in her hand a shield of her rays, and lets them slip out but slowly through her fingers, so that the shadows of evening are gathered by degrees, and the flowers have time to bow their heads, and each creature space to find a place of rest, and to nestle to repose. In the morning, the garish sun would at one bound burst from the bosom of the night, and blaze above the horizon; but the air watches for his coming, and sends but one little ray to announce his approach, and then a handful; and so gently draws aside the curtain of night, and slowly lets the light in on the face of the sleeping earth, till her eyelids open, and like men she goes forth again to labor till evening.

For the Herald.

REFUGE.

Up to the throne of grace,

I have a refuge there,

He shows to me his smiling face,

Heavenly and divinely fair.

He is my friend, to him I go,

My refuge true indeed;

All my desires to him I bring,

Sure he will help in need.

Yes, he'll protect and keep his own,

And bless them with his love,

And on his glorious heavenly throne

He'll plead for them above.

Friends may forsake, and foes oppress,

And trials cluster near,

I'll go to Jesus Christ for rest,

My Savior ever dear.

Soon he will come and take me home,

My Savior, Lord and king,

I'll sit with him upon the throne,

His songs of praise to sing.

There I shall see his face,

And dwell where all is love,

Safe in the heavenly home

Of my refuge true, above

EMMA.

ALL SORTS.

"Hast thou hope?" they asked of John Knox, when he lay dying. He spake nothing, but raised his finger and pointed upward, and so died.—*Carlyle.*

The Charleston, (S. C.) *Courier* says that Gen. (Stonewall) Jackson had a presentiment that he would be killed before the war was brought to a close, and that the event would take place in the last, or one of the last battles fought.

"Life is the wisest thing under heaven," said Matthew Hale, and afterward condemned two women for witchcraft.

The following purports to be an epitaph in an Italian graveyard: "Here lies Estella, who transported a large fortune to heaven in acts of charity, and has gone thither to enjoy it."

He who never changed any of his opinions, never corrected any of his mistakes.

Graces are signs, not causes of justification.

It is less pain to learn in youth than to be ignorant in age.

A wag wrote over the door of a school-house, "The New England Whaling Institution."



ADVENT HERALD.

BOSTON, JUNE 16, 1863.

JOSIAH LITCH, EDITOR.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

NOTICE.

AMERICAN MILLENNIAL ASSOCIATION.

The Standing Committee of the American Millennial Association will hold their regular Quarterly Meeting at the *Herald* Office, in Boston, on Thursday, July 9th, at 10 A. M.

JOSIAH LITCH, President.

F. GUNNER, Rec. Sec.

P. S. The change from Tuesday to Thursday, is in consequence of Tuesday being the day of publication.

The Outgoing and Incoming Administrations.

Every change of administration on earth has ever been attended with excitement and anxiety. The death or dethronement of a king, or the overthrow of a dynasty, the election of a governor or president, a new Legislature or Congress, affects to a great extent the entire interests of a country or community more local living under that jurisdiction. So it was in ancient times. Nations had grown up and matured, established their institutions and relationship to each other and to neighboring nations, when Jehovah sent his representative to the kings, as shown in our last, to say to them that He, the Creator, had determined on a change of polity among them all, and to make one great Gentile monarchy supreme, and all others subservient to it for a season. This great empire was the house of Nimrod, the founder of Babylon and Nineveh. (Gen. 10: 8-11.)

The people whom he had chosen, of the house of Abraham, and whom he had exalted to be the head of nations, were to be abased, but not forever—only until he comes, of that house, "whose right it is," when God "will give it him." Bringing down Zedekiah and sending him into captivity, Nebuchadnezzar reigned supreme; and wondering how long it should be that his empire should stand he fell asleep and dreamed, as is written in Daniel, 2d chapter, in which he was shown that his empire was not always to stand, but should give place to others, and in the latter days to another final, more glorious and everlasting administration. So plainly was this revelation of the God of heaven made, and so clearly marked off were the times and seasons, with the order of events, that the entire body of historians and expositors of succeeding ages have almost unanimously agreed as to its application. The king, having forgotten his strange dream, Daniel was called, by the Divine providence, to rehearse it to him and tell its meaning. This he did in a manner so complete and satisfactory to the king, that he was constrained to say, "Of a truth it is, that your God is a God of gods and a revealer of secrets; seeing that thou couldst reveal to me this secret." "This is the dream," said Daniel, "thou, O king, sawest, and behold a great image, whose brightness was excellent, stood before thee; and the form thereof was terrible. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass. His legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay and brake them to pieces." (Dan. 2: 31-35.)

Having thus stated to the king his dream, and proved himself inspired of God, and thus secured the confidence of the king and saved his own life and the lives of his friends, he said, "We will show the interpretation thereof before the king." That interpretation is a most wonderful demonstration of the inspiration of the prophet Daniel, and foreshadowing of the politics of earth for all coming time and through the annals of eternity.

THE INTERPRETATION.

"Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. And whosoever the children

of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold. And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth. And the fourth kingdom shall be strong as iron; forasmuch as iron breaketh in pieces and subdueth all things: and as iron breaketh all these, shall it break in pieces and bruise. And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men; but they shall not cleave one to another, even as iron is not mixed with clay. And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." (Dan. 2: 37-45.)

This Babylonian empire, founded by Nimrod, as shown in Gen. 10: 9, we know by Divine charter, Jer. 27th chapter, constituted for three generations the head of nations, and no power of earth should be able successfully to resist them. "Thou art this head of gold." There is no mistaking this explicit application to Babylon; of this symbol. "The God of heaven has given thee a kingdom," said the prophet, in direct reference to the charter. (Jer. 27.) This kingdom was to extend (compare Jer. 27 and Dan. 2,) to men, beasts and fowls, the same as that given to Adam, Gen. 1: 26, and Christ, Psa. 8, and Heb. 2. But this first empire was not to stand beyond its seventy years, nor over three generations, when another kingdom inferior to Babylon was to arise. This was fulfilled by the Medes and Persians, in that night when Belshazzar was slain, and Darius the Median took the kingdom. (Dan. 5: 24-31.)

"And another third kingdom of brass, which shall bear rule over all the earth." The Grecian conquest of Medo-Persia, under Alexander the Great, fulfilled this prediction, it being the third great ruling power from Nimrod's empire.

"And the fourth kingdom shall be strong as iron." The fourth in this chain of ruling empires is that which at the time of our Lord's birth had sent out "a decree that all the world should be taxed." (Luke 2: 1, 2.) This great Roman empire has answered the terms of the prediction, in subduing, treading down and breaking in pieces all the preceding kingdoms, till it was a universal empire. But its unity was not always to last nor its strength always to endure. But, said the prophet, "whereas thou sawest the feet and toes, part of potters' clay and part of iron, the kingdom shall be divided; but there shall be in it the strength of the iron." This had its fulfillment in the division of the empire after the days of Constantine, into the Eastern and Western empires. Rome and Constantinople being the two seats of empire, from which time subdivisions also were introduced, as thus expressed by the prophet: "And as the feet and toes were part of iron and part of potters' clay, the kingdom shall be partly strong, and partly broken." The breaking up of the empire by the barbarian kings answered this prediction. But another change of this empire was foreshadowed, and is fulfilled before the eyes of this generation. "And whereas, thou sawest the iron mixed with miry clay, they [the people of this fourth empire] shall mingle themselves with the seed of men, but they shall not cleave one to another, even as the iron is not mixed [blended] with clay."

The most striking political characteristic of the whole world to-day is, that Romans have mingled with all people of the earth, and yet nowhere so far forgetting their allegiance to the monarch of Rome as to completely blend with any people and become one. This is the last feature of the image prior to its demolition; and relates to the feet and toes, the last extremity of this image. Who can doubt on comparing passing facts with prophecy, that the Gentile administration is soon to go out of power? And every evidence indicating the end of Gentile rule is a solid proof that what is written in Dan. 2: 44, is soon to be accomplished. "And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed. The kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."

The great question on which the church is divided in reference to this kingdom is, What manner of kingdom shall it be, and by what agencies shall it be established? To this point we propose next to address ourselves.

Information Wanted from Eastern Canada.

Some years ago, in connection with several other ministers, I held a tent meeting in Eastern Canada, on Caldwell's Manor, I think, in a brother's doorway. The name of the town I have forgotten. During one forenoon service, as I happened on the outside of the tent, a stranger team passed by, and led off a young colt belonging to some one attending the service. I have now some information of advantage to the person owning that colt, if I can obtain his address. If any one who can give me information on the matter, will be kind enough to write to me a line, such will be properly remunerated. Address me thus: EDWIN BURNHAM, Newburyport, Mass.

Straining after Popularity.

The lack of piety shows itself in our day, in straining after popularity. One is truly popular by the force of his talents, and the fervor of his piety; another because he seeks it as a main end. Between these there is a wide difference. One is simple and solemn; the other is magniloquent and affected. The one impressed by his thoughts; the other by his manner and words. The one attracts by the solemnity and power with which he presents and applies Divine truth; the other by his newspaper notices, his quaint subjects and texts, his odd illustrations. The one wins converts to Christ; the other, admirers of himself. The one preaches boldly the doctrines of the cross; the other withholds or modifies them lest they should offend, and blunts every arrow lest it should penetrate, emulous only of the reputation of a popular preacher!

How many and sad are the lessons taught us by the history of the church, as the great evils arising from an unconverted ministry! How sadly the Jewish church suffered from false prophets! It was an unconverted apostle that betrayed the Lord of Glory! For how many ages were the boasted successors of the apostles the vilest of men? And how, even now, in Germany, the lowest infidelity is decked in the robes of the ministry; and in England, the merest worldling, because second or subsequent sons of the gentry, are promoted to church benefices; and how, in communions regarded as evangelical, an unsanctified ministry are prostituting the order and ordinances of God's house to the purposes of superstition, and to the supplanting of a spiritual by a formal and ritual religion.

Piety, then, is the first great, essential element of a true minister of the Gospel. Without this, a preacher is but sounding brass and tinkling cymbal. He is a minister only in the technical sense of the word.—Dr. Plumer.

PSALMS OF DAVID.

Great has been their power in the world. They resounded amidst the courts of the tabernacle; they floated through the lofty and solemn spaces of the Temple. They were sung with glory in the halls of Zion; they were sung with sorrow by the streams of Babel. And when Israel had passed away, the harp of David was still awakened in the church of Christ, and in all the ages of the church, from the hymn which it first whispered in an upper chamber, until its anthems filled the earth, the inspiration of the royal prophet has enraptured its devotion and ennobled its rituals. Chorussed by the winds of heaven, they have swelled throughout God's own holy temple of skies and stars; they have rolled over the broad deserts of Asia, in the matins and vespers of ten thousand hermits. They have rung through the deep valleys of the Alps, in the sobbing voices of the forlorn Waldenses, through the deep sand caves of the Scottish Covenanters; through the woods and winds of primitive America, in the heroic hallelujahs of early pilgrims.—GILES.

FROM PARSON BROWNLOW.—Parson Brownlow writes to the Philadelphia Press:—

"I have seen and conversed with intelligent refugees from East Tennessee and North Georgia, who say that Union men and families suffer greatly, but stand firm."

I made quite a long speech last evening to three Tennessee regiments, in the beautiful grove about one mile south of the capital. I there met with a poor East-Tennessean in Union uniform, who had been driven from his home and kindred on account of his devotion to the old Stars and Stripes. They were my old acquaintances and neighbors, and I had not seen them for about two years. While I spoke of the death of some of their relatives, fathers and brothers, by name, who had died in prison, under the gallows, and at the point of rebel bayonets, many of the poor fellows were bathed in tears, and evinced by their emotion their resolution and fixedness of purpose to see that the murderers of their friends should meet a similar fate. The East-Tennessee Unionists are all coming out through the mountains, who are at all able to get out, and they are making up new regiments at three different points, and filling them up rapidly. To their honor be it said that as soon as they get through the mountains they go into the Union army to fight back to their home. Will the government let them go? They ask nothing more than rations, clothes, and arms, and a leader, and they swear by all the gods at once that they will take and hold East Tennessee, or all die in one struggle."

THE LATEST NEWS.

Army Movements.

The war news of the week is of an encouraging character. If Gen. Grant has not yet taken Vicksburg, he is taking it; and the enemy's failure to do anything for its relief, testifies to the decline of their power everywhere in their country, and to the smallness of their numbers in the Southwest. Gen. Banks is scaling up Port Hudson, and means to have that place soon. If we are to fail in the Southwest, it will only be because government has failed to do its duty, and not supplied men enough for the work to be done. The latest news from that quarter is, that a small body of our troops at Santasia, on the Yazoo, were met and attacked on the 5th by a portion of Johnston's forces, when we retired without loss to Haines' Bluff. It was anticipated that the rebels would attack that position, and ample preparations have been made to repel them. The rebels are known to be in a terrible position in Vicksburg. The weather is hot, but the health and spirits of our troops are good.

Gen. Buford's cavalry action with Gen. Stuart's command was a very creditable piece of work, and it is believed that it has prevented or delayed a raid into Federal territory.

West point Va., has been abandoned by our forces, after it had been strongly fortified, at great expense, and much expenditure in sweat. Our Generals have to contract their lines, because government has contracted the supplies of men.

The Alabama has been again heard from, she having destroyed four more of our merchantmen, which is very moderate in her, and shows perhaps that Semmes is getting surfeited. The Boston *Daily Traveller* says of this matter:—"The patience with which the American people bear with the misdoings of the head of the woodenheads who is at the head of the Navy Department, proves them to be either the greatest philosophers or the greatest fools that were ever known on earth,—we don't know which."

Foreign Affairs.

ENGLAND.—The British House of Commons assembled on the 28th of May, and on the 29th Mr. Roebuck gave notice of his intention to move an address to the Crown in favor of negotiations with other European powers, with the view to the recognition of Jeff Davisism, and Lord Montague gave notice that he should move an amendment to Roe's motion. The debate will probably be a warm one, as matters here are bringing American matters in Europe to a crisis. The news of Gen. Grant's victories, near Vicksburg, and the belief that he had taken that town, seem to have put up the interventionists, and may prove useful to them and their friends the slaveholders. So long as Americans of the two parties shall be able to "use up" each other, with no very brilliant prospect of the North accomplishing its purpose, England can be relied upon, pretty firmly, not to interfere in the war. The English are more affected by the sudden death of Stonewall Jackson than they were by that of Lord Raglan, though the former was nothing more than a rebellious American, and the latter was a long-deceased noble, was the intimate friend and near connection of Wellington, and had commanded in the only great battles in which Britons had fought West of the Indus for well nigh forty years. England, supported by France, it is stated, has made propositions to Russia, concerning Poland, which virtually require, first that the Czar should surrender to the Poles, and secondly, that a Polish administration should be immediately formed for Poland, which means the ultimate, and probably speedy, reconstruction of the old Kingdom of Poland as it stood a century ago, so far as should relate to territory; for no "Polish administration" could be faithful to Russia. Russia cannot accept the terms proposed, unless she is prepared to de-Europeanize herself.

FRANCE.—The French elections are moving the French people after a fashion that must rather alarm Napoleon III.; for though he can have no doubt as to their result, it is not safe for him to have his subjects "stirred up" by political appeals and discussions. To prevent the election of M. Thiers is the chief object of the imperial government, which is acting with characteristic baseness to defeat him.

PRUSSIA.—Prussia's crisis is coming on fast. There is no room left for compromise in that country, it should seem, but parties appear to be just as blind as our parties were when they were engaged in getting up the secession war. An outbreak in Prussia would have no light effect on the Polish business, and would precipitate a decision of more than one European question in a manner not at all to the taste of that cold-blooded, phlegmatic Dutchman who calls himself the head of the Bonapartes as well as of France.

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CORRESPONDENCE



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as disintitling the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

For the Herald.

MY JOURNAL.

TOUR WEST. No. 14.

Visit to Louisville, Kentucky—Labors in the Christian, and Baptist churches—discussion and conference on the prophecies with ministers and brethren interested in the Advent.

I continued my lectures afternoon and evenings in the week, on prophetic and practical themes, with the best interest, and large attendance.

In the course of these lectures I was introduced to a Baptist minister, who hailed from Western New York, and was now preaching in New Albany, Ind., who informed me that he had heard Mr. Miller preach on the coming of Christ in 1843. And that Mr. Miller, among other things, on that occasion (in Rochester, N. Y.) said, "that if Christ did not come in 1843, he should burn his Bible!" I replied, that I was with Mr. Miller at the time he referred to, and had no recollection of his saying any thing of the kind. And as this statement was so unlike Mr. Miller's whole conversation and preaching, I did not think it possible for him to utter so unwise, or wicked a thought. And that this charge against Mr. Miller was like another which had been made against the Adventists every where; that of preparing "ascension robes," to "meet Christ in the air." 1 Thess. 4: 18. To this he replied, that they did prepare "ascension robes," and that he was knowing to it, in western New York. I said to him that such a thing could not be. It was impossible. He replied, that it was really so, and he could give the proof. I told him that if he would give me the proof that any believer in the coming of Christ in 1843, ever prepared a garment called an "ascension robe," with a view to meet Christ at his coming, I would reward him with the very handsome sum of \$1,000,000. I had offered it to many persons, but they had never given the proof or claimed the money! He said he would do it. But I have heard nothing of him since.

This is the way errors and lies are circulated through the community. Irresponsible men, utter things about the Advent people with an air of confidence, and even sanctity, and the report is circulated and believed by others, among whom are many honest people who give credit to them. It was in this way that Sir George Lyell, the English geologist, heard the reports about "ascension robes," when in this country in 1844, and in his work on America, spoke of the Millerites in Boston and Philadelphia, and elsewhere, making a great run on the dry goods merchants for cotton cloth, for the manufacture of robes!! And this statement is printed by an educated man, for intelligent people to read in this country as well as Europe! Could Sir G. Lyell have known he was misled, and that there was not a piece of cloth bought, or the thought of the purchase of a piece of cloth, for the purpose of making "ascension robes," could he have published such slanders about an intelligent and honest people?

What is history? When I read so much that I know is false, I am sometimes greatly perplexed about other things of which I have no means of knowing their truth. I do not wonder, that Sir Walter Raleigh abandoned the project of writing a history of the world, because "he could not find two men who gave the same account of the transactions happening at their very windows," to say nothing of the fictions that had no foundation in fact.

Sabbath, March 22. By invitation of Eld. Lorimer, preached in the A. M., in the Walnut street Baptist Church. We had a large congregation, to whom I spoke on the kingdom of God. I gave the literal view, as the true view, instead of the mystical. And that Christ would reign personally on this earth, with his saints. I learned at the close by many testimonies that the doctrine was well received. Eld. Lorimer is faithful, and is speaking

boldly to his people on coming events, for which all should be prepared.

In the evening spoke in the Christian chapel. Subject, Daniel, "standing in his lot;" in connection with the time of the event. The evening was stormy, but we had a good audience and good hearing. Brother Henderson, the pastor, made some very excellent remarks at the close. And though he is not an Adventist in the technical sense, yet he is a believer in the personal reign, and that it is near at hand. He also showed his Christian liberality by calling on those who had been benefited by my lecture, to help me on my way as a missionary of the Gospel of the Kingdom. A liberal collection was given.

Monday, March 23. Met with Bro. Henderson in their morning prayer-meeting at 8, A. M., to take my final leave of the brethren and friends, with whom I had been so pleasantly associated for about two weeks. These prayer-meetings had been very interesting and profitable to me. Bro. Henderson had kept them up daily for a year and more. And many of God's people in the midst of their troubles arising from the war, had found a refuge here, and a resting place. At the close of this meeting and while singing an appropriate hymn, Eld. H. said, while giving me his hand, "now brethren and sisters, give to Bro. Himes the parting hand." So all followed him in this act of fellowship and brotherly kindness. Nearly all were melted into tears.

"When we asunder part,
It gives us inward pain."

But soon we shall meet where we shall part never.

It was pleasant to me to know that many dear brethren and sisters had been benefited by my labors among them. Some were specially blessed, by the reception of the promises in their literal sense. The Bible was like a new book to them. And the inheritance was placed before them in a new light, as literal new heavens and new earth.

JOSHUA V. HIMES.

FROM BROTHER GEORGE H. MARCHER.

Brother Litch:—I yet live and am thankful for a continuance of the *Herald*. Indeed, I need all the light I can get, for though not an apostle, I have to present "the armor of truth" by papers, tracts and conversation, in a variety of phases; for instance, when I converse with Episcopal ministers I get them to acknowledge Jesus Christ is Lord of all; to this they assent, then, as "He was in the world and the world was made by him," I ask has He not a right to come into his own world just when He pleases? They will assent to this also. They then excuse themselves in order to keep out of the advent for the present by the temporal millennium. This opens a door to show the importance of first principles, of which the literal coming of the Lord is one, and if not cautious of our first principles in religious teaching, we may too use a scriptural term, "If the light that be in us, be darkness, how great is that darkness." I may tell them to feed an error is, to use another Bible term, "to feed on ashes," Isaiah 44: 20. And when the question is, as it often has been put to me, "Do you believe in the advent?" and to make a reply the more effectual I carry to them some pointed article in the *Herald*, and I mention this to say in my old age—seventy-eight—and poverty, aside from general usefulness, the *Herald* is to me a personal comfort, as well as strengthening me in matter for conversation. I have had the *Herald* long, and have contributed some to the funds for maintaining it, but of late I cannot, and one reason is, my health will not allow me to travel away to preach, and another is, I have labored in this city and vicinity as a colporteur or a city missionary, for the last five years, and all the money I have received during that time, in money, is about sixty dollars; true, I have had some other helps, though not in money, and by the manifestations of a kind Providence, I have been kept from fainting, and I take pleasure in saying, "I love the Lord because he has heard the voice of my supplication; therefore will I call upon Him as long as I live." And though the world and fashionable Christianity has stricken me with the spirit of revolt, and though I have been left to struggle with poverty, persecution and distress, lonely, "as a cottage in a vineyard, as a lodge in a garden of cucumbers, or worse, as a besieged city," Isaiah 1: 8; an unsettled and temporary state of things, yet have had the happiness to know that our necessities, exposures and perils, makes the interpositions of Divine goodness the more precious; and I bless the Lord that I can, through his grace, still present truth as I have opportunities, free from the confounding, corrupting and blinding influences of error for its truth, that can sanctify. With you my Christian brother, I have no personal acquaintance, but by kindness of Bro. Bliss I was favored with "Messiah's Throne," your work, and that work is to me a ground of respect and attachment.

Your brother in Christ.

Janeville, Wisconsin, June 3^d 1863.

FROM SISTER Z. E. WOOD.

Dear Brother Litch:—When I gave you the parting band in Philadelphia to go a missionary to Canada, I little thought three years would elapse ere you would hear from me again. But I find an active, earnest missionary has but little time for dreaming or letter-writing. Every moment is filled with some duty in connection with their field, and they seemingly accomplish nothing then.

Missionary life is so different from what we think it is at home, from reading reports and journals. The things which pain us most cannot be put on paper. We expect, having laid ourselves upon the altar, to be used in any way our Master directs; to have no will but His; to be dead to the world and free from temptation and almost from sin, and to find our collaborators the same. But experience teaches us a different story. We find the world, the flesh and the devil the same everywhere, in ourselves as in our brethren.

I have lived in the oldest house connected with the Grand Ligne Mission these three years, and have given my time to my profession—physician—filling up the intervals with labors in the house. I have learned the French language in this time, and try now to administer to the soul as well as to the body. But they are not so ready to receive my ministrations. "Yes, yes," they say when we press home the subject to them. "Your religion is good for you and ours for us. We know all these things." We have the priests who look after our souls. They are the successors of the apostles, and know all about it. They have the Bible and tell us all it is necessary to know. We don't want your books nor to hear you tell about your religion. We are not learned like you are, and cannot answer you; but we know our religion is good because it is the first. There are hundreds of different religions among the Protestants; each claims to be the good one. But we are all one, have always been united, and can trace it back to the apostles, our priests being their direct successors, with the same power."

It takes them a long time, subjected to Protestant influence, before they are so lenient as this. At first they think we are devils, or nearly so—get our money, our power and wisdom, from his satanic majesty, and hold daily intercourse with him. They have even seen him giving us money. But these superstitions give way before the light. They are generally as I described above. After living down their prejudices, we have next to overcome their indifference, and try to make them act and think, and not leave it all for the priest. All are being slowly overcome before the light of the Gospel, as shadows flee before the dawn. Hundreds in connection with our mission have received the truth, many of whom have fallen asleep leaving behind them the testimony of a well ordered life and godly conversation. The three years of my missionary life have done much to show me what an extensive work is the evangelization of the French Canadian people, built as they are into the great Roman wall, the cement hard as the original rock. All we can do as instruments is, after years of picking and blasting, to loosen and bring out occasionally a lively stone to build into the Master's temple.

I was shut in; my professional and domestic duties occupying all my time till we had a great loss by fire, and to rebuild it was necessary to have funds. I started, a self-appointed agent, and thus discovered our rich Canada townships filled with beautiful farms and villages and warm-hearted Christian people, some of them of the Berean stamp, who search the Scriptures to see if these things regarding Christ's second coming are so. The *Herald* occupies a prominent place among them, nearly the first copy I saw being in the well kept Reynolds house, of Waterloo, whose visitors as well as family receive its truths.

I was much astonished to see a well built, commodious house of worship in the same village, built and occupied exclusively by the Advent church there, whose meetings I attended on the Lord's day I spent in their place, and was delighted to hear the whole council of God declared by their able minister, brother Orrock, to whom they seem much attached. Their Sunday school is well attended, and has some novel features, of which I may speak again. Their prayer-meeting does not languish. They who fear the Lord speak often to one another as well as pray.

I will draw this disconnected sketch to a close, and may at some time tell you more of our mission.

Your sister in Christ.

CONCILIATORY MANNERS.—In families well ordered there is always one firm sweet temper, which controls without seeming to dictate. The essence of all fine breeding is in the gift of conciliation. A man who possesses every other title to our respect except that of courtesy, is in danger of forfeiting them all. A rude manner renders its owner always liable to affront. He is never without dignity who avoids wounding the dignity of others.

Labors in the South-Western Army.

Mr. Howard, Superintendent of the Chicago Agency, writes from Memphis, April 13, 1863:

"DEAR BROTHER:—I started from Chicago a short time since on my fifth visit to the army of the West, with 18,000 publications of the American Tract Society, for the purpose of supplying some of the hungry souls in this vast organization with the bread of life.

"Arriving at Memphis, I was not a little surprised at the dearth of reading matter in the hospitals. About three thousand patients are lying here, seventy or eighty of whom are daily passing into eternity. But two of the eleven hospitals are supplied with chaplains, while the others are almost wholly neglected. I was told in different hospitals of impenitent men who had died there, earnestly begging for some one to pray for them, and no one could be found who would do so.

"These afflicted ones feel as if 'no man cared for their souls.' 'O,' said one to me, 'our friends don't think as much of us now, as they used to do when we first started out. They used to give us nice books to read, and came to see us when we were in the three months' service; but now we hardly get anything.' 'It is so lonesome,' said another, 'lying here without anything to read.' Some said they had lain there for months; no books, no Christian visit, and not a prayer offered in their hearing.

"I was surprised to see so large a proportion of the sick in a condition to enjoy reading. Many would read all the time if they had the books. The clear, distinct type of our books makes them very acceptable to the sick. I have placed a library of our publications in the different hospitals here, assured that they will be well cared for and circulated by the nurses.

"I thought when I started I had a good supply of books—but what are they among so many? I need three or five times as many to supply these commodious and excellent hospitals, that have been fitted up here for permanent use, with an adequate amount of reading matter, besides a large amount more to take down the river, where, I am told by the inspector of the hospitals, the destitution is much greater than here.

"In a hospital well supplied with religious reading, under the control of an efficient chaplain, we may, perhaps, expect more conversions than among a like number of men under any other circumstances. Said a hospital chaplain whom we have frequently supplied with our publications: "We have had a continuous revival here for months; and it's an oft-repeated remark of those connected with hospitals, 'I never saw so many happy deaths in all my life as I have seen here.' 'I thank God for the blessed influences of the hospital,' said a veteran chaplain to me. God, in his providence prepares the ground; shall we dare to withhold the good seed of the kingdom?"

The Prayer of Habakkuk.

During Dr. Franklin's residence in Paris, after an evening entertainment, a number of the *litterati* present assented to the general charge against the Bible as being a piece of deception, and destitute of any literary merit. While the whole party assented, it was observed that the doctor gave no answer, and they appealed to him for his opinion. In his way he avoided an expression by saying that his mind had been running on a new book which he had fallen in with at one of the stores. It might interest them if he would read a short section. They were all eager to hear. Taking the book out of his pocket he read in a grave and solemn manner a short poem. They all pronounced it the best they had ever heard. "That is fine," said one. "That is sublimity," said another. "It has not its superior in the world," was the unanimous opinion.

They all wished to know if that was a specimen of the book. "Certainly," said the doctor, "it is full of such passages. It is no other than a good-for-nothing Bible, out of which I have read the prayer of Habakkuk."

SUICIDES.—The suicides in France now average ten a day; the number for the present century, thus far, is over three hundred thousand! Not a day passes in which a suicide may not be directly traced to want of success in life; to the false moralities inculcated by wicked or ignorant writers; to the failure of parents in obtaining a proper influence over their children; to unrestrained appetites and passions; and to the inability of multitudes "to get along in the world" prosperously, for want of thoroughness of preparation for their calling or station in life.

OBITUARY.

ELIZABETH DALE.

Died, on Sunday evening, March 1st, Elizabeth Dale, daughter of Com. Dale, celebrated for his gallant deeds during the early American wars, and widow of Admiral Read, also distinguished for his prowess in the service of his country.

Not for her, but for us should our tears be now shed. Mourn, mourn for the living, but not for the dead; Let the dirge be unsung, and awaken the psalm, No cypress for her who lies crowned with the palm.

These lines apply with peculiar fitness to her whose death we sorrowfully record. And, perhaps, there never occurred a death in our midst which produced so universal a sensation. It sent a thrill throughout the community. Old and young, rich and poor, gentle and simple—each and all—felt it as a personal loss; and the great heart of a city, as it were, seemed touched by a common sympathy.

Her career was a singularly prosperous one. In her youth she was brought up religiously, and in the wholesome atmosphere of love;—and so it was ordered—in such she ever lived. Whatever may be said to the contrary, love is the best disciplinarian—wise and well regulated love. Thus it proved in her case. The memories of her early teachings—those sounds from home whose echoes never quite leave us, followed her through life; and, “like the vanishing sound of bells,” as they grew fainter in the distance, they sunk deeper in the heart. And so it came to pass, the impulsive and ardent child grew into the generous and sympathetic woman, whose intellectual attainments, moreover, kept pace with her moral culture.

But apart from the qualities of her gifted mind and loving heart, it is not too much to say—it will not be thought so by those who knew her well—there was an elevation in the tone of her character, a certain grandeur of proportion, which at once struck every one. Yet she was so simple and child-like, that no one felt oppressed by it. She seemed incapable of comprehending anything little, or mean, or narrow. She threw the beautiful impress of her own nature, her own feelings, her own motives, upon others; and thus she judged mankind by herself. If she sometimes erred in her estimate, if her guileless trust was sometimes betrayed, is it any wonder? Who would not rather be thus deceived, than the deceiver?

To complete her portrait within the compass of this sketch would be impossible. One feature, however, must not be omitted—call it charity—that divinest charity which but one master pen ever fairly portrayed in its gentler guise of love. For she gave to all as such—she gave gifts. She viewed the poor as brethren. And though she gave royally as became her, yet it was as a sister gives a brother—as one gives to one's kindred; and the poor man shared her bounty, felt raised, and not depressed, in the human scale, and the poor sinner softened, and not hardened—so did her deeds fall like dew on the lowly heart. Nay, she was of so free, so kind, so apt a disposition, that she held it to be a vice in her goodness, not to do more than was required. Among her personal friends, it took a thousand nameless shapes, each one adding a fresh grace to her character, and a new charm to her society.

Of such materials were her natural traits composed. But if even the angels of God are not pure in his sight, then does nature ever need the hallowing influences of grace. And he who showed a discriminating love in regard to his chosen disciples, early marked her for his own, by calling her, as he did them, from the service of the world, to his service; and when he called, she obeyed; and she left all and followed him. True and whole-hearted she had been to man, true and whole-hearted she was to God; and from that hour she never faltered in her onward course. To say that it was not sometimes marked by those impulsive acts which, apart from her natural temperament, usually characterize the soul of an early love, would not be true. But she was so genuinely honest in her convictions, so unselfish and unworldly in carrying them out, that she stood peerless above criticism. Indeed, to criticize such an one, who showered mercies and scattered blessings whosoever her path led her, would be like criticizing the clouds which career through the heavens, refreshing the earth with sweet showers and soft shadows, and gladdening it with their infinite variety, apparently without definite plan, or fixed laws. But who could reduce such to the rules of what men call law and order? May it not be discovered hereafter, that both were obeying a higher law—even the unwritten law of the angels of God?

But she is gone; and this was the knell that struck on the heart in the first bitterness of its loss; and as the tidings sped from household to household, and from friend to friend, great was the mourning. For her presence gladdened, and her voice cheered, all who came within her sphere; even her step brought joy with it—that step which latterly grew so slow, so languid, that those who loved and listened for it, felt a chill come over their hearts as they pondered over its meaning. But to the afflicted—to the weary and heavy-laden—to such as sit in solitary places—to all who needed sympathy, she was a ministering angel, sent of God to minister to their necessities. She is gone; and it may be for our sakes who mourn her loss, that the good Shepherd took away our staff—that staff on which so many leaned—that one and all might lean on Him

alone. And she has gone, ere age dimmed her faculties, or impaired her usefulness; that the world might retain the impression unalloyed, of a “noble woman, nobly planned,” who gave her whole heart to her Creator, whose sole reliance was on her Redeemer; and who, having fulfilled her destiny, passed away silently, tranquilly, from the arms of the angel Death, into the bosom of the Redeemer.

SUSAN DOW.

Died, May 26, 1863, Mrs. Susan Dow, widow of Nathan Dow, at Luma, near Port Byron, Rock Island Co., Ill., aged 81 years. Mother Dow was born in New Hampshire in the last year of the Revolutionary War, where she was married in early life to Nathan Dow, and moved to the State of Vermont, where they raised a large family. Eleven of their children are now living, all the heads of large families. Her husband died about thirty years ago in the State of Vermont. She then moved to Lowell, Mass., then to Concord, N. H., to live with her youngest son, Lyman Dow. From there she moved to Illinois with her son some four years ago, where she has since lived. She saw a good many changes in her life. She leaves eleven children and a large number of grandchildren and great-grandchildren to mourn her loss.

Mother Dow professed religion in her youth, but like many others, when the cares and troubles of life pressed hard upon her, she neglected her Saviour. But for some time before her death she became very anxious about her soul's salvation, and expressed herself willing to die. She has been feeble for some time. The morning of her death she got up and dressed herself as usual, ate her breakfast, went and lay down, and before the family knew anything uncommon was the matter, the spirit had fled to that God who gave it.

Her funeral was attended by five of her children, all old people, and a large congregation of friends and relatives. Sermon from Numbers 23: 10—“Let me die the death of the righteous, and let my last end be like his!”

ADDIE M. MOORE.

Died, in the Lord, at Groton, Mass., May 21st, 1863, Addie M. Moore, aged 31 years, 10 months and 10 days. Addie was the oldest daughter of Bro. and sister Boutell, and she died at their residence, and under her kind parent's care. The afflicted parents had the consolation to see their daughter, who early in life made a profession of religion, prepared to depart this life, as wasting disease brought her gradually to the grave. She said to her father, who on his return home from preaching the gospel in distant regions, found her very ill, and was solicitous to know her state of mind, “I have given all up—all for Jesus; and I have been happy ever since.” She retained this frame of mind all through her last illness without a doubt of her acceptance, and in most remarkably unwavering faith. She desired her father to read the scriptures to her often, and would respond “How good that is! How sweet!” About fifteen minutes before she breathed her last she said, “I am almost through—praise the Lord! Mother, don't weep for me. Praise the Lord! The Lord reward you all!” Then she fell sweetly asleep in Jesus, holding in her hand a little branch of the flowering almond, broken off from her own bush under the window, which had just blossomed—emblem of the immortal bloom which awaits her in the resurrection, when Israel shall bud and blossom, and fill the face of the world with fruit.

O. R. FASSETT.

ROSEILLA R. ADAMS.

Died, at Bolton, Stanstead County, C. E., May 3d, 1863, Roseilla R. Adams, formerly of Canaan, N. H., wife of the late Chester Preston, whom she buried in 1857. She was 35 years, one month and three days old. She has left an only child, a son 12 years of age, a mother, two brothers, and two sisters, to mourn her absence from earth. And although we lament her untimely death, yet we mourn not as those without hope; for she left this world of sorrow, rejoicing in hope of a better resurrection.

JOHN Q. ADAMS.

Since laying the lovely form of sister Adams in the grave, the sad news has reached us of the death of John Q. Adams, her brother, who has for a few years past resided in the city of Nashua, N. H. He came to Canada on a visit last December, and stopped with us about six weeks; when he bid us a last farewell, and returned to Nashua to die; that he might be buried beside his two companions:—namely—Eliza A. Jewell, his first wife, who died in 1855; and Amanda F. Farmer, his second wife, who died last October. He felt that he was truly afflicted; but did not murmur or complain. He said, “God is too wise to err,” yet he could not refrain from weeping. He was a kind husband

and an affectionate father; but God, who doth all things well, has seen fit to lay him and his companions beneath the clouds of the earth. He suffered greatly, but bore his sufferings with Christian fortitude; and at last fell asleep, April 19th, 1863, aged 32 years. He has left two little daughters and a large circle of friends to mourn his premature decease, and who will miss his words of cheer. In meeting with these sad bereavements how forcibly the question arises in the mind, how long shall Death, the tyrant, reign and triumph over the just? But the question is no sooner asked than answered; for we know, that until Jesus, who is our life, shall appear, death will reign in our land, and take our nearest and dearest friends away. And while we realize this fact, we can but long for the time to come, when we shall be made like Jesus, and when the inhabitants of earth will no more complain of being sick. I feel to say with all my heart, O happy era; let it haste—and

“Shout for gladness all ye ransomed,
Hail with joy the rising morn.”

NAOMI COLBURN.

Crisis please copy.

Magog, C. E., June 6th 1863.

KATY TUCKER.

Died, in South Canton, Massachusetts, April 28th, 1863, sister Katy Tucker, at the advanced age of 80 years.

For more than fifty years of that time she had been a follower of the Lord Jesus Christ, and delighted in his ways, and when in 1849 she heard the joyful tidings of his glorious appearing, her whole soul was filled with delight at the thought, and ever since she has been waiting and watching, ripening for the kingdom, till like a shock of corn fully ripe, she has been gathered to her Fathers, to rest in hope till the trump of God shall call her forth to reign with the blessed Redeemer in his everlasting kingdom.—Ed.

RUFUS L. RICHARDSON.

Died, in Braintree, Mass., June 3d, 1863, Rufus L., son of John and Ellen C. Richardson, aged 1 year 4 months and 4 days. The afflicted parents, suddenly and most unexpectedly bereaved in the death of this little babe, sorrow greatly, but yet in hope. The little son was enclosed in a casket and conveyed to Newton Upper Falls, where we held public service in the Methodist Chapel, and from thence to the tomb, where he sleeps. “It is well with the child.”

O. R. FASSETT.

ADVERTISEMENTS.

WHITTEN'S GOLDEN SALVE is a step by way of progress in the healing art. It is adapted to all the purposes of a family Salve. It effectually cures piles, wounds, bruises, sprains, cuts, chilblains, corns, burns, fever-sores, scrofulous humors, erysipelas, salt-rheum, king's evil, rheumatism, spinal difficulties, chafings in warm weather, &c. &c., and is believed by many experienced and competent judges to be the best combination of medicinal ingredients for external inflammatory difficulties that has ever been produced. Many of the best physicians of the various schools use it and also recommend it. Every farmer should have it for horses; for the cure of scratches, sprains, chafings, &c., and also for treatment on cows. It cures felons. It cures warts.

From Mr. Morris Fuller, of North Creek, N. Y.: “We and your Golden Salve to be good for everything that we have tried it for. Among other things for which we have used it, is a bad case of ‘scald head’ of our little girl as effect in this case was also very favorable.”

We like your Golden Salve very much in this place. Among other things I knew a lady who was cured of a very bad case of sore eyes. Walter S. Plummer Lake Village, N. H.

Mrs. Glover, East Merrimack street, Lowell, was cured of a bad case of piles by the use of one box of the Salve. Mr. Farrington, a wealthy merchant and manufacturer in Lowell, was relieved of piles which had afflicted him for many years, and remarked to friend that it was worth \$100 a box for piles.

Miss Harriet Morrill, of East Kingston, N. H., says: “I have been afflicted with piles for over twenty years. The last seven years I have been a great sufferer. And though never expect to be well, yet to be relieved as I am from day to day by the use of your Golden Salve, fills my heart with gratitude.”

From Mr. J. O. Merriam, Tewksbury, Mass. “I have a large milk farm. I have used a great deal of your Golden Salve for sore teats on my cows. I have used many other kinds of salve. Yours is the best I ever saw. I have also used it for sprains and scratches on my horses. It cures them in a short time. I recommend it to all who keep cows or horses.”

From Dr. Geo. Pierce, Lowell: “Your Golden Salve is good. It will have a great sale.”

From Dr. W. S. Campbell, New Britain, Conn.: “Your Golden Salve is a great thing for chilblains. I have also used it in afflicting cases of salt rheum, erysipelas, and sore nipples. Its effect was, speedy and permanent cure.”

Dr. Bliss, of Brunswick, Me., says: “I have several friends who have been cured of scrofulous humors by the Golden Salve. You may recommend it from me as a valuable Salve.”

Made only by C. P. Whitten, No. 35 and 37 East Merrimack street, Lowell, Mass. Sold by druggists, and at country stores. Price 25 cts. per box, or \$2 per dozen.

I want good, reliable, persevering agents to canvass, in all parts of the United States and Canada. A large discount will be made to agents. ang 13—pd to Jan 1 '63 For sale at this office.

DANIEL CAMPBELL,

GENERAL AGENT.

P. O. address, Carlisle, C. W.

Ayer's Cherry Pectoral.

Ayer's Sarsaparilla.

Ayer's Cathartic Pills.

Ayer's
SARSAPARILLA,
THE WORLD'S GREAT REMEDY
FOR

SCROFULA AND SCROFULOUS DISEASES.

From Emory Edes, a well-known merchant of Oxford, Maine.

“I have sold large quantities of your SARSAPARILLA, but never yet one bottle which failed of the desired effect and full satisfaction to those who took it. As fast as our people try it, they agree there has been no medicine like it before in our community.”

Eruptions, Pimples, Blotches, Postules, Ulcers, Sores, and all Diseases of the Skin.

From Rev. Robt. Stratton, Bristol, England.

“I only do my duty to you and the public, when I add my testimony to that you publish of the medicinal virtues of your SARSAPARILLA. My daughter, aged ten, had an afflicting humor in her ears, eyes, and hair for years, which we were unable to cure until we tried your SARSAPARILLA. She has been well for some months.”

From Mrs. Jane E. Rice, a well-known and much-esteemed lady of Danversville, Cape May Co., N. J.

“My daughter has suffered for a year past with a scrofulous eruption, which was very troublesome. Nothing afforded any relief until we tried your SARSAPARILLA, which soon completely cured her.”

From Charles P. Gage, Esq., of the widely-known firm of Gage, Murray, & Co., manufacturers of enamelled papers in Nashua, N. H.

“I had for several years a very troublesome humor in my face, which grew constantly worse until it disfigured my features and became an intolerable affliction. I tried almost everything a man could do of both advice and medicine, but without any relief whatever, until I took your SARSAPARILLA. It immediately made my face worse, as you told me it might for a time, but in a few weeks the new skin began to form under the blotches, and continued until my face is as smooth as anybody's, and I am without any symptoms of the disease that I know of. I enjoy perfect health, and without a doubt owe it to your SARSAPARILLA.”

Erysipelas—General Debility—Purify the Blood.

From Dr. Robt. Savin, Houston St., N. Y.

DR. AYER: I seldom fail to remove Eruptions and Scrofulous Sores by the persevering use of your SARSAPARILLA, and I have just now cured an attack of Malignant Erysipelas with it. No alternative we possess equals the SARSAPARILLA you have supplied to the profession as well as to the people.”

From J. E. Johnston, Esq., Wakeham, Ohio.

“For twelve years I had the yellow Erysipelas on my right arm, during which time I tried all the celebrated physicians I could reach, and took hundreds of dollars' worth of medicines. The ulcers were so bad that the cords became visible, and the doctors decided that my arm must be amputated. I began taking your SARSAPARILLA. Took two bottles, and some of your PILLS. Together they have cured me. I am now as well and sound as anybody. Being in a public place, my case is known to everybody in this community, and excites the wonder of all.”

From Hon. Henry Monroe, M. P. P., of Newcastle, C. W., a leading member of the Canadian Parliament.

“I have used your SARSAPARILLA in my family, for general debility, and for purifying the blood, with very beneficial results, and feel confident in commending it to the afflicted.”

St. Anthony's Fire, Rose, Salt Rheum, Scald Head, Sore Eyes.

From Harvey Siebler, Esq., the able editor of the Tunkhannock Democrat, Pennsylvania.

“Our only child, about three years of age, was attacked by pimples on his forehead. They rapidly spread until they formed a loathsome and virulent sore, which covered his face, and actually blinded his eyes for some days. A skillful physician applied nitrate of silver and other remedies, without any apparent effect. For fifteen days we guarded his hands, lest with them he should tear open the festering and corrupt wound which covered his whole face. Having tried every thing else we had any hope from, we began giving your SARSAPARILLA, and applying the iodide of potash lotion, as you direct. The sore began to heal when we had given the first bottle, and was well when we had finished the second. The child's eyelashes, which had come out, grew again, and he is now as healthy and fair as any other. The whole neighborhood predicted that the child must die.”

Syphilis and Mercurial Disease.

From Dr. Hiram Sloat, of St. Louis, Missouri.

“I find your SARSAPARILLA a more effectual remedy for the secondary symptoms of Syphilis, and for syphilitic disease than any other we possess. The profession are indebted to you for some of the best medicines we have.”

From A. J. French, M. D., an eminent physician of Lawrence, Mass., who is a prominent member of the Legislature of Massachusetts.

“Dr. Ayer—My dear Sir: I have found your SARSAPARILLA an excellent remedy for Syphilis, both of the primary and secondary type, and effectual in some cases that were too obstinate to yield to other remedies. I do not know what we can employ with more certainty of success, where a powerful alternative is required.”

Mr. Chas. S. Van Liew, of New Brunswick, N. J., had dreadful ulcers on his legs, caused by the abuse of mercury, or mercurial disease, which grew more and more aggravated for years, in spite of every remedy or treatment that could be applied, until the persevering use of AYER'S SARSAPARILLA relieved him. Few cases can be found more inveterate and distressing than this, and it took several dozen bottles to cure him.

Leucorrhœa, Whites, Female Weakness,

are generally produced by internal Scrofulous Ulceration, and are very often cured by the alterative effect of this SARSAPARILLA. Some cases require, however, in aid of the SARSAPARILLA, the skillful application of local remedies.

From the well-known and widely-celebrated Dr. Jacob Morrill, of Cincinnati.

“I have found your SARSAPARILLA an excellent alternative in diseases of females. Many cases of irregularity, Leucorrhœa, Internal Ulceration, and local debility, arising from the scrofulous diathesis, have yielded to it, and there are few that do not, when its effect is properly aided by local treatment.”

A lady, unwilling to allow the publication of her name, writes:

“My daughter and myself have been cured of a very debilitating Leucorrhœa of long standing, by two bottles of your SARSAPARILLA.”

Rheumatism, Gout, Liver Complaint, Dyspepsia, Heart Disease, Neuralgia, when caused by Scrofula in the system, are rapidly cured by this EXT. SARSAPARILLA.

AYER'S
CATHARTIC PILLS

possess so many advantages over the other purgatives in the market, and their superior virtues are so universally known, that we need not do more than to assure the public their quality is maintained equal to the best it ever has been and that they may be depended on to do all that they have ever done.

Prepared by J. C. AYER, M. D., & Co., Lowell, Mass., and sold by

Sold by all Druggists and Dealers in Medicine everywhere.

CHILDREN'S DEPARTMENT

"FEED MY LAMBS."—John 21:15.

BOSTON, JUNE 16, 1863.

There's Work Enough to Do.

The blackbird leaves its rest
To meet the smiling morn,
And gather fragmints for its nest
From upland, wood, and lawn.
The busy bee that wings its way
Mid sweets of varied hue,
At every flower would seem to say—
"There's work enough to do."

The cowslip and the spreading vine,
The daisy and the grass,
The snow-drop and the eglantine,
Preach sermons as we pass.
The ant, within its cavern deep,
Would bid us labor too,
And writes upon its tiny heap—
"There's work enough to do."

The planets, at their maker's will,
Move onward in their cars,
For nature's wheel is never still—
Progressive as the stars!
The leaves that flutter in the air,
And summer's breezes woo,
One solemn truth to man declare—
"There's work enough to do."

GEORGE WILSON.

Some years ago, as good Mr. Gallaudet was walking in the streets of Hartford, there came running to him a poor boy, whose intelligent eye fixed the Gentleman's attention. The boy inquired,

"Please, sir, can you tell me of any one who would like a boy to work for him, and learn to read?"

"Whose boy are you, and where do you live?"

"I have no parents, sir," was the reply, "and have just come away from the work-house because they would not teach me to read."

The gentleman made arrangements with the authorities of the town, and took the boy into his family. He soon acquired the confidence of Mr. Gallaudet by his faithfulness and honesty. He soon learned to read, and was allowed the use of his master's library, whereby he made rapid progress in the acquisition of knowledge.

It became necessary, after a while, that George should leave Mr. Gallaudet, when he was apprenticed to a cabinet-maker in the neighborhood. There the same integrity won for him favor.

To gratify his inclination for study, his kind master had a little room fitted up for him in the upper part of the shop, where George devoted his leisure time to his favorite pursuits. He made rapid attainments in mathematics, in the French language, and other branches of learning.

After being in this situation a few years, as he sat at tea with the family one evening, he all at once remarked that he wanted to go to France.

"Go to France!" said his master, surprised that the apparently contented and happy youth had thus suddenly become dissatisfied with his situation—"for what?"

"Please, sir, will you ask Mr. Gallaudet to call," continued George, "and I will explain?"

His kind friend was invited accordingly, and at tea time the apprentice presented himself with his manuscripts, in English and French, and explained his singular intention to go to France.

"In the time of Napoleon," said he, "a prize was offered by the French Government for the simplest rule for measuring

plane surfaces. The prize has never been awarded, and that method I have discovered."

He then demonstrated his problem, to the surprise and gratification of his friends, who immediately furnished him with means of defraying his expenses, and with letters of introduction to Hon. Lewis Cass, then the American Minister to the Court of France. He was introduced to Louis Philippe, and in the presence of the king, nobles and plenipotentiaries, this youth demonstrated his problem, amid the plaudits of the court. He received the prize, besides valuable presents from the king.

He then took letters of introduction and came to the Court of St. James, and gained a similar prize, offered by the Royal Society. He then returned to the United States. There he was preparing to secure the benefit of his discovery by patent, when he received a letter from the Emperor Nicholas himself, one of whose ministers had witnessed his demonstrations at London, inviting him to take up his residence at the Russian Court, and furnishing him with ample means for his outfit.

He complied with the invitation, repaired to St. Petersburg, and became Professor of Mathematics in the Royal College, under the special protection of the Emperor of all the Russias!

One to-day is worth two to-morrows! Boys! use your spare moments well! Had George Wilson been an idle boy, spending his evenings in the streets, or in bad company, he would never have been a great and useful man.

A THOUGHTLESS BOY PUNISHED.

"I shall never forget," writes a correspondent of the *Agriculturist*, "an incident of my childhood by which I was taught to be careful not to wound the feelings of the unfortunate. A number of us school-boys were playing by the roadside one Saturday afternoon, when the stage-coach drove up to a neighboring tavern and the passengers alighted. As usual, we gathered around it to observe them. Among the number was an elderly man with a cane, who got out with much difficulty, and when on the ground he walked with the most curious contortions. His feet turned one way, his knees another, and his whole body looked as though the different members were independent of it, and of each other, and every one was making motions to suit itself. I unthinkingly shouted, 'Look at old rattlebones!' and the other boys took up the cry with mocking laughter, while the poor man turned his head, with an expression of pain which I can never forget. Just then, to my surprise and horror, my father came round the corner, and immediately stepping up to the stranger, shook his hands warmly, and assisted him to walk to our house, which was but a little distance. I could enjoy no more play that afternoon, and when tea-time came I would gladly have hid myself, but I knew that would be in vain, and so, trembling, went into the sitting-room. To my great relief, the stranger did not recognize me, but remarked, pleasantly, to my father, as he introduced me, 'such a fine boy was surely worth saving.' How the words cut me to the heart! My father had often told me the story of a friend who had plunged into the river to save me as I was drowning, while an infant, and who, in consequence of a cold then taken, had been made a cripple by inflammatory rheumatism; and this was the man whom I had made a butt of ridicule and a laughing stock for my companions. I tell you, boys and girls, I would give many dollars to have the memory of that event taken

way. If ever you are tempted as I was, remember that while no good can come of sport whereby the feelings of others are wounded, you may be laying up for yourselves painful recollections that will not save you for a life-time."

I LOVE JESUS NOW.

Little David Murray came home from school one day with a very thoughtful expression on his face. He took his little ricket and sat down by his mother's side, and laid his head on her knee.

"What is the matter with Davy?" asked she kindly; "does my darling feel sick?"

"No mother, there is nothing the matter; I was only thinking," said Davy.

"What were you thinking about, to make you look so sober, dear?"

"Mother, our teacher said to-day that Jimmy Frost, the little lame boy, was dead. Where do little boys go when they die?"

"They go to heaven, my darling, if they have been good while on earth, and have loved the dear Savior. Jimmy was one of Jesus Christ's little lambs, and I have no doubt that he has gone to live with him forever. You remember how patient and gentle he was while he was sick; how obedient he was to his mother, and how much he loved to hear her read to him in the Bible about the blessed Savior who took little children into his arms and blessed them. Jimmy knew that he had done a great many things that were wrong, but he knew also that Jesus loves little boys, and that he forgives them if they are sorry for their sins."

"If I should die, mother, would I go up to heaven and be with Jesus and the angels, and would I see Jimmy Frost?"

"I trust, my dear little boy, that when it pleases God to take you away from earth, you will go up to stay with him forever. All the good people who have loved and served him here below stand around his throne and sing praises to him forever and ever. God bless you! my little Davy, and grant that you and I may one day join that blessed company!"

"I love Jesus now, mother, and I mean to try to do all I can to please him; and then, perhaps, he will take me up to heaven soon, without waiting till I am a man, because, perhaps, I might be wicked if I grew up to be a man, you know."

Six months later, when the roses were blooming in the gardens, little David went up to heaven to live with the Savior; and as his mother kissed his pure, white forehead, and smoothed the glossy ringlets for the last time, she said to herself, "It is even as he wished. Heavenly Father! not my will but thine be done!"

THE KING'S HEART'S-EASE.

A CHILD'S FABLE.

There was once a king who had a very beautiful garden, with grounds arranged with taste, to please the eye, to afford refreshing shade, retired walks, commanding views, and besides, all the delightful fruits that could be procured. There was one superb old oak, so high and grand, that it could be seen for miles around. There were roses and lilies, and flowering shrubs of every kind; in short, nothing was wanting to make it a most perfect spot. One day the king's head gardener came and exclaimed:

"O king, pray come and see what is the matter with your garden—every thing is wilting, drooping, and dying!" While he spoke, the other gardeners came running in, and all had the same story to tell. So

the king went out, and there found all as they had said. He went up to the first grand old oak tree, his pride and admiration, and said—

"Why, oak, what is the matter with you, that you are withering and dying away?"

"O!" said the oak, "I don't think I am of any use, I am so large and cumbersome; I bear no fruit or flowers, and I take up so much room; and besides, my branches spread so wide and thick, that it is all dark and shadow under them, and no flowers or fruit can grow there. Now, if I were a rose-bush, it would be worth while, for I should bear sweet flowers; or if I were a peach or a pear tree, or even like the grape-vine, I could bear you fruit."

The king next went to his favorite rose-bush and said—

"Well, rose-bush, what is the matter with you? Why are you so drooping?"

"Why," said the rose-bush, "I am of no use; I can bear no fruit: I have nothing but flowers. If I were an oak, like that one in the middle of the grounds, I should be of some use; for then I could shelter you, I could be seen for miles around, and be an honor to your garden; but as it is, I might just as well die."

The king then went to a grape-vine, no longer clinging to the trellis and trees, but trailing sadly on the ground. He stopped and said—

"Grape-vine, what is the matter with you? Why are you lying so dolefully on the ground?"

"Ah!" said the vine, "you see what a poor, weak creature I am. I don't even hold up my own weight, but must cling to a trellis or post. And what can I do? I neither give shade like the oak, nor bear flowers like the shrubs. I always must depend for support upon something else, and surely I am of no use."

On went the king, quite in despair to see his place going to destruction; and it grieved him to think that for all the kind care and attention he had lavished upon his garden, he was to be repaid by murmuring and repining. But he suddenly spied a little heart's-ease (a small flower) low down on the ground, with its face turned up to him, looking as bright and smiling as possible. He stopped and said—

"You dear little heart's-ease! What makes you look so bright and blooming, when everything around you is withering away?"

"Why," said the heart's-ease, "I thought you wanted me here; if you had wanted an oak you would have planted an acorn; if you had wanted roses, you would have set out a rosebush; if you had wanted grapes, you would have put in a grape-vine. But I knew what you wanted of me was to be heart's-ease; so I thought I would try to be the very best little heart's-ease that ever I could."

Dear children, do you see the moral?

THE FIRST SIN.

"Why, sir," asked a boy of his father, "do you feel so bad at George's once wrong-doing? He seems to suffer enough for it." "Because," replied the poor father, "if a young man spends one night in sin, the great evil is, not that he must suffer the next day, but that he will go on sinning the next day. He brings his heart, his conscience, and his ungodly passions into such a state, that he will go on. There is not half as much to stop him as there was to prevent his setting out; so that a first transgression has for its consequences not only its own misery, but every following step in the downward road, together with all the sufferings which follow in their train."

"Yes, sir, but it is only the first sin." "If the first sin left the conscience tender and the heart right, and if nothing were to follow from it but simply suffering, it would be a different matter," replied the father; "but the most terrible thing about the indulgence of the first sin is, that it almost certainly leads to a second and a third, and so on."

ADVENTURE

HERALD

MILLENNIUM.

WHOLE NO. 1151.

BOSTON, TUESDAY, JUNE 23, 1863.

VOLUME XXIV. NO. 24.

For the Herald.
Interesting from an Indian Mission.

LETTER FROM SISTER M. J. CROSBY, TEACHER.

Pent Water, Indian Reservation, Oceana }
Co., Michigan, May 19, '63. }

Dear Bro. Litch:—Yours of March 30th was duly received. I should have replied before but wanted to be better able to give some account of my labors in my new field.

Please accept my hearty thanks for your kind and sympathizing letter. It came timely, and I adopted its precious encouragements and excellent councils and instructions, its heart-cheering consolation and promises, drawn from the Word of God; and coming from a heart alive to God and of like precious faith, was like an oasis in the desert; and then your last words, which in moments of despondency or coldness come to mind; arousing me up to more ardent good, and stir me to faithful, patient labor and increased devotion. "Get so near to God, dwell so much in his presence, and be so filled with the spirit that every word you say will reach the heart" all salutary. I can truly say that no communication received since I came here has afforded me the like real good. Your book I found quite interesting, and important in my pulpit labors; differing widely from the theology of the day; it is a great help. I need more Advent helps. May the Lord reward you, and make this book a blessing to some ministers here.

We arrived here in the dead of winter, January 3d. When our teams left, to go back to Pent Water, we found ourselves alone in a settlement where not a white face could be seen; not the glad "how do you do," could be heard in English. Our house, built by government, was large and comfortable, connected with the school-room, which is the most pleasant, and large enough to accommodate fifty scholars. We soon set all right, and was prepared to receive numerous calls from our Indian neighbors, who flocked to see the new teacher; and truly, our hearts were cheered with the warm and hearty reception we met, the shaking hands, and every gesture significant of kindness and good will, and a welcome to our new home, made us feel quite at ease.

Sabbath, January 31, felt quite content and blessed, while myself, husband and little son, knelt before the Lord, to implore his gracious smiles, and especial presence, now strangers among a strange people. We were now among pagans; no worship of the true God could be found for many miles around us; but I felt not alone, but under the shadow of the Almighty. I only wanted the spirit of Paul when he went to Athens to a people wholly given to idolatry.

February, 1st,—commenced school; opened with prayer, commanding them all to kneel, to which they readily assented, showing them by signs that I was going to talk to the Great Spirit; some few could talk a little English, and by their help I got my school in order. I had no interpreter, but it was surprising how easily they understood, how quick of perception. I closed the labors of the first day with thanks to God for his aid. Three days passed—my school numbered twenty-eight scholars, and all rules perfectly obeyed. I looked around with

astonishment at my wonderful success, far beyond what I had ever accomplished, in the same length of time in any white school.

I can truly say, their gentle manners, their meek submission and confiding trust, broke up the fountain of my heart; I began to love them with the most tender affection. Yes, dear friends, I loved these children with dark complexions with torn garments, with uncombed hair; perhaps for weeks face and hands had not felt the wholesome power of water, except by accident, hardly their life time; and yet I could embrace every one of them. Oh, I never knew before the love that brought a Savior down from heaven! With streaming eyes I looked up with a faith that would not take denial, that seemed as though it would shake heaven! I prayed and moved on, and every move seemed to be the propelling power of the Almighty. I began to enforce the wholesome law of neatness of apparel and person, which quickly took effect. In two weeks I had thirty-one scholars, and I could look around upon clean shirts, dresses, hands and faces. Many had no combs, this I provided in the school-room.

SABBATH EXERCISES.

I refer to this which I clip from the *Wesleyan*, written by Bro. Powers, a Wesleyan Methodist missionary:—

Brother Prindle:—Having been employed by the Agent of the Michigan Conference Missionary Society to labor on the Pere Marquette and Pent Water Mission, I am disposed to let the friends of missions know something about facts and prospects connected with this work.

In Oceana and Macon counties are four townships of land set apart by the government for the Indians exclusively. They contain a population of about ten hundred of these children of the forest. They are divided into several bands, with a chief to each band. Although these have no legal authority, yet they exercise considerable influence over their people. There are two Wesleyan Methodist churches among them, three Methodist Episcopal societies, and one formed by Roman Catholics.

One of these bands of Indians are pagan. They have steadily refused Christianity. They have pagan, or medicine dances as their only religion; and these have reference to health and longevity. They have but a vague idea of the future state. They think they shall "go to the setting sun—to the far west." Various efforts have been made by different denominations to christianize them, but seemingly of no avail.

Having learned that this band had had no preaching among them for a considerable time past, I resolved to try to do them good. Feb. 8th, a twelve mile walk, some of the way through deep snow without much track, brought me to Cob-moo-sah's, a chief of the pagan band. His son who could interpret a little, introduced me to a tall, grey headed man, trembling with the infirmities of a hundred years. (He says he is about one hundred.) My mission here was to induce him to favor the matter of preaching to his people. He made some objections, but did not finally refuse; and sent me to the other chief. This band is made up of two bands, and has two chiefs. At the other chief's Shag-wah-penah's, I spent some time talking with him and

a company present; sang and prayed with them. (in my own language this time for want of a good interpreter,) shook hands and parted, with a promise from them that I would have a congregation at the time appointed.

Feb. 22d, preached to a full congregation of pagan Indians. Both chiefs were present. The oldest one first took his seat on his folded blanket on the floor next the door. A chair being offered him, he occupied it, and was an attentive hearer, as were nearly all present. To human appearance their minds were impressed with the truth. Text—"Who is the Lord that I should obey him?" May the Lord make the Gospel effectual here. Christian reader, will you earnestly ask God, for Christ's sake to bless his truth to the pagan band of Indians.

Sister Crosby, with her husband, has moved here from Illinois. She is teaching the government school at this point, and is also deeply solicitous for the spiritual welfare of this people.

March 8th. Again with the pagan band, and had evidence that some were interested in Gospel truth.

March 13th. On my way to Pere Marquette; for several miles had an old Indian for my guide through the woods. Before starting out, we had a little conversation, in substance as follows:

"How old a man are you?"

"Eighty years—was in the war with the British."

"The war of 1812?"

"Enindah, Enindah." (Which means yes, yes.)

"Did you fight for the British?"

"Yes. Indian not to blame—British make them think they are right—exax them—give them calico, and many things."

I had not gone far before I found I must quicken my pace considerably, to keep up with one of eighty years, in moccasins.

After refreshment at the table of Brother Shop-e-ko-ung, he was my guide for twelve miles, through what is a dense forest most of the way, we were well entertained at the homes of Noo-ta-noo-ka and John Smith. Brother Smith is an Indian teaching the government school at this point. He was educated in Canada, is my interpreter on this part of the mission, and is well qualified, with the blessing of God, to labor for the elevation of this people.

March 15th. The good Spirit was present to bless the word, and refresh the hearts of his people. My soul was rejoiced to see and hear friends of Jesus in the persons of these natives.

In class-meeting there were seventeen present, whose names are enrolled with us. One was baptized. In the evening we had preaching, prayer-meeting, exhortation; one united with the church, and I proposed to them to contribute to the Book Concern. This was freely responded to by a good number, whose names I send you. Some of our people are away on hunting excursions, and on this account were not present.

March 22d. Had a precious season with the Pent Water Indians. Here, also, I proposed to them to contribute to buy the building and lot for the Book Concern, where, as I told them, good books and papers will be printed for this and future generations—for their children who are now learning, to read in after years. The

result was an amount raised which added to that obtained at Pere Marquette, is \$11 10, which I send you herewith. One man who subscribed, said, "This dollar I had intended to buy tobacco with, but it shall go to the Book Concern." I am convinced that some, at least, of the Indian brethren and sisters are not only Christians, but really more consistent Christians than many are who practically ignore the difference between an anti-slavery church and a slaveholding church. They appreciate also our lay representative element, in church government.

The Indian women propose to make some mats of rushes for the printing office, and wish to know if they would be acceptable.

C. POWERS.

Pent Water, March 25, 1863.

Yes, to be sure. Let the mats be made, and sent on, and we will pay the expense of freight. Let Brother Powers make inquiry, and send them by the cheapest mode of transportation.

AGENT

"Reading for the Soldiers."

Some soldiers in one of the Massachusetts regiments were writing home doleful and despairing letters, evidently losing all faith in the good old cause, faith in the government, and trust in themselves, as a matter of course. "We are on a hopeless errand; we are throwing away our lives; we can never conquer the rebels." "What newspapers do you read?" inquired a friend, in answer to one of these blue epistles; and the friend found, sure enough, that certain Copperhead sheets had found circulation among them. Newspapers of a different stamp were soon packed off to them, and the next letters from the camp breathed a tone of cheerfulness and trust. If every person who takes a newspaper, and a good one, would send it as soon as he has read it to some friend in the army, its bracing influence would be incalculable. Reading which is at once fervently religious and fervently patriotic, we understand, is very much needed. If you take the *Christian Register*, or *Inquirer*, or the *Congregationalist*, or *Zion's Herald*, or the *Independent*, either or any of them, and will carefully mail it to some one who is fighting the great battle for you and all the coming generations, you will be very sure that you are administering a potent stimulus to the courage, and patriotism, and religious faith, without which we cannot hope to prevail. Don't tear up any of these sheets, or lay them away in old closets, but mail them, and those who get them will fight better, or, if they fall, will die with serener trust in God.—*Monthly Religious Magazine.*

OIL A PRESERVATIVE AGAINST THE PLAGUE.—It is a singular but undoubted fact that as often as that fearful and contagious malady, the plague, has broken out and decimated the population of Smyrna, Constantinople, Candia and other parts of the Levant, there is not a single case on record of any one of the numerous kamalides or porters employed in the loading, unloading or transportation of oil ever having been attacked by, much less succumbed to, that dreadful scourge of the human species in the East. Indeed, so well is this known by the men themselves, that they fearlessly offer their services to carry the sick to the hospitals, bury the dead and attend on the sufferers.

For the Herald.
Gathering of the People of God.

BY A. C. GEER.

[Continued.]

As they did not by their own power deliver themselves from bondage, "For they got not the land in possession by their own sword, neither did their own arm save them, but thy right hand, and thine arm and the light of thy countenance, because thou hast had favor unto them. Thou art king, O God; command deliverance for Jacob." Neither could they maintain their national independence and prosperity, without the immediate presence of the same power that delivered them from the land of Egypt; this was promised them upon the following conditions:—"And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations. And to Israel he said, And it shall come to pass if thou shalt hearken diligently unto the voice of the Lord thy God, to observe and do all his commandments which I command thee this day, that the Lord thy God will set thee on high above all nations of the earth. And these blessings shall come on thee and overtake thee, if thou shalt hearken unto the voice of the Lord thy God. Then will I cause you to dwell in this place, in the land that I gave to your fathers, for ever and ever." But they hearkened not unto the voice of the Lord their God to keep his commandments, and to walk in all the ordinances of the Lord blameless." For so it was, that the children of Israel had sinned against the Lord their God, which had brought them out of the land of Egypt, from the hand of Pharaoh king of Egypt, and had feared other gods, and walked in the statutes of the heathen, whom the Lord cast out from before the children of Israel, and the kings of Israel which they had made; and the children of Israel did secretly those things that were not right against the Lord their God, and built them high places in all their cities, from the tower of the watchman to the fenced city. And set them up images and groves in every high hill, and under every green tree; and there they burnt incense in all the high places, as did the heathen whom the Lord carried away before them; and wrought wicked things to provoke the Lord to anger; for they served idols, whereof the Lord had said to them: "Ye shall not do this thing." Yet the Lord testified against Israel, and against Judah, by all the prophets, and by all the seers, saying: "Turn ye from your evil ways, and keep my commandments and my statutes, according to all the law which I commanded your fathers, and which I sent to you by my servants the prophets." Notwithstanding they would not hear, but hardened their necks like the necks of their fathers, that did not believe in the Lord, and they rejected his statutes, and his covenant that he made with their fathers, and his testimonies which he testified against them; and they followed vanity, and became vain, and went after the heathen that were round about them, concerning whom the Lord had charged them, that they should not do like them.

Also, "Judah did evil in the sight of the Lord, and they provoked him to jealousy with their sins which they had committed, above all that their fathers had done, for they also built them high places, and images, and groves on every high hill, and under every green tree; and there were also Sodomites in the land, and they did according to all the abominations of the nations which the Lord cast out before the children of Israel. They provoked him to jealousy with strange Gods, with abominations provoked they him to anger.

"They sacrificed unto devils, not to God; to gods whom they knew not, to new gods that came newly up, whom your fathers feared not; of the Rock that begat thee thou art unmindful, and hath forgotten God that formed thee." Thus did the people of God apostatize, and continued to sin more and more until the Lord saw it, then he abhorred them, and he said that he would hide his face from them, until he should see what their end would be. For they had moved the Lord God to jealousy, they had pro-

voked him to anger, until the Lord said:—"I will heap mischief upon them: I will spend mine arrows upon them, they shall be burnt with hunger, and devoured with burning heat, and with bitter destruction . . . the sword without and terror within, shall destroy both the young man and the virgin, the suckling also, with the man of grey hairs." And he brought upon them all the curses written in the law, to do unto them as he said by the mouth of Moses his servant, and by the mouth of all his holy prophets, "to scatter them among all people from the one end of the earth, even unto the other, and there thou shalt serve other gods, which neither thou nor thy fathers have known, even wood and stone, and among these nations shalt thou find no ease, neither shall the sole of thy foot have rest, but the Lord shall give thee there a trembling heart, and failing of eye, and sorrow of mind, and thy life shall hang in doubt before thee, and thou shalt fear day and night, and shalt have none assurance of thy life. In the morning thou shalt say, would God it were even, and at the even thou shalt say, would God it were morning. And the Lord shall bring thee into Egypt again with ships, by the way whereof I spake unto thee. Thou shalt see it (their own land) no more again, and there ye shall be sold unto your enemies for bondmen and lewd women, and no man shall buy you." Their enemies so thoroughly detesting them, as to consider them unworthy a place among their slaves. Their land also was to be given to strangers.

And Jerusalem, the glory of the kingdom, and the pride of Israel, should be trodden under foot of the Gentiles forever; no; not forever, but until the times of the Gentiles should be fulfilled, and when Gentile rule shall have an end, then will the streets of Jerusalem, the beloved city of God, be trodden again by her own people.

And the people of God have great reason to rejoice, knowing that Gentile domination is at an end almost, and then another king shall reign in righteousness.

But not all who came out of Egypt sinned against the Lord, there were a few, sometimes called a "remnant" who were of another spirit, who departed not from the Lord to serve other gods. As the Lord said unto Elijah, "I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him." And at the breaking up of the nation, and their final dispersion, these were the few, the "little flock" who had not departed from serving the Lord, and to there belong the promises; these shall come again to Zion with songs of joy, whilst the sinners thereof shall see their land no more forever.

This is of the Lord, for except he had left us a seed we should have been as Sodom and as Gomorrah. Notwithstanding there were a few who did not depart from the Lord, they also must of necessity be made partakers of the suffering, temporal suffering to come upon that people. They were to be scattered among all the nations of the earth:—"Go ye into all the world, and preach the Gospel to every creature," was the Savior's command.

Again, "I will send those that escape of them (escape the sword and the pestilence, &c., coming upon the wicked of Israel,) unto the nations, to Tarshish, Pul, and Lud, that draw the bow; to Tubal, and Javan, to the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles."

Then the converts from the many Gentile nations, are adopted into the family of God, then are they the children of Abraham, and heirs according to promise. Thus fulfilling the promise made to Abraham that he should become the father of many nations. The father of the faithful.

This being the condition of the people of God during the present dispensation, we can readily understand such passages as the following:—

"Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth; but I say unto you, that ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also." Matt. 5:38-39. This law of an eye for an eye, &c., is set aside, not because

it was unjust, in any sense of the word, for it was given in the wisdom of God, and was just and good, for as much as it is right that the penalty should be of the same kind and equal to the offence. During the time that the people of God enjoyed their national independence it was necessary for them to make their own laws, or receive them from the great Legislator, that they might punish their own offenders. But the time has come that they must be scattered among the nations, consequently they can no longer legislate, can no longer punish the lawless, others are to have the dominion, and rule over them, and the people of God must submit with meekness to the laws of the nations wherein they may reside. Hence, the Savior's abrogation of law which they are no longer able to enforce.

During all the time of their dispersion they are to submit to every insult and indignity that the enemy can possibly heap upon them; they shall suffer persecution, and be put to death, and in doing this many will think that they are verily doing God's service. They were to be trodden under foot, and literally worn out, "a people scattered and peeled," pillaged and robbed of all their goods, and their persons given to the sword, the wild beasts, or the dungeon of the Inquisition; "a nation (formerly, now) meet out" to the nations, "and trodden under foot; whose land the rivers have spoiled." This last sentence is somewhat obscure; it may mean "the flood" of the enemy as in another scripture. But certain it is, that the land of Palestine is spoiled by reason of the rivers failing. Since the blessings of God have been withdrawn the land in many parts has become quite sterile. And many fountains have dried, and the beds of streams are without water, except in the wet seasons, and it may be that the prophet has reference to the spoliing of the land by reason of the drying up of the rivers. And now we behold the people of God scattered among the nations of earth; some in America, a "little flock in Europe, Asia, Africa, and the islands of the sea; "little flock" in every age, in every nation, and in every generation; some in the sea, and many sleeping in their cold and silent bed. Some in high life, some in low; some among the rich, many among the poor, some in every town and village, some among every sect, we hope, little flocks in their dispersion, but mighty in the aggregate. A great company which no man can number.

It will be perceived that we have not followed the genealogy of the people of God according to the flesh, the people of God are not found there. But their genealogy is reckoned through Christ only.

In our next we shall consider the subject of their restoration to their own land, and liberty.

Military Clothing.

The question of uniform is one of great importance, not only in a hygienical but also in a strategical point of view. The uniform ought to protect the soldier against atmospheric changes, at the same time that it should not interfere with freedom of movement, or interpose any obstacle to marching, running, leaping, and the free handling of his arms. The fate of a battle, the character of a retreat, the death list of an army, may, to a certain extent, depend on the cut of a coat or of a head gear. The soldier's clothing ought, like that of other citizens, to be modified according to season, climate, localities, &c. His equipment deserves particular attention. A soldier in the infantry, when on a march, in time of war, carries a weight equal to or within a few ounces of sixty pounds, to which must be added, under certain circumstances, nearly 4-12 pounds of provisions. All of this is borne chiefly on the shoulders and chest, whence follow impeded movements in expansion of the chest and in the function of respiration generally, profuse sweating, muscular fatigue, and rapid exhaustion. The infantry being that arm of the service which has to endure the greatest fatigue, ought to be composed of strong and robust men. In selecting men for infantry service, less attention should be paid to the height than to the fullness of the chest and of the muscular system; experience having shown that individuals of short stature, but well formed and endowed with a certain degree of muscular strength, are the least liable to suffer from fatigue and disease.

Thoughts for Young Men.

Costly apparatus and splendid cabinets have no magical power to make scholars. In all circumstances as man is, under God, the master of his own fortune, so he is the maker of his own mind. The Creator has so constituted the human intellect that it can grow only by its own action, and by its own action it most certainly and necessarily grows. Every man must, therefore, in an important sense, educate himself. His books and teachers are but helps; the work is his. A man is not educated until he has the ability to summon, in case of emergency, all his mental power in vigorous exercise to effect his proposed object. It is not the man who has seen the most, or who has read the most, who can do this; such a one is in danger of being borne down, like a beast of burden, by an overloaded mass of other men's thoughts. Nor is it in the man that can boast merely of native vigor and capacity. The greatest of all the warriors that went to the siege of Troy had not the pre-eminence because nature had given him strength and he carried the longest bow, but because self-discipline had taught him to bend it.

Speaking the Truth in Love.

Some speak the truth indifferently, others with a spirit which is utterly opposed to the words which they express. Some speak it in madness, some in pity, some in jealousy, some in confusion and darkness. Indeed the spirit in which it may be spoken improperly may find vent in as many ways as their are evil passions in the human heart. It strikes me that the spirit which underlies almost all controversy is the spirit of self-will. Many are silent with their pens until their is an enemy to combat and demolish.

The only contest in which we are to engage is for the faith once delivered to the saints. We must be placed fully over on the side of Christ. Then we shall fight. But the weapon with which he furnishes us is the sword of the Spirit, which is the word of God. This must always be wielded in love. The word and spirit will cut its way. The evil passions of the heart have an opposite effect. Do we wish to edify the church and convert sinners? Let us heed Paul's advice.—*Herald of Gospel Liberty*

Departed Spirits.

Speaking of the question concerning the spirit's returning to the earth after its separation from the body, a writer in the *Continental Monthly* says: "It is a beautiful belief that the souls of our departed friends are permitted to hover around us here on earth, watching all our outgoing and incomings, sympathizing in all our joys and sorrows, mourning over our transgressions, and rejoicing at our good deeds—in a word, acting the parts of guardian angels. And there are many, even in our day, who hold such a faith. Yet it is a belief founded in imagination and poetic ideas of beauty, rather than in sober truth either of reason or of revelation. The strongest argument I have ever heard against this belief is contained in the remark of a poor old English peasant. 'Sir,' said he, 'I don't believe the sperits can come back to us; for if they go to the good place, they don't want to come back 'ere again; and if they goes to the bad place, why God woa'n't let 'em.' The writer thinks there is sound philosophy in that remark. Still, we do not reckon the argument precisely conclusive.

Thirst Worse than Hunger.

The disturbance to the general system which is known by the name of raging thirst is far more terrible than that of starvation, for this reason: During the abstinence from food, the organism can live upon its own substance; but during the abstinence from liquid, the organism has no such source of supply within itself. Men have been known to endure absolute privation of food for some weeks; but three days of absolute privation of drink is, perhaps, a limit of endurance. This is the most atrocious torture ever invented by Oriental tyrants. It is that which most effectually tames animals. Mr. Ashley, when he had a refractory horse, always used thirst as the most effective power of coercion, giving a little water as the reward for every act of obedience.

A Visit to the Old Hermitage.

We clip the following interesting description of a visit to the Hermitage, and grave of Andrew Jackson, from the war correspondent of the Oquawka (Ill.) *Plaindealer*:

Our encampment is distant but little more than two miles from the Hermitage, and since our halt on Stone River we have been wishing to visit that memorable spot. Not many days since an occasion afforded, which was gladly accepted. Our Company, under Lieut. McKinney, with a special permit from Gen. Morgan, made the visit. We were in light marching order, big with expectation, and though the sky was cloudy, our spirits were gay, and we moved merrily along, reaching the by-lane which leads directly from the Lebanon pike to the house and tomb of Old Hickory, which is plainly visible from where the roads intersect, not a quarter of a mile distant. It is here where the Hermitage first bursts on the sight that we began to feel the presence of those powerful associations which cluster around this sacred ground. Our little column passed silently through the iron gateway. There was a momentary pause as we stood in the dark avenue of the cedars, looking down toward the mansion which stood on the further declivity of a gentle slope. From the gate to the extreme crown of the entrance, a half glimpse of a balustrade and a window is to be seen. The heavy evergreen foliage shuts out the grand features of the building till you come quite upon it. Slowly, with cadenced step, came our little band, filling the avenue as it approached; arriving on the circular carriage-way which sweeps around the foreground under the shadow of Norwegian pines, touching the steps of the portal and that is all, we filed to the right, halted, stacked arms, and at the close of a few cautionary words given to the men in a quiet way, the company broke ranks, and proceeded en masse to the entrance. The lieutenant touched the silver spring, and a little bell far in the chambers began to tinkle, tinkle, and a moment sped away and the great door swung wide, a low bow from the portly, good-natured man within, a brief salutation from us accompanied with a word explanatory, and we stood in the halls of Gen. Jackson—his furniture around us; an original portrait of Columbus on our left, Washington's state chair on our right, and busts of representative men hither and thither. We were now shown into the parlor to the left—a room of average size splendidly though not ostentatiously furnished. On the walls we find a valuable collection of family portraits; three of the General, the latest taken eight days prior to his death; one taken in his prime—a noble picture, the other an equestrian portrait, placing vividly before the mind the old hero as he appeared caparisoned for battle. A portrait of Mrs. Jackson taken in the bloom of early womanhood also graces the room. Other faces of less interest here live upon the canvass, but our space forbids their enumeration. In the same apartment is to be seen a novel relic in the shape of a wooden pitcher, fashioned from a tree shot through by a British cannon ball on Long Island during the Revolutionary War. The handle is perfect, being a stout twig which has grown horizontally from the trunk the distance of four inches or more, and by a single freak of nature turned laterly, and found its way back again into the parent stem. The most interesting spot was yet unseen—the tomb, to which we soon repaired. Passing out at the front entrance, we were conducted round to the east end of the mansion, through a wicker gate into the garden, and down the walks till we came upon the mausoleum standing in the southeast corner. Ascending the three marble steps we stood up on the floor in which is inserted two tablets. On the left one we read—

GENERAL ANDREW JACKSON,
BORN MARCH 15, 1767,
Died June 8, 1845.

And on the right:

Here lies the remains of
MRS. RACHEL JACKSON,
Wife of President Jackson,
Who died the 22d December, 1828.
Aged 61 Years.

"Her face was fair, her person pleasing, her temper amiable and her heart kind; she delighted in relieving the wants of her fellow-creatures, and cultivated that divine pleasure by the most liberal and unpretending methods; to the poor she was a benefactor, to the rich an example, to the wretched a comforter, to the prosperous an ornament; her piety went hand in hand with her benevolence, and she thanked her Creator for being permitted to do good. A being so gentle and yet so virtuous, slander might wound but could not dishonor. Even death, when he tore her from the arms of her husband, could but transport her to the bosom of her God."

We look in vain through the wide world for a nobler epitaph; mid the thronging mementoes of the lovely and the gifted who have left earth and its fleeting joys behind them, of whose existence and fate—of whose names and fame all men know something, we find no fairer one than this. Even the eloquent pen that traced these words of love and truth, palsied now forever in the catacombs of Paris, will hardly find one to tell his own sad history so well. It softened the stern story of the warrior's days not a little when we reflect upon the angel of the Hermitage who hovered round the proud form of the hero of old, in his palmiest days, making life a charm, a blessing—heaven itself. Farewell, bright spirit! Dust is on thy brow, and the dark clod presses heavy on thy gentle heart; who can guess how much of beauty and of goodness has perished there! We have learned to look no more for thy presence among the living, in the seraph-land where bliss imperishable, from everlasting to everlasting reigns, or faith is turned and hope points. No man, it is our belief, can stand above the bones of Andrew Jackson and not feel his love and veneration for fatherland strengthened, and his heart and hand braver and stronger in defence of its traditions, its institutions and its life.

We lingered at the tomb and was the last to leave it. Joining our companions again in front of the mansion, we found them "in line," in readiness to return to camp, but we were loth to depart, and re-entered the Hermitage to take a last look. A child, by the name of Donelson, was taken by the General as an adopted son, when a day and a half old, and his name changed to Andrew Jackson. That child is now living at the Hermitage quite an old man. We were shown into the room where the old hero died, the furniture, to the smallest item, remains the same as on the day of his death. Here is the great arm-chair where, in his last days, he sat facing the grate and the portrait of Mrs. Jackson which hangs above the mantle. Here, also, two cases containing portions of the General's library is to be seen. None can tell who have not made their pilgrimage thither in these troubled times, how the spirit under the spell of national disgrace and travail trembles to come into the presence of things hallowed by the touch of this great advocate of liberty,—hater of despotism, and unconquerable foe of Calhoun and of treason, come from whatever source it might. I stood in the private apartment—the scene of the lofty spirit's flight from earth, alone, the silence was oppressively solemn, yet the dumb things around me seemed to have the tongue of angels as the thoughts they inspired of the past rushed through my soul. Never was my mind so burdened with the overwhelming prophecy of that mightiest of human utterance: "Our Federal Union, it must and shall be preserved." I carried the great words in my mind as I passed the threshold, and I took my musket with a firmer grip as the distant boom of cannon came to our ears, warning us that the hour had come, and we must be off. A visit to the Hermitage, as to that of any other place of national interest, will be of little avail, if one carries not with him the proper spirit.

The farm of Gen. Jackson originally included one thousand acres of land, but portions of it have been sold at intervals, and fifty acres only, which includes the Hermitage, is contained in the plot owned by the State of Tennessee. The grounds are sadly out of repair, and will be for a decade—till the rebellion is crushed and the State rights herself and moves along in her old

line of prosperity and wealth. Not before that can we expect her to bestow that attention to the repairs of the Hermitage of which it stands so much in need.

"Be Courteous" at Home.

Why not be polite? How much does it cost to say, "I thank you?" Why not practice it at home—to your husband, to your wife, to your children, to your domestics? If a stranger does you some little act of courtesy, how sweet the smiling acknowledgment! If your husband or wife, ah, "it's a matter of course"—no need of thanks.

Should a visitor or acquaintance tread on your dress—your best, very best—and by accident tear it, how profuse you are with your "Never minds," "Don't think of it," "Accidents will happen." If a husband does it, he gets a frown; if a child, it is punished.

"Ah! these are little things," say you. They tell mightily upon the heart, let me assure you; and little as they are, they disturb peace, or create pleasure in the family circle.

A gentleman stops at a friend's house, and finds it in confusion. He does not see anything to apologize for—"never thinks of such matters." Everything is right—cold supper, cold room, crying children—"perfectly comfortable!" Goes home, where his wife has been taking care of the children or attending the sick, and working her life almost out. Then he does not see why things can't be kept in order; there never was such cross children before! No apologies accepted at home! O, why not look at the sunny side at home as well as abroad, and try pleasant words instead of surly ones?

Why not be agreeable at home? Why not use freely that golden coin of courtesy? How sweetly those little words sound, "You are very kind!" or, "Many thanks!" Doubly, yes, thrice sweet from the lips we love, when smiles make the eyes sparkle with the light of affection!

Be polite to your children. Be courteous to your servants. Do you expect them to be mindful of your welfare, to grow glad at your approach, to bound away to do your pleasure before the request is half-spoken? Then, with all your authority mingle kindness and cheerfulness. Brothers and sisters be amiable, be courteous among yourselves and to your servants. If at table one person be speaking, listen kindly till he has finished, and then you will meet the same attention, and much family love will arise from this mutual forbearance. "Don't be always *don'ting*," but try to be pitiful and self-denying for the Lord Jesus Christ's sake, and yours will be a family where the Holy Spirit shines, and where Jesus will come to dwell.

Who Maketh Thee to Differ?

Rev. Leigh Richmond was once conversing with a brother clergyman on the case of a poor man who had acted inconsistently with his religious profession. After some angry and severe remarks had been made on the conduct of such persons, the gentleman with whom he was discussing the case concluded by saying:

"I have no notion of such pretences; I will have nothing to do with him."

"Nay, brother," replied Richmond, "let us be humble and moderate. Remember who has said, 'making a difference.' With opportunity on the one hand, and Satan at the other, and the grace of God at neither, where should you and I be?"

After Many Days.

Dea. N— held to both tables of the law, and when an object of charity presented itself, he was quite sure to "lend something" to the Lord. One evening a poorly-dressed sailor called at his door, with a story of sorrow. He said he had been shipwrecked, and lost everything but the scanty clothing he wore. He was an entire stranger, and presented an appearance of extreme wretchedness; but the worthy deacon took him in, gave him a comfortable supper and bed, fitted him out with coat, pants and vest, put some of the needful in his empty wallet, and then setting out with him in search of em-

ployment, secured a place for him on board a merchant ship, and bade him good-by, amid a profusion of blessings and praises. It was a benevolent experiment, and many were the evil prophesings of neighbors and friends concerning the issue of the case.

"I shall never forget your kindness," said the sailor, "and some day you shall hear from me again, and know that it has not been thrown away."

Years passed. The kind-hearted deacon failed in business, and removed to a distant town. But if worldly reverses had come, the richer blessings of the Gospel were lavished with Divine generosity on his household. One after another of his children was made the subject of renewing grace, till all were found walking in the commandments and ordinances of the Lord.

Two of his sons entered the ministry. In the providence of God one of them was called to spend a Sabbath in the city of B—. During the evening discourse his attention was attracted to a well-dressed, intelligent looking man, whose eyes were fixed on his with marked interest. After service the stranger said,

"May I ask, sir, if your name is N?"

On receiving an answer in the affirmative, he exclaimed, with deep emotion,

"God bless you, sir! I knew you from your resemblance to your father. You do not remember me, for you were a little boy when I came to his house, a castaway sailor, ragged and hungry, without a cent in my pocket. He helped me when others looked at me with suspicion and turned me away unfed. I have never forgotten him, and never shall. Tell him I think of him often, and pray for him, too."

And as the grateful seaman departed, the generous bank bill that remained in the preacher's hand attested the sincerity of his words.—*Watchman and Reflector*.

A Jewish Parable.

A certain man, who was very much deformed, saluted a Rabbi, saying, "Peace be unto thee." The Rabbi did not return the salutation, but said, "Raca, how ugly this man is! perhaps all thy townsmen are as deformed as thou art." The other replied, "I do not know; but go thou and say to the workman that made me, how ugly is this vessel which thou hast made." Upon this the Rabbi dismounted from his ass, knowing that he had sinned, and fell down on his face before the man he had despised, and said unto him, "Forgive me, I beseech thee." But the deformed man answered, "I cannot forgive thee until thou hast been to the workman that formed me, and said, 'How ugly is this vessel which thou has made.'"—*Talmud*.

"Unbending Moral Principle."

Some men possess it; they are men of independence, are real heroes. Here is the picture:

Yes; one just man, one man of unbending moral principle is mightier than all the hosts of dishonest and fraudulent knaves, and in his majestic presence they feel their own littleness, and weakness, and shame, are ready to slink away lest they blush beneath the gaze of his calm, clear eye. It is a noble sight, worth going far to look at, the man who stands erect and serene, with his heel on the red dragon of temptation, its seven heads and ten horns crushed and trodden down to the dust! In all the world there is no sight so grand and lovely as this. He is nobler than any coronet can make him. He is richer than gold or precious stones can make him. He is mightier than kings, and one of the greatest conquerors, for all men rejoice in his victory. Even those who have not courage to follow him in his conflicts, are glad to see him come forth from the life-battle-field unscarred, and silently in their hearts they bless him.

MADAGASCAR.—A letter from Radama II., King of Madagascar, has lately been published in the *African Times*, stating that it is his earnest desire to encourage arts, science, commerce, education, and above all the religion of the Bible among all classes of his subjects, as the most effectual means of promoting, with the blessing of God, the prosperity of his country.

It is said that the Romish priests find it difficult to make converts in Madagascar, and that the prospects of the Episcopal mission are most encouraging.



ADVENT HERALD.

BOSTON, JUNE 23, 1863.

JOSIAH LITCH, EDITOR.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

NOTICE.

AMERICAN MILLENNIAL ASSOCIATION.

The Standing Committee of the American Millennial Association will hold their regular Quarterly Meeting at the *Herald* Office, in Boston, on Thursday, July 9th, at 10, A. M.

JOSIAH LITCH, President.

F. GUNNER, Rec. Sec.

P. S. The change from Tuesday to Thursday, is in consequence of Tuesday being the day of publication.

J. L.

The Outgoing and Incoming Administrations.

The Italian revolutions and the weakness of the papal government give presage of its approaching downfall. Rome is evidently the Babylon of the Apocalypse, sitting on seven mountains, ruling over the kings of the earth. Rev. 17th chapter. The empire of which she is the seat is the last of the parts of the image of Nebuchadnezzar's dream. When ten kings of sovereignties conspire to make her desolate and naked, to eat her flesh and burn her with fire, then will end the Gentile times, and the great controversy between the rightful heir to David's throne, and the God of this world for the dominion of earth, and the day of judgment will be ushered in. But what manner of kingdom shall the God of heaven then introduce! For it is He who is to set up a kingdom which shall never be destroyed.

Strange as it may seem to the unsophisticated reader, there are those who assert and maintain that this fifth, and everlasting kingdom is the Christian church of this dispensation, which is to increase and spread by present agencies, till like the boy's snow-ball, it shall roll and roll, till it becomes a great mountain and fills the whole earth.

Out of this assumption has grown the papal theory that Christ has selected the popes of Rome as his viceregents, to hold the keys of the kingdom, and that in them, as the successors of St. Peter, is vested the power of binding and loosing. Out of this theory has grown the mystical system of Biblical interpretation, so disastrous to the Christian cause. And it is likely to culminate in a rejection of Christ by his own chosen people, as a coming, glorious, and everlasting King, who shall reign "from sea to sea, and from the river to the ends of the earth." For if his kingdom is the church as now constituted, and is to fill the earth, and stand forever, there is no call for Christ to come and no rule for him to assume. His people reigning in glory, will never like the importunate widow, cry day and night for him to avenge them of their adversaries. Again, its incongruities are wonderful in the light of prophecy. The prediction declares that the stone is to smite the image on its feet and toes. But this theory assumes that the kingdom was set up and begun its work of demolition and growth in the time of the iron legs, when the Roman empire was a unit, four or five hundred years at least before the division of the empire into fragments.

The theory assumes that the church smote the image, when all the time Rome has persecuted the saints of God, even unto death, till at one time a Roman emperor proclaimed Christianity extinct. But after all, here stands the inspired declaration that the stone is the kingdom which shall break in pieces and grind to powder all these kingdoms, and their elements shall be swept away like the chaff of the summer's threshing-floor, and the wind shall carry them away and no place shall be found for them. "And the stone which smote the image became a great mountain and filled the whole earth." How could it smite the image on the feet before these feet existed?

But if Christ is the stone, and the kingdom is to come with him at his second appearing, he can smite the image on its last extremity, the feet and toes.

But when did Christ teach his disciples that the kingdom of God should come? Luke, 18th chapter we read:—"Because he was nigh unto Jerusalem, and because they thought that the kingdom of God should immediately appear, he added and spake a parable."

This parable, then, was designed to set that question at rest. What did it teach? were they correct, or not, in their expectation of its immediate appearance?

The parable was that of a "nobleman who went into a far country, to receive for himself a kingdom and to return." During his absence he left his business in the hands of his servants, commanding them to "occupy till I come." But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us. "When he returned, therefore, having received the kingdom," he called his servants, with whom he left his money, to know what they had done with it, and what profit had accrued to him. One had gained ten pounds, one five pounds, and another nothing. They were rewarded according to their deeds. "But mine enemies," said he, "who would not that I should reign over them, bring hither and slay before me."

Can we conceive anything more decisive than this parable in proof of the establishment of the kingdom being at the second advent of Christ and the day of judgment? And how solemn the responsibility of those who receive their Lord's money to improve! There is no excuse for non-improvement. And how abundant the reward for a faithful improvement. How dreadful the doom of open enemies and rebels. They are his "citizens" and refuse obedience and submission. But the return of the nobleman with his kingdom is to adjust the case of each class. And if Christ be that nobleman, he is the heir to the throne and dominion of earth by the decree of his Father from ancient time, who said, "I have set my king on my holy-hill of Zion. I will declare the decree: The Lord hath said unto me. Thou art my son, this day have I begotten thee. Ask of me and I shall give thee the nations for thine inheritance and the uttermost parts of the earth for thy possession." Psa. 2: 7, 9. Christ has now gone to his father's court to lay the petition before him and receive the award of this kingdom.

The case is like that of Gov. Reeder, a few years ago in Kansas. He was appointed Governor of that province or territory. Going there to assume his chair, he was repelled, he found the border ruffians in arms against him. He came to Washington and laid the case before the President and asked for authority and force sufficient to reign. But his citizens sent word to the President saying, "We will not have this man to govern us. You need not send him back." President Pierce, unlike the God and Father of our Lord Jesus Christ, yielded to the clamor, and recalled the appointment. But our nobleman will be sustained and furnished with full authority and force to take the kingdom at any price or expenditure of blood and treasure. Then will come the reckoning day for all.

Every sinner who refuses to submit to Christ is one of those citizen enemies, who refuses to have our nobleman to reign over him. And all the governments of earth are in the same condition. Not so much as one earthly government would be willing to yield and crown Jesus of Nazareth "Lord of all." And it is certain that sooner or later they or he must yield the right of dominion. We have the best and most tolerant of all earthly governments, but who believes that if Christ were to ride into Washington as he did into Jerusalem, amid a nation's acclamations, "Hosanna to the Son of David," that the whole army and navy would not if necessary to do it, be employed to assist and secure him, especially if he persisted as then that he was the rightful king? And what this government would do, all governments would do under like circumstances.

But they have their chartered rights and times, the same as had the Jews before they were put under the yoke of Nebuchadnezzar, and the people by Divine appointment must submit till their time expires. That time is called the "Times of the Gentiles," and when they are full, "In his times he shall show who is the blessed and only potentate, the King of kings and Lord of lords."

Trip to Vermont.

RICHFORD CONFERENCE.

We had the pleasure of meeting the brethren of C. E. and Northern Vermont last week in Conference, at Richford. Twenty-one years ago, we had in Northern Vermont and Canada East some of the most glorious meetings of the eventful year, 1842; and especially two campmeetings, the first Advent campmeetings ever held. It was during that visit Dr. R. Hutchinson, then a Methodist minister, El-

der J. Porter, and Bro. Hyatt of Waterloo embraced the faith, with a host of others, ministers and people. In 1848 we made another visit to the province in company with Dr. Hutchinson, and at a Conference held in Hatley, C. E., organized the first constitutional Advent Conference ever formed; and we organized in connection with it several churches. For several years there was no meeting of the Conference. But in 1852, if we rightly remember, Dr. Hutchinson, Elder Orrock, and some others revived and reorganized the Conference, enlarged its boundaries so as to embrace Northern New York, and have ever since held regular sessions once a year. We cannot say precisely how many ministers they now number, but we judge some fifteen or sixteen, with corresponding numbers of churches.

We had the pleasure of greeting quite a number of old friends whom we had not seen for many years, forming acquaintance with others whom we had never seen before—of being cheered by their genial smiles and words of encouragement.

And among others we were happy to meet our old, tried and faithful friend and fellow laborer of 1842, Elder C. Green, whom we had not before seen since that year. We met at the St. Albans Hotel, and such are the changes time has wrought that neither at first recognized the other. But we were not long in solving the mystery and clasping glad hands.

Elder Green, after the fatigues of 1842 to 47-8, was compelled from the failure of his health to retire from the field of his conflicts and victories, to private life, and has since then been unable to engage in the active duties of the ministry. But his heart is still in the work, and he stands fast in the faith. He was unable to attend the Conference on account of a nervous affection of the head. But we had the pleasure of visiting him at his home, and spending two days in calling to remembrance the former times, and rejoicing in hope of coming deliverance.

Amidst many discouragements and trials, we think on the whole that the cause in Northern Vermont and C. E., is decidedly progressing, and that by patient perseverance it will be maintained to the end. The visit was to us a cheering and refreshing season; and we trust not in vain to the disciples among whom we went.

Attention, Friends of the Herald.

Two numbers more will complete a half volume of the *Herald*; and may we not hope for a general effort on the part of its friends to give us a large list of new subscribers? For the last three months we have had a constant increase over all discontinuances. But we need a still larger increase to meet its weekly demands upon us. One minister proposes that the friends make a grand rally, bring the claims and value of the paper before their acquaintances, and raise the subscription list five hundred in the next three months. Who will second the motion and act upon it?

We mean to make the *Herald* the best, most instructive and interesting paper in the world; and especially as an expositor of prophecy and chronicler of the signs of the coming kingdom of our Lord Jesus Christ.

The children's department is already enlarged, and we intend it shall be still extended and filled with the richest matter we can find, with which to feed and form the minds of our rising generation. The Do Society, we have reason to believe, will in due time do so well as to free us from advertisements, and devote that whole space to other matter. So rally, friends, rally to our help, and let us have a large list of new subscribers for the new half volume.

Should Christians Fight?

A pamphlet on war. The question candidly and scripturally considered, and answered from the Old and New Testaments, noticing the conduct of Israel, and why they fought; a glance at Christendom in its deplorable state, with some of the causes of its present troubles; addressed to the thoughtful, candid, conscientious inquirers for truth, who really believe God. By I. C. Wellcome, Yarmouth, Me., author of a "Treatise on Matthew 24th and 25th Chapters." "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgressions." (Isa. 58: 1.) "He that departeth from evil maketh himself a prey." (Isa. 59: 15.) "For if I yet pleased men, I should not be the servant of Christ." (Paul, Gal. 1: 10.) "For all they that take the sword shall perish with the sword." (Jesus, Matt. 26: 52.) Published by the author. Price, single copy, postage paid, 15 cents. Eight copies for \$1.00. One hundred copies for \$10.00. For sale at this office.

MESSIAH'S THRONE AND MILLENNIAL GLORY. By J. Litch. 316 pp. Price 50 cents. Postage 12 cents. Those who wish a book to circulate among enquirers on the subject of the coming reign of Christ, can find nothing, in our judgment, better adapted to that purpose than the above work.

THE LATEST NEWS.

Army Movements.

The news from the seat of war for the past week has been of the most exciting character. The rebel army, under Gen. Lee, has removed from Fredericksburg toward the West; and a part of his forces made their way into Pennsylvania, causing the greatest apprehensions of the capture and destruction of Harrisburg, the capital of Pennsylvania.

The President's proclamation, calling for 50,000 militia from Pennsylvania, seconded by the efforts of Gov. Curtin, has resulted in the collecting of a large force of volunteers from that State, New Jersey and New York, for the defence of the State against rebel invasion. Thus far the rebels have only reached Chambersburg and vicinity. Finding the patriotism of the people fully aroused, they seemed to think discretion to be the better part of valor, and quietly retreated again into Maryland. But there remains a great deal of mystery connected with the whereabouts of Lee and his army, or what are his intentions, whether to assail Washington, or to force his way northward with his whole forces.

A severe engagement has come off between a part of Gen. Hooker's forces and the rebels under Lee, near Aldie, Va., in which the rebels were defeated and driven before the Union troops. A great battle seems now impending between Lee and Hooker.

In the meantime, the siege of Vicksburg, under Grant, and of Port Hudson, under Banks, are going steadily forward; and little doubt remains but that each will, ere long, prove successful, and the Mississippi valley and river be freed from the presence of rebel forces, and be open to free navigation.

A change in commanders has taken place in the department of the South, both by sea and land, which seems to indicate a determination on the part of the government to vigorously prosecute the war in South Carolina, and make another attack on Charleston.

The news from North Carolina is indicative of a great union movement on the part of the citizens of the State, especially among the mountains in the western portion of the State, and in Eastern Tennessee. It is said that twenty thousand insurgents have offered their services to the Union cause; and also, that in Eastern Virginia there is more of a Union sentiment prevailing. The army of the Virginia peninsula has advanced toward Richmond, causing the rebels, under Gen. Henry A. Wise, to beat a hasty retreat beyond the Chickahominy.

The negro troops in the Union army have proved their fighting qualities to be second to none in the service. The rebel government having outlawed them and refused to treat them as prisoners of war, but determined to execute and make examples of all taken in arms, they seem to have accepted the condition and fight with the desperation of men who know if taken alive, that their doom is sealed, and determined to die in the fight.

Foreign Affairs.

There seems to be but little of interest from Europe. The *Times* of London, speaks more favorably of the success of the Union cause in America.

The Polish question is not yet settled, nor is it yet certain whether Austria will unite with France and England in their demand on Russia to grant to the Poles their rights guaranteed to them in 1815, by the congress of France.

General News.

The N. Y. *Tribune* makes the following statement respecting the origin of the singular question as to who is the ranking Major-General in the United States army: "The facts which have given rise to the recent controversy we understand to be briefly these: The question of seniority came incidentally under discussion in conversation at the White House after Gen. Butler's return from New Orleans. Gen. Butler mentioned his own claim, and remarked that the question of precedence ought to be settled definitely, as cases might arise where any doubt on the subject might lead to embarrassment, and, perhaps, be injurious to the public service. He was, therefore, requested by the Secretary of War to state his case in writing, which he did at length and with great impartiality. He has taken no further steps in the matter, but has left it entirely for the consideration of the government."

In view of several cases of resistance of the enrollment in Newark, a notice was read on a recent Sunday in all the Roman Catholic churches of that city, by order of Bishop Bayley, advising the people of that denomination, with whom most of the difficulty has arisen, not to make any resistance whatever to the work; that it was the law of the land and must be obeyed; and that the people should give a ready acquiescence to it, and answer promptly and truthfully all questions.

More than eight hundred guns of an European purchase have lately been sent from the army of

Restitution	6 cts.
Osler's Prefigurations	6 "
The End, by Dr. Cumming	4 "
Letter to Dr. Raffles	4 "
Stewart on Prayer and Watchfulness	4 "
Brook on the Lord's Coming a Practical D	4 "
Brook on the Glorification of the Saints	4 "
1 itch's Dialogue on the Nature of Man	4 "

CORRESPONDENCE.



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as discrediting the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

For the Herald.

Foreign Correspondence.

FROM REV. R. HUTCHINSON.

Dear Brother Litch:—It is about time for me to write you again, as my last was dated April 2d. On the 4th I went to Leeds, and on Sunday, the 5th, I met in the morning with the Advent brethren to break bread, and being asked to speak, I dwelt on what was uppermost in my mind, viz., the death of brother Bliss. It was an affecting occasion, and there were few, if any, dry eyes in the house. But we could look through our tears to the morning of joy when we shall meet our lamented brother. He was greatly respected here. In the evening I preached from John 16: 28, and dwelt on the pre-existence of Christ—His incarnation and atoning death—His ascension to heaven and His present work, and His coming again in glory.

Sunday, 12th, I met with the brethren as usual, and in the evening preached for the Rev. Mr. Tunnicliff, pastor of the Baptist church, Call Lane Chapel. This chapel was built in the latter part of the seventeenth century, shortly after the passing of the "Act of Uniformity," in the reign of Charles the Second (1662,) by which act two thousand ministers of religion were driven from the Established Church. The Rev. Christopher Nesse, M. A., who, before his ejection, was lecturer before the parish church in this town, formed the first church, which met in his house, and to whom he preached the Gospel, until the passing of the "Five Mile Act" drove him from Leeds. His successor, the Rev. Thomas Whitaker, M. A., continued for thirty-four years to minister to the church and congregation. At an early part of his ministry, Mr. Whitaker was silenced by the magistrates of the town, and afterwards, being convicted of preaching contrary to law, he was committed to York Castle for eighteen months, from whence he wrote sermons to his flock, who met to read them weekly in secret. And in the erection of the chapel, a secret chamber was prepared in its roof where a number of the congregation might meet in secret, to escape the fines and penalties of those days, which fell on such as dared to worship God otherwise than "as by law established;" and a subterranean passage has also been discovered, leading from the pulpit to some outlet. It is supposed in the yard, for the escape of the minister if detected preaching in the chapel.

This ancient chapel has recently undergone thorough repairs, and is now a beautiful and pleasant place of worship. I preached from Col. 3: 4; and though one person present, I was told, expressed his dislike, yet this was fully offset by some wishing to hear the same discourse in another chapel, on my return.

Sunday, 19th, rested during the day, and in the evening preached in the Advent meeting place. Though I felt the weakness of the flesh, I had a refreshing time in discoursing on the marriage of the Lamb. (Rev. 19: 7-9.) I believe the saints were specially comforted, and that all felt the desirableness of being ready for the great day. During my stay in Leeds I made several visits, and had sweet converse with many on the things of the kingdom of God.

Tuesday, 21st, I left the kind family of one of your subscribers, viz., brother Thomas Watson, and went to Ingelton—distance fifty miles—and stayed over night with a sister of mine. I was gratified to find that her husband had fully given his heart to God since I was there in September. The day following I got to the place where my mother resided, and being tired, and also taken sick, I remained till Tuesday, May 8th, and then instead of going north, as I had intended, I returned to Liverpool, hoping that the sea air might have a salutary effect.

THE AMERICAN WAR.

The Chairman of the annual meeting of the "Congregational Union of England and Wales," in giving the usual address, May 8th, spoke as follows on the awful struggle going on in your once happy country:

"From the distress in Lancashire we pass by a natural transition to its chief cause, the American war, which as yet, with apparent abortiveness, is devoting its thousands and tens of thousands to a fratricidal death. I say with apparent abortiveness, and yet one is reminded that on a matter so grave, so complex, and so vast in its proportions, silence is often wiser than speech. This sanguinary and protracted struggle is a mysterious cypher of which we may confidently affirm that no man possesses the key. It is a hieroglyph which transcends the lore of the most profound and practiced statesmanship. Portions of its meaning may be guessed by every thoughtful man; but its full import will unfold itself gradually when the smoke has cleared from the field and the sword has returned to its scabbard. He will not even venture to prophesy on which side the victory will eventually lie, or whether, instead of victory on either, exhaustion may not sink both into helpless collapse. But if prediction be beyond our province or our power, sympathy is not. And whatever may be our opinions as to the causes of the war, or the spirit in which it has been conducted, or the means which have been resorted to by the belligerents, or the rights confidently asserted by both—by the South to secede, and by the North to coerce it back to loyal allegiance—there surely can be but one opinion amongst us as to the principle of men who have avowed it to be their purpose and mission to erect a constitution of which slavery shall be the chief corner-stone. When sacred truth itself can be travestied with a blasphemy that chills one's blood, and the language which should be reserved for Him alone who is the foundation and binding-stone of all our hopes is applied to that system which is a curse both to those who maintain and those who endure it, our duty is thrust before our eyes with a clearness and obtrusiveness which make hesitation a sin. War may be wrong—slavery is wrong. Doubts we may have about the former; we have no doubt about the latter. And when we hear the purpose distinctly and categorically announced that slavery shall not be continued merely for a season as an evil which must be removed little by little, but shall be established as the prime and distinctive support of a new federation, a stone of glory, elect and precious; when we learn that not in some dark age, but in the latter half of the nineteenth century, amid the light of religion and science, and a superior civilization, as an essential and even a heavenly element in a projected Republic; that the golden rule of doing to others as we would that they should do to us is to be violated, not in passion, but on principle; that bodies and souls are to be bartered and sold as heretofore, but under more deliberate and solemn sanctions than ever; that the unity of our race as the descendants of a common pair, and that the privileges of our race guaranteed to us by the one Lord, through the one faith, under the one Divine baptism of the Spirit, are to be practically discarded and trampled under foot, we are bound, as we contemplate so foul a conspiracy against reason, humanity and religion, to pray, "Forbid it, Almighty God." Whatever else may be the issue of the war, may this not be the issue. Be the result reunion or final and irremediable severance, may the chains be broken and the oppressed go free. Already on the continent of America have we seen polygamy carefully and resolutely laid as the foundation stone in the territory of Utah; and now that we are told the time has come for slavery to attain the same bad eminence, it might seem as if all the vices were about to be canonized in turn, and iniquity to be framed by law. If the Union, which has for a time at least been broken, should fail to be re-established, and the Northern States should eliminate from their constitution by fair and honorable means the bitter drop of slavery, which has so fearfully dashed a cup otherwise so sweet, the diminution of their territory need occasion them no sorrow. Bulk is not always power, either in matter, or in organized life, or in a nation. If disease weakens a man, a monstrous iniquity weakens a Republic; and if, in the process of casting forth the evil, its area in miles and its gain in real power is immeasurably greater than its loss. The stripling David, who represents the moral might of a pure and trustful heart, will always in the long run be more than a match for the towering and massive Goliath, who thinks that, apart from God or goodness, size is strength. In view of the horrors of a war which is wasting so much blood, treasure and territory—which is plunging families without number into inconsolable mourning for the loss of husbands, brothers and sons,—which is palsying in the meantime to so great an extent the energies of Christian institutions—a prayer for its speedy termination rises with instinctive force to our lips. And yet as war is sometimes sent to cure greater evils than itself, and as slight healing is always false peace, let us beseech Him whose are the shields of the earth and the swords of the mighty to terminate this conflict in a manner which, who-

ever may be the victors or the vanquished, shall seal slavery in a tomb over which no trumpet of resurrection shall ever be blown."

Brother Litch, I see no signs of the Millennium here, only in our sense of it. Four murders have occurred in this town within a few days. While the nations are in commotion, iniquity is abounding. May our souls be kept in peace and purity.

The queen of our poets has gone at last! Brother Orrock writing me of her death, says: "O, it was a happy end." She has made her mark, and passed away. Some sweet moments I have spent with her and in the loving family circle she has left. Other precious ones whom I sincerely loved are also gone; but the resurrection morn is at hand, and we shall soon meet on the shining shore.

Liverpool, Eng., May 15th.

For the Herald.

MY JOURNAL.

TOUR WEST. No. 15.

Kentucky—Visit to Cincinnati, O.—Buffalo, N. Y.—Springwater—Conesus—Dansville—Homer.

The people of Kentucky, as a general thing, are strongly wedded to the institution of slavery. They are opposed to the proclamation of emancipation as a general thing. I think one-half of the population are in sympathy with the South; the other half are for the North, with slavery, if they can have it, if not, they will go with the North under any circumstances. They are staunch Union men.

The people of the South will not easily or readily submit to free labor or free institutions. They cordially hate the North, with its institutions of freedom and power. This war may subdue, but will not reconcile the present generation. It will take a long time to settle society on a basis of freedom. And with our views of the speedy coming of Him, "whose right it is to reign," I have no hope of a better state of things till Jesus comes.

Let us all seek to obtain a citizenship in the kingdom of God, that when all nations are shaken, we may have a place in that "kingdom which cannot be moved."

Tuesday, March 24th. After a pleasant trip of a day and a half up the Ohio, arrived at Cincinnati and put up with Mr. R. S. Dunning, whose hospitalities I enjoyed very much. On arrival, I learned by sister Dunning, that our beloved sister, Lucy H. Smith, was dead. She sleeps in Jesus. Dea. John Smith, and now his consort, and most of my old friends here are gone. How changed from former times, when multitudes flocked to the standard of the coming King! I met in the evening with a little remnant at Sister Saxons, in Longworth St., and spoke words of good cheer to them. We had a refreshing season.

The old Tabernacle, where the multitudes of Adventists used to meet in 1842 and 3, occupied for merchandise many years, is being demolished, to give place to a brick block of dwelling-houses. So this monument is gone.

Wednesday, March 25th. Took leave of Mr. Dunning's kind family, and on Thursday put up with brother H. Tanner, in Buffalo. I was warmly greeted, and enjoyed a very interesting visit with them. Bidding them adieu on Friday morning, took cars for Springwater, N. Y., and put up with brother Withington, a faithful friend and brother. I visited Father and Mother Jenne to-day at Conesus, eight miles distant. Two faithful pilgrims, looking for the "heavenly land," and the "city that hath foundations." I had a happy visit with them. I hope they may live to see the Saviour come in his glory. They are all ready for the kingdom.

Friday, March 28th. Went to Dansville to visit the Advent church, and also some members of my family, and friends. Sabbath, the 28th, preached to good audiences, and cheered the waiting flock. On Monday, at 2, P. M., I spoke by request to the patients and physicians of "Our Home," on the subject of health. There was one hundred in attendance. My remarks appeared to be well received by all. May the blessing of God rest on physicians and patients. "Our Home" is full and prospering, and will, no doubt, have to be enlarged, to accommodate their increasing patronage.

Monday, March 31st. Returned to Springwater, and preached two evenings in the Methodist Episcopal church to interested audiences. We have some faithful brethren here, the fruits of Father Chapman's labors. May they still hold on and hold out to the end.

Wednesday, April 1st. Came to Rochester and called upon brother Carlos Dutton's family. I found them in affliction, as the news had just come that brother D. had been taken prisoner by the rebels in Tennessee. I endeavored to console them with the fact that God held both the rebels, the husband and parent in his hands, and he would overrule this matter for the best good of all. Brother D. is heroic and noble-minded and he will show the rebels

a specimen of our Northern patriots and Christians of which we shall not be ashamed. Called on Dr. L. D. Fleming, who resides in Rochester, and has a large practice. He is still a believer in the precious doctrines he advocated with us in former years. I had a very pleasant interview with him and his family.

At 9, P. M., took the cars for Boston, and arrived at 4, P. M., April 2d. Found my family well, and attended church with them in the evening, after an absence of six months. I find the Advent church in Boston prospering, under the faithful labors of Elder O. R. Fassett.

I have to record my devout thanksgiving to God for the preservation of my life and health, and the reunion with family and friends again at home.

JOSHUA V. HIMES.

"And went and Told Jesus."

MATT. XIV. 12.

Go and tell Jesus, weary sin-sick soul;
He'll ease thee of thy burden, make thee whole;
Look up to him; he only can forgive;
Believe on him, and thou shalt surely live.

Go and tell Jesus, when your sins arise,
Like mountains of deep guilt, before your eyes;
His blood was shed, his precious life he gave,
That you might mercy find and pardon have.

Go and tell Jesus, in temptation's hour,
When thou seem'st sinking 'neath the tempter's power;
He too was tried and tempted, and he knows
All our deep sorrows, and he feels our woes.

Go and tell Jesus, thou who feel'st the need
Of some strong arm; he'll give thee strength indeed—

Will keep thee in the straight and narrow way,
And cheer thee in the long and toilsome day.

Go and tell Jesus, when the hand of death
Enters thy home, and with the faltering breath
Thou hear'st the parting word from lips so dear:
He will not chide thy tears; "He wept" when here

Go and tell Jesus, when thou too must part
With earthly scenes, and with a trembling heart
Cross the deep ocean, lying cold and dark;
He will uphold thy steps and guide thy bark.

Go and tell Jesus; he'll dispel thy fears,
Will calm thy doubts and wipe away thy tears,
Will take thee in his arm, and on his breast
Thou may'st be happy, and forever rest.

Colenso and the Ventriloquist.

It is said that Dr. Colenso lately went to hear the performance of a ventriloquist, and that before the performance began, the ventriloquist mentioned to a bystander that it was rumored that the notorious African Bishop was in the house. The gentleman to whom this remark was made, replied,

"Quite natural. The bishop's one of your own profession."

"How so?" said the ventriloquist.

"Because," said the other, "the bishop has two voices. With the one voice he reads in the church, 'If they believe not Moses and the prophets, neither will they be persuaded, although one rose from the dead'; but out of the church the Bishop says, with another voice, that Moses is not all to be believed, and in fact, did not write the books that passed under his name in the time of our Lord, as well as since."

Whether the bishop overheard this colloquy we know not, but he was standing by at the time, and soon after left the place.—English paper.

THE DIGNITY OF LABOR.—The Connecticut House of Representatives is composed of 109 farmers, 15 merchants, 14 manufacturers, 13 lawyers, 6 mechanics, 3 clergymen, 3 physicians; teachers, editors, lumber-dealers, clerks, tobaccoists, hotel-keepers, 2 each; ship-masters, printers, mariners, surveyors, glass-blowers, 1 each.

[The reader will notice that farmers come first, and bringing up the tail end of the list are editors, glass-blowers and lumber-dealers in very close proximity. It is an old saying that misery makes strange bed-fellows.—Eds.]

Mr. Jacob Barker, of New Orleans, has lately distinguished himself by giving every newsboy in the City a new hat. He promises to do even better and present each boy with a new suit of clothes.

Indian Remedy For Small Pox.

BY DR. HERBERT MILES, SURGEON IN THE BRITISH ARMY.

Early in the last winter, a small coasting vessel landed a portion of her crew at an obscure village a few miles from Halifax, N. S. These persons were sick with the small pox, and the disease soon spread, first among the cottagers, with whom the fishermen mixed, and subsequently among those from the capital, who resorted to the village for the purpose of trade. Through the early weeks of spring rumor constantly asserted that vast numbers of the seafaring population were attacked with the complaint; but it was not until early in March, that the large Civil Hospital in Halifax, by the number of its admissions for variola, began to corroborate the rumor, and to authenticate the justice of public anxiety. The disease, in process of time, extended to the troops in the garrison. While certain portions of the inhabitants of Halifax were suffering from the epidemic, alarming accounts reached that place, relative to the terrible ravages of the scourge among the Indians, and colored people generally. Variola is the special plague of the Indians, and when they are invaded by this pestilence, it sweeps them off by scores.

On this occasion, the most painful details were given of whole families being carried off by this loathsome disease. After some time, it was said, that the disease was stayed. One of the Indian race, it was asserted, had come into the disease stricken camp, possessed of a preparation, which had the extraordinary power of curing the kind of cases which had hitherto proved so fatal. This remedy was believed by the Indians to be so efficacious, that if given to them when attacked with small pox, they looked forward with confidence to a speedy and effective cure. An old wised Indian woman was the fortunate possessor of the remedy in question. She had always been known as the Doctress of her tribe, and had enjoyed celebrity for many years in consequence of her reputed knowledge of medicine and wonderful acquaintance with the herbs and roots of the woods. So well established was her fame among the Indians, that when sick they resorted to her in preference to the white doctors, whom they considered to be "No good." Capt. Hardy of the Royal Artillery, an accomplished and intelligent officer who has for years been among the Indians, says that "the old squaw's remedy had long been known to them as an infallible cure for small pox," and that "the Indians believed it to be successful in every case." From the information gathered from among the Indians, the following observations have been carefully sifted:

1. In the case of an individual suspected to be under the influence of small pox, but with no distinct eruption upon them, a large wineglass full of an infusion of the root of the plant *Saracenia Purpurea*, or pitcher plant is to be taken. The effect of this dose is to bring out the eruption. After a second and third dose, given at intervals of from four to six hours, the pustules subside, apparently losing their vitality. The patient feels better at the end of each dose; and, in the graphic expression of the Miamic, "knows there is a great change in him at once."

2. In a subject already covered with the eruption of small pox, in the early stage, a dose or two will dissipate the pustules and subdue the febrile symptoms. The urine, from being scanty and high colored, becomes pale and abundant, while from the first dose, the patient's feeling assure him that "the medicine is killing the disease." Under the influence of the remedy, in three or four days the prominent symptoms of the constitutional disturbance subside, although as a precautionary measure, the sick person is kept in the camp till the ninth day. No marks of the eruption, (as regards pitting, etc.) have been left in cases examined, if treated by the remedy.

3. With regard to the medicine acting, (as believed by the Indians,) in the way of a preventive, in those exposed to the infection, it is curious to note, that in the camps, where the remedy is used, the people keep a weak infusion of the plant prepared, and take a dose occasionally through the day, so as to "keep the antidote in the blood."—*Druggist's Circular*.

Frederick W. Morris, M. D., resident physician of the Halifax Visiting Dispensary, in a letter sent to the editor of the *American Medical Journal*, says: "You have probably heard something of an extraordinary discovery for the cure of small pox, (or the use of *Saracenia Purpurea*, or Indian cap, (or pitcher plant) a native of Nova Scotia. I would beg you however to give full publicity to the astonishing fact, that this same humble bog plant is the remedy for small pox, in all its forms, in twelve hours after the patient has taken the medicine. It is also as curious, as it is wonderful, that however alarming and numerous the eruptions, or confluent

or frightful they may be, the peculiar action of the medicine is such, that very seldom is a scar left to tell the story of the disease.

I will not enter upon a physiological analysis now; it will be sufficient for my purpose to state, that it cures the disease as no other medicine does, not by stimulating functional reagency, but by actual contact with the virus in the blood, rendering it inert and painless; and this I gather from the fact that if either vaccine or varicellous matter be washed with the infusion of the *Saracenia*, it is deprived of its contagious property.

The dose of the medicine—the powdered root, is about a desert spoonful, simmered in a pint of water down to half a pint; this is divided into two doses, one taken immediately, the other in six hours—no sugar shall be given with it. The "*Saracenia*." I have reason to believe to be a powerful antidote for all contagious diseases—lepra, measles, plague, contagious, typhus and syphilis, also a remedy for jaundice.

[From the Watchman and Reflector.]

A Universalist's Testimony.

In a certain town in New Hampshire, a wealthy physician resided who was known to be a Universalist. He left a liberal bequest at his decease to the evangelical church of the place. The heirs to his property sought to break the will, on the ground of his mental incompetency at the time it was drawn up. They argued that, if he had been in his right mind, holding to the sentiments he did, he would not have left any thing to a church whose creed taught future punishment. In court the following significant facts were elicited: namely, that for years he had been a subscriber to the *Trumpet*; that his paper was always brought to him in its wrapper, from the post-office; that he never allowed the sheet to be read by other members of the family, but after looking it through himself, would fold it up, lay it in a drawer and lock the drawer securely. Being inquired of at one time why he did not have a Universalist meeting in the village, he answered, in substance:

"The people here are too wicked. They need to have eternal punishment preached to them. If Universalism was taught them, I don't know what would become of them, they would be so utterly a!"

Christ says, "The tree is known by its fruit." If the doctrine of universal salvation tends to make bad men worse, can it be of God?"

Or take another view. If Universalism would make men worse in one place, it would in all. But Christ said, "Go ye into all the world and preach the Gospel to every living creature;" therefore the Gospel and Universalism are wholly dissimilar.

PIETRO.

Who is Old?—A wise man will never rust out. As long as he can move and breathe, he will do something for himself, his neighbor, or for posterity. Alms to the last hour of his life, Wellington was at work. So were Newton, Bacon, Milton and Franklin. The vigor of their lives never decayed. No rust marred their spirits. It is a foolish idea to suppose that we must lie down and die because we are old. Who is old? Not the man of energy; not the day-laborer in science, art, or benevolence; but he only who suffers his energies to waste away, and the springs of life to become motionless; on whose hands the hours drag heavily; to whom all things wear the garb of gloom.

"I never wonder," says Dean Swift, "to see men wicked; but I often wonder to see them not ashamed."

OBITUARY.

MARY C. SNYDER.

Died, at North Stanbridge, C. E., March 29th, Mary Carey, wife of Henry Snyder, aged 64 years, after an illness of six days. The subject of this notice had been convinced since her youth of her duty to her Savior, but did not make a religious profession. She was a friend to those that love the Lord. After she was taken sick, she repented of her unfaithfulness, and was enabled to trust in the Savior, and died in hope of a resurrection to Eternal life, at the appearing of Jesus. A very impressive and appropriate discourse was preached on the occasion, from John's gospel 25: 26 verses of the 11th chapter, by Elder S. Garvin.

JOHN GILBRETH.

JESSE JEWELL.

Died, in Petaluma, California, May 5th 1863. Mr. Jesse Jewell, aged 85 years.

The subject of this notice was of a Quaker family and educated in that faith. Subsequently he made a profession of conversion and united with the Methodist Episcopal Church. Under Mr. Miller's early labors as a lecturer he heard and embraced the

pre-millennial advent and personal reign of Christ, and lived and died rejoicing in the glorious hope of seeing the Savior as he is, and being made like him when he shall appear.

GEORGE C. JEWELL.

Died, in Petaluma, California. Suddenly of congestion, March 27th, George C. Jewell aged 41.

ARCHIE CHAPMAN.

In Petaluma, California, May 10th, Archie, son of Thomas and Mary Chapman, aged two and a half years.

ADVERTISEMENTS.

WHITTEN'S GOLDEN SALVE is a step by way of progress in the healing art. It is adapted to all the purposes of a family Salve. It effectually cures piles, wounds, bruises, sprains, cuts, chilblains, corns, burns, fever-sores, scrofulous humors, erysipelas, salt-rheum, king's evil, rheumatism, spinal difficulties, chafings in warm weather, &c. &c., and is believed by many experienced and competent judges to be the best combination of medicinal ingredients for external inflammatory difficulties that has ever been produced. Many of the best physicians of the various schools use it and also recommend it. Every farmer should have it for horses; for the cure of scratches, sprains, chafings, &c., and also for sore teats on cows. It cures felons. It cures warts.

From Mr. Morris Fuller, of North Creek, N. Y.: "We and your Golden Salve to be good for everything that we have tried it for. Among other things for which we have used it, is a bad case of 'scald head' of our little girl. Its effect in this case was also favorable."

We like your Golden Salve very much in this place. Among other things I knew a lady who was cured of a very bad case of sore eyes. Walter S. Plummer Lake Village, N. H.

Mrs. Glover, East Merrimack street, Lowell, was cured of a bad case of piles by the use of one box of the Salve. Mr. Farrington, a wealthy merchant and manufacturer in Lowell, was relieved of piles which had afflicted him for many years, and remarked to friend that it was worth \$100 a box for piles.

Miss Harriet Morrill, of East Kingston, N. H., says: "I have been afflicted with piles for over twenty years. The last seven years I have been a great sufferer. And though never expect to be well, yet to be relieved as I am from day to day by the use of your Golden Salve, fills my heart with gratitude."

From Mr. J. O. Merriam, Tewksbury, Mass. "I have a large milk farm. I have used a great deal of your Golden Salve for sore teats on my cows. I have used many other kinds of salve. Yours is the best I ever saw. I have also used it for sprains and scratches on my horses. It cures them in a short time. I recommend it to all who keep cows or horses."

From Dr. Geo. Pierce, Lowell: "Your Golden Salve is good. It will have a great sale."

"I received a wound in my foot by a rusty nail; by reason of which I could not set my foot to the floor for two weeks. The pain was excruciating. When your Golden Salve was applied, it relieved the pain in a short time, and two and a half boxes of it wrought a perfect cure."

—Mrs. Lucinda A. Swain, Merideth Centre, N. H.
Mr. H. L. W. Roberts, Editor of Marion Intelligence, Marion, Ill., says, "Every person that uses the Golden Salve testifies favorably." He has also published a list of names in his paper, of persons cured of wounds, sores, humors, rheumatism, &c., and gives the public reference to them; who, he says, are among the first citizens of the place.

THE GOLDEN SALVE—A GREAT HEALING REMEDY.—It is with much pleasure we announce the advent of this new article in our city, which has met with such signal success in Lowell, where it is made, that the papers have teemed with cases of truly marvelous cures. They chronicle one where the life of a lady was recently saved—a case of broken breast; another where the life of a child was saved—a case of chafing; another of a lady whose face was much disfigured by scrofulous humor, which was brought to a healthy action in a few days; also another of an old man, who had a sore on his foot for twenty years—cured in a few weeks. Our citizens will not be slow in getting at it, and will herald it over the land.—*Boston Herald*

Boston, July 12, 1859. Bro. Whitten: I have used your Golden Salve in my family, and I am acquainted with a large number of families also who have used it; and I have reason to believe that it is really what you recommend it to be. J. V. HINES.

From Dr. W. S. Campbell, New Britain, Conn.: "Your Golden Salve is a great thing for chilblains. I have also used it in afflicting cases of salt rheum, erysipelas, and sore nipples. Its effect was, speedily and permanently cured."

Dr. Bliss, of Brunswick, Me., says: "I have several friends who have been cured of scrofulous humors by the Golden Salve. You may recommend it from me as a valuable Salve."

Made only by C. P. Whitten, No. 35 and 37 East Merrimack street, Lowell, Mass. Sold by druggists, and at country stores. Price 25 cts. per box, or \$2 per dozen.

I want good, reliable, persevering agents to canvass, in all parts of the United States and Canada. A large discount will be made to agents. aug 13—pd to Jan 1 '63 For sale at this office.

DANIEL CAMPBELL,

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Persons wishing extra copies of the *Herald*, for distribution, may have them at 50 cts. per dozen; postage paid.

Ayer's Cherry Pectoral.

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Ayer's Cathartic Pills.

Ayer's
SARSAPARILLA.

THE WORLD'S GREAT REMEDY

SCROFULA AND SCROFULOUS DISEASES.

From Emory Edes, a well-known merchant of Oxford, Maine.

"I have sold large quantities of your SARSAPARILLA, but never yet one bottle which failed of the desired effect and full satisfaction to those who took it. As fast as our people try it, they agree there has been no medicine like it before in our community."

Eruptions, Pimples, Blotches, Pustules, Ulcers, Sores, and all Diseases of the Skin.

From Rev. Robt. Stratton, Bristol, England.
"I only do my duty to you and the public, when I add my testimony to that you publish of the medicinal virtues of your SARSAPARILLA. My daughter, aged ten, had an afflicting humor in her ears, eyes, and hair for years, which we were unable to cure until we tried your SARSAPARILLA. She has been well for some months."

From Mrs. Jane E. Rice, a well-known and much-esteemed lady of Dennistown, Cape May Co., N. J.

"My daughter has suffered for a year past with a scrofulous eruption, which was very troublesome. Nothing afforded any relief until we tried your SARSAPARILLA, which soon completely cured her."

From Charles P. Gage, Esq., of the widely-known firm of Gage, Murray, & Co., manufacturers of enamelled papers in Nashua, N. H.

"I had for several years a very troublesome humor in my face, which grew constantly worse until it disfigured my features and became an intolerable affliction. I tried almost everything a man could of both advice and medicine, but without any relief whatever, until I took your SARSAPARILLA. It immediately made my face worse, as you told me it might for a time; but in a few weeks the new skin began to form under the blotches, and continued until my face is as smooth as anybody's, and I am without any symptoms of the disease that I know of. I enjoy perfect health, and without a doubt owe it to your SARSAPARILLA."

Erysipelas—General Debility—Purify the Blood.

From Dr. Robt. Savin, Houston St., N. Y.

DR. AYER: I seldom fail to remove Eruptions and Scrofulous Sores by the persevering use of your SARSAPARILLA, and I have just now cured an attack of Malignant Erysipelas with it. No alternative we possess equals the SARSAPARILLA you have supplied to the profession as well as to the people."

From J. E. Johnston, Esq., Wakeham, Ohio.

"For twelve years I had the yellow Erysipelas on my right arm, during which time I tried all the celebrated physicians I could reach, and took hundreds of dollars' worth of medicines. The ulcers were so bad that the cords became visible, and the doctors decided that my arm must be amputated. I began taking your SARSAPARILLA. Took two bottles, and some of your PILLS. Together they have cured me. I am now as well and sound as anybody. Being in a public place, my case is known to everybody in this community, and excites the wonder of all."

From Hon. Henry Monroe, M. P. P., of Newcastle, C. W., a leading member of the Canadian Parliament.

"I have used your SARSAPARILLA in my family, for general debility, and for purifying the blood, with very beneficial results, and feel confidence in commending it to the afflicted."

St. Anthony's Fire, Rose, Salt Rheum, Scald Head, Sore Eyes.

From Harvey Sicker, Esq., the able editor of the Tunkhannock Democrat, Pennsylvania.

"Our only child, about three years of age, was attacked by pimples on his forehead. They rapidly spread until they formed a loathsome and virulent sore, which covered his face, and actually blinded his eyes for some days. A skillful physician applied nitrate of silver and other remedies, without any apparent effect. For fifteen days we guarded his hands, lest with them he should tear open the festering and corrupt wound which covered his whole face. Having tried every thing else we had any hope from, we began giving your SARSAPARILLA, and applying the Iodide of Potash lotion, as you direct. The sore began to heal when we had given the first bottle, and was well when we had finished the second. The child's eyelashes, which had come out, grew again, and he is now as healthy and fair as any other. The whole neighborhood predicted that the child must die."

Syphilis and Mercurial Disease.

From Dr. Hiram Sloat, of St. Louis, Missouri.

"I find your SARSAPARILLA a more effectual remedy for the secondary symptoms of Syphilis, and for syphilitic disease than any other we possess. The profession are in debt to you for some of the best medicines we have."

From A. J. French, M. D., an eminent physician of Lawrence, Mass., who is a prominent member of the Legislature of Massachusetts.

DR. AYER:—My dear Sir: I have found your SARSAPARILLA an excellent remedy for Syphilis, both of the primary and secondary type, and effectual in some cases that were too obstinate to yield to other remedies. I do not know what we can employ with more certainty of success, where a powerful alternative is required."

Mr. Chas. S. Van Lenn, of New Brunswick, N. J., had dreadful ulcers on his legs, caused by the abuse of mercury, or mercurial disease, which grew more and more aggravated for years, in spite of every remedy or treatment that could be applied, until the persevering use of AYER'S SARSAPARILLA relieved him. Few cases can be found more inveterate and distressing than this, and it took several dozen bottles to cure him.

Leucorrhoea, Whites, Female Weakness, are generally produced by internal Scrofulous Ulceration, and are very often cured by the alternative effect of this SARSAPARILLA. Some cases require, however, in aid of the SARSAPARILLA, the skillful application of local remedies.

From the well-known and widely-celebrated Dr. Jacob Morrill, of Cincinnati.

"I have found your SARSAPARILLA an excellent alternative in diseases of females. Many cases of irregularity, Leucorrhoea, Internal Ulceration, and local debility, arising from the scrofulous diathesis, have yielded to it, and there are few that do not, when its effect is properly aided by local treatment."

A lady, unwilling to allow the publication of her name, writes:

"My daughter and myself have been cured of a very debilitating Leucorrhoea of long standing, by two bottles of your SARSAPARILLA."

Rheumatism, Gout, Liver Complaint, Dyspepsia, Heart Disease, Neuralgia, when caused by Scrofula in the system, are rapidly cured by this EXT. SARSAPARILLA.

AYER'S
CATHARTIC PILLS

possess so many advantages over the other purgatives in the market, and their superior virtues are so universally known, that we need not do more than to assure the public their quality is maintained equal to the best it ever has been and that they may be depended on to do all that they have ever done.

Prepared by J. C. AYER, M. D., & Co., Lowell, Mass., and sold by

Sold by all Druggists and Dealers in Medicine everywhere.

CHILDREN'S DEPARTMENT

"FEED MY LAMBS."—John 21:15.

BOSTON, JUNE 23, 1863.

For the Herald.

From a Soldier.

We publish below an extract of a letter written by a young officer in the U. S. service in the State of Missouri, to his little niece in this city, and a member of the Hudson st. Sabbath school, showing the state of things in that section of our country. We thought it would be interesting to the children, and youth, and therefore have placed it in the youth's department.

My Dear Niece:—I was over-joyed to receive a kind and affectionate letter from your pen a short time ago; please excuse me for delaying to reply so long, for I have been very busy killing Rebel Bushwackers. These notorious outlaws killed or murdered, two good union men, and mortally wounded another one, last week. We killed two of them, and we have several more in jail that must die. They took those two union men from their homes and shot them down like dogs, just because they were union people and believed that the Government ought to be supported; it was a most horrible sight; they are very wicked desperadoes; they hav'n't the fear of God or man before their eyes. It is my opinion that we will have to kill every Secesh in this state or drive them out, before we will have peace, for we have difficulty with them every season just as soon as the leaves will help to hide them in the brush; these men are murderers and robbers and will fight until they die, for they know it is death if taken prisoner.

I am very glad—yes, indeed, happy—to know that your mother takes so much pains to send you to school, and that you have improved so fast; it is dreadful to think that in the State of Missouri there are 35,000 that can neither read nor write; what a pitiful thing it is! but then, these poor people here ain't to blame for it, for they hav'n't free schools here as they have in Massachusetts; everything is controlled by the rich and negro aristocracy. All the people here are compelled to be union; they have to preach union sermons and teach union in the schools; even every white female above the age of 18 years has to be sworn to support the government of the United States, or they are banished from the State. We have big union meetings all over the States; we don't allow them even to talk half as much secesh as some do in the Northern States.

From your affectionate Uncle

S. E. T.

Versailles, Mo., June 3rd, 1863.

THE STORY OF A LITTLE ORPHAN.

"The Lord is my Shepherd, I shall not want."

My dear children, I wish you would all come into my sitting-room to-night where the fire is burning brightly. Now I am going to talk to you as though you were with me, Sarah and Jane on my lap, Johnnie and Frankie at my feet, and many Marys and Gracies, Freddie and Georgies, sitting around the fire.

I shall not be very long, not near as long as the ministers are Sundays, I will not use 'big' words, either, so Mary and Freddie must listen, and I will tell them of a poor little French boy.

Miles and miles from here, over water and over land, is the beautiful country called Palestine; the air is much milder and warmer than in our own dear Eng-

land, it rains very seldom there during the spring or summer, the cold of winter is not severe, and the ground is never frozen. I think the little boys and girls there never heard of ice and would open their eyes very wide if they should happen to alight in England on some very snowy day.

Through the green valleys and over the hills the shepherds lead their sheep; sometimes the little lambs they carry in their arms. Over these plains and valleys, long ago, there went a young shepherd by the name of David; he tended his father's sheep, and we believe that he was very kind and gentle to them, as we ought always to be to the creatures that our dear Father in heaven has made.

David loved God very much, and God loved him. As David used to tend his flock by night, he would look up and see the little stars shining over him; he would think of the good God, who is far beyond the stars, who had watched over him and loved him always.

The little French boy loved and trusted God, too. Shall I tell you about him?

Strolling along the streets of London one day, gazing into the shop windows and noticing the passers-by, I was surprised to hear a boyish voice at my side, chanting in a low tone—

"The Lord is my Shepherd."

I looked down. A little ragged boy, perhaps thirteen years old, stood gazing attentively at an engraving in a shop window representing Christ when he said to Peter, "Feed my lambs." Struck by his childish curiosity and the singular fitness of his words, I spoke to him. He answered me very pleasantly, and I soon learned from him his history.

He was an orphan. His father and mother had emigrated from France, when he was five years old. Soon after their arrival, his father died from fever. The mother toiled night and day for herself and fatherless boy, supporting themselves comfortably by making shirts, but constant over-working and exposure brought on a severe cough from which she never recovered; she lingered a few months, and then her wayworn spirit sought blissful quietude and rest in heaven.

"Who has taken care of you, since mother died?" I asked.

"Granny Carpenter, she's very good—she gave me money to buy oranges with. I've sold out now."

And I noticed for the first time, that he had a tin tray slung over his arm.

"Granny's sick now," he continued. "I think she's going to die."

And his voice sank to a whisper, and a peculiar expression flitted over his countenance.

"Why do you think so, Pierre?"—that was his name.

"Because—because she looks like mother just before she died," he answered, the tears trickling down his cheeks.

"But, Pierre," I said, "Granny's home may be in heaven; perhaps she longs to go—it's all bright up there, no crying, no sickness."

"Yes, yes, I know," he interrupted, "mother told me all about it before she died. She used to read out of this."

As he spoke, he drew from his pocket a small French Bible.

"She read all about Jesus, and the New Jerusalem, and when her coughing spells came on, and I would stand crying, not knowing what to do, she would say, 'Pierre, it is peace here,' and he laid his hand across his heart, 'all peace here.' She's gone now; it's very lonely, sometimes, but then I try to think how happy she is, and when I'm very cold or hungry,

I say softly to myself, 'They shall hunger no more, neither shall there be any more pain,' and I think of those words till I almost forget I'm weary or cold. I remember one day last winter, the coldest day we had. Granny was sick, we had no fire, nothing to eat. I stole out barefooted—the snow was frozen hard, the sharp edges cutting my feet making them bleed! I went along asking the few passers-by for something, but no one took any notice of me. I went in under some steps, wondering all the time what I had done that I should be so poor. I fell asleep, and oh! the dreams I had! I wasn't cold then or hungry. I was in a beautiful country, with sweet music; there were voices, and they sang so beautifully. While I was wondering, a sweet voice said, 'Pierre, don't you know mother?' I looked and sure enough it was mother, all bright and beautiful, and no cough. I fell on her neck, and wept for joy. Then some one said, 'Come up higher.' Mother said, 'it is Jesus.' Then I saw one that looked like Jesus. He smiled very sweetly, and said, 'Dear lamb of my flock, on the lone mountains, in the desert places, I struggled for thee; in Gethsemane I sweat for thee; on Calvary I thought of thee; on the cross I died for thee. The pearly gates are opened to thee, thy sufferings are ended, thou hast come victorious through the dark valley. He that overcometh shall inherit all things.' Then my mother kissed me, and robed me in white, a crown and a harp were given me, and we sang together around the throne."

I was much affected by his simple story, so much love of God, so much trust in him. He had two good teachers, his mother and his Jesus. I said good-bye to him reluctantly, probably never to meet on earth again, but to meet some time above. And if thought worthy to enter through the gates into the city, into the blissful rest of home, I feel assured that among the redeemed I shall see Pierre, the orphan boy—for he loved much.

Dear children, good night. In pleasant homes with loving fathers and mothers, in Sabbath-school and in church, Jesus the Good Shepherd, is preached. Pierre had none of these. Shall he sing before Jesus for ever, and you not there? Come to Jesus to-night—trust him and love him. Life will only be the happier for it, and death the sweeter.

INGRATITUDE TO PARENTS.

There is a proverb that "a father can more easily maintain six children, than six children one father." Luther relates the following story:

There was once a father who gave everything to his children—his house, his fields and his goods—and expected that his children would support him. But after he had been with his son some time, the latter grew tired of him, and said to him, "Father, I have had a son born to me this night, and there, where your armed chair stands, the cradle must come; will you not perhaps go to my brother the baker?"

The father went, and after he had been sometime with the third son, he also found him troublesome, and said to him:

"Father, the people run in and out here all day as if it were a pigeon-house, and you cannot have your noonday sleep; would you not be better off at my sister Kate's near the town hall?"

The old man remarked how the wind blew; and said to himself: "Yes, I will do so; I will go and try it with my daughter."

Women have softer hearts. But after he had spent some time with her, she grew

weary of him and said she was so fearful when her father went to church or anywhere else and was obliged to descend the steep stairs—and at her sister Elizabeth's there were no stairs to descend, as she lived on the ground floor.

For the sake of peace, the old man assented, and went to his other daughter. But after some time, she too was tired of him, and told him by a third person, that her house near the water was too damp for a man who suffered with the gout, and her sister, the grave-digger's wife, at St. John's had much drier lodging. The old man himself thought she was right, and went outside the gate to his younger daughter Helen. But after he had been but three days with her, her little son said to his Grandfather:

"Mother said yesterday to cousin Elizabeth that there was no better chamber for you than such a one as father digs."

These words broke the old man's heart, so that he sank back in his chair and died.

Coming to Jesus.

In Jesus' words, "Suffer little children to come unto me, and forbid them not," does 'come unto me' mean *dying*, mamma," asked a little child—"dying, leaving you, and going away?"

"Don't you love and think a great deal about your papa when he is away?" asked her mother.

"Yes, mamma; I feel full of papa sometimes," answered Jessie, "I love him so dearly."

"It is not necessary to see him and be with him to love him."

"No mamma, for he is in my heart really," said the little girl.

"That is what the Lord Jesus means when he asks you to come to him. It is not to go where he is, in body, but it is to love him, to have your heart full of him, that makes him near to you and you near to him. And it is so sweet to come to him, for he forgives our sins, and takes away our naughty wilfulness, and helps us to correct our faults, and makes us love to do right, and love each other and everybody."

"Then I want to come to Jesus; I wasn't quite ready to leave you and papa," whispered the child.

"If Jessie finds Jesus, Jessie will be willing to do his will, whatever it may be," said her mother, with a prayer in her heart that she might be one of the little ones in the kingdom of heaven.

Christ a Savior of the Poor, as well as the Rich.

A little man, if his eye be clear, may look as high (though not so far) as the tallest; the least pigmy may, from the lowest valley, see the sun or stars as fully as a giant upon the highest mountain. He that stands by, may see as far into the millstone as he that picks it. Christ is now in heaven; it is not the smallness of our person, nor the meanness of our condition, can hinder us from beholding him. The soul hath no stature, neither is heaven to be had with reaching. If God be but pleased to clear the eyes of our faith, we shall be high enough to behold Him.

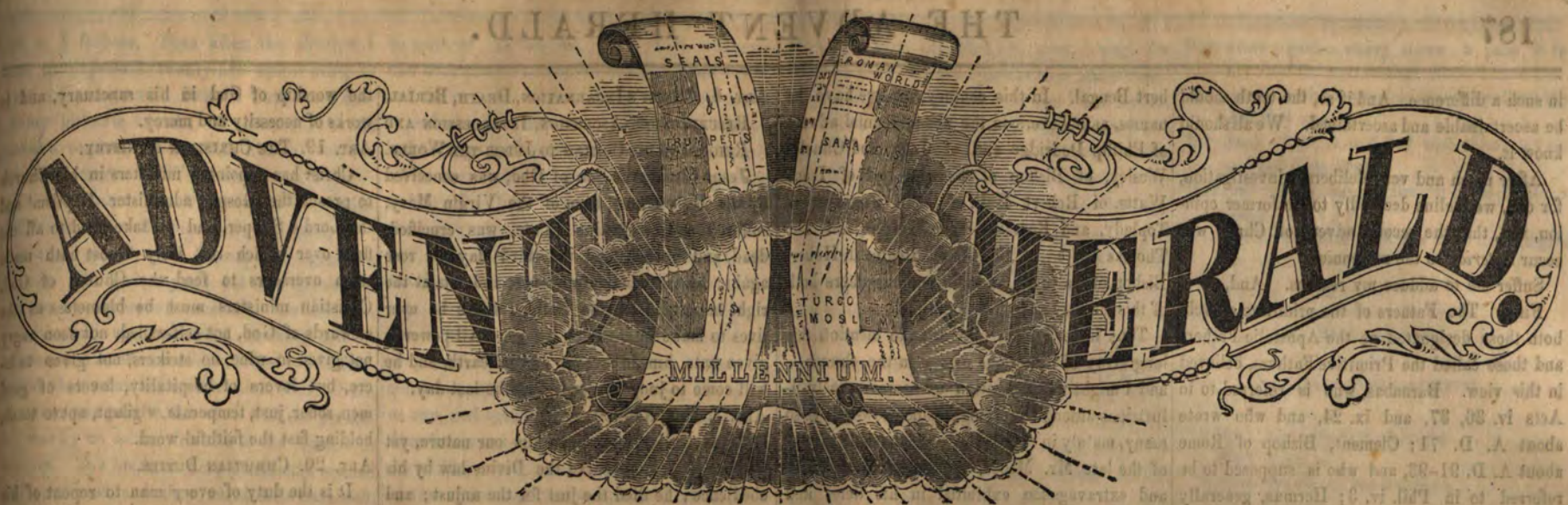
A LITTLE CHILD'S PRAYERS.

MORNING

Be with me, Father, through this day,
And keep my feet in wisdom's way,
Till I at eve lie down again,
Through Jesus Christ my Lord. Amen.

EVENING.

Be with me, Father, through this night,
And if I live to see the light,
With strength renewed, oh may it be
More closely still to follow thee!



WHOLE NO. 1152.

BOSTON, TUESDAY, JUNE 30. 1863.

VOLUME XXIV. NO. 25.

For the Herald.

Interesting from an Indian Mission.

LETTER FROM SISTER M. J. CROSBY, TEACHER.

Pent Water, Indian Reservation, Oceana }
Co., Michigan, May 19, '63. }

[Continued.]

Bro. Powers, by whom this account [published last week] is given, is a Wesleyan Methodist, a man of God, and a faithful missionary. His services, Feb. 8th, were at my school-house, and on the 22d. He loves the appearing of Christ, and we labor in harmony together. He says he believes our doctrines, but thinks there will be many souls converted before the Lord comes, which will take longer than we calculate. His appointments are here once in two weeks.

I have preached twice to an attentive audience, the last time from these words, "The night is far spent and the day is at hand." My next is Christ's coming, and description of the Holy City. Meeting on the day appointed for fasting and prayer, by the President, April 30. This was held at the residence of Pawbama, Catholic clergyman; assembled at half-past 10 o'clock; services commenced at 11. Here Pagans, Methodist, Episcopal, Wesleyan, and Catholic, united—all feeling the same interest in our nation's affliction. The meeting was opened by prayer, by the pious and talented Indian interpreter, Joseph Elliot; next, prayer by an Indian chief, Mashhaw; next, singing, after which Bro. Elliot arose and with eloquence spoke as follows:—

"Eighty-seven years ago our Independence was declared by a little handful of patriots, who could not submit to British rule; heart to heart, and hand to hand, they overcame and raised this flag now floating over our heads; (pointing to the flag that waved over the tent where we were assembled,) the great Jehovah smiled upon this people—He sent them blessings, he protected them from the power of enemies and of every evil; this Republic became the light of the world, the glory of nations; she prospered in all her religious and literary institutions, but she had departed from the Lord, and was now left to develop her true character in quarrels among her own people—in her own family. Her real apostasy from the Being who had given her a land free from foreign invasion, is brought to view, and now in this, her day of terrible chastisement she at last assumes the spirit of humility and repents.

We Indians have not participated in her great national sins and are not involved in her difficulties. O let us thank God, and unite with our white brethren in humble supplication for our unworthiness of his favors and pray for forgiveness, for not in improving all the opportunities enjoyed by us."

Pawbama next spoke. Our war was illustrated by the war with David and the Philistines, said if we trusted in God as did David, we should conquer as did the Israelites. Indian Chief, Asquasa arose, remarked that the white nation, capable of looking far into the future, could have foreseen the evil coming upon them, and turned to God long ago, God had given the law to us; if we had obeyed we should not now have suffered this great calamity. But some men wanted to get taller than other men; they got into office stults to walk,—made a bad step,

and plunged themselves and our nation headlong into ruin. The good Book says we should love our enemies, but here brother is at war with brother, but soon Sheminado (God) would come and destroy this world; he would take the kingdoms from wicked men and destroy them, and save all them that were Christians. I thought what a blessed remark when the interpreter told me this. I wanted to shout to the top of my voice; the blessed God had taught this unlearned Indian that he was coming. Glory be to Jesus.

Several others talked quite lengthy, exhorting to Christian fellowship; take warning from us, not to suffer dissension; spoke in particular of the privileges Indians were enjoying under the protection of our Government and the gratitude they owed to God, exhorting their pagan friends to turn to God from their superstitions, lest the same chastisements should come upon them.

In the afternoon I was invited to the stand. Not expecting this I was not prepared. But I took for the foundation of my remarks, "Men's hearts failing them for fear, and for looking after these things that are coming on the earth." From which I endeavored to show them faithfully the condition of our world and the feeling that pervades in view of the mighty revolutions that are going on, with an exhortation to prepare for the judgement of the great day, which would alike overtake the Indian and the white man. A murmur of applause ran through the audience as I closed, and I saw that present truth had found way to the heart. This was the last exercise of the day and evening Catholic meeting. This people are very devout, not dreaming that they are to act so important a part in the awful tragedy of the enemy-eternal destruction. And now I have tired your patience enough for the present. In my next I will give an account of the pagan worship, or dance. I wish now to speak of another important subject; my acquaintance with this people both in respect to their condition and character leads me to ask the charity of the Christian. I read your letter to the most intelligent, and the poor pagan heart was touched with your kindness, and I find that nothing gains their confidence like ministering to their wants body and soul.

Your &c.

Important Discovery in Connection with the Bible.

Much has been said of late concerning the *Codex Sinaiticus*, one of the oldest manuscripts of the Greek Scriptures, discovered a few years since by Prof Tischendorf, in the monastery of St. Catherine, on Mt. Sinai. A portion of it was published by him, in lithographed *fac simile*, in 1846. The whole has now been published under the patronage of the Emperor of Russia. A verbal *fac simile* of the New Testament, with the Epistle of Barnabas, and fragments of the Shepherd Hermas, has been received at the rooms of the American Bible Union. It belongs to the age of the celebrated Vatican manuscript, with which it agrees in its essential characteristics.

The famous Professor to whom the discovery of this valuable work is due is a Russian. He set out on a tour of philosophical discovery. He came to the Monastery of St. Catherine, and found in the possession of the monk, under the shade of Mt. Sinai, this ancient and important manu-

script. He tried in vain to get hold of it. On his return to Russia he enlisted the patronage of his illustrious master, the Emperor, on his behalf, and by his order made another tour, which was a successful one, for he brought away the long sought and valuable prize. It was immediately put to press, and under the authority of the Emperor was printed word for word. It is one of the oldest versions in the world. It runs back to within two hundred years of the time of our Savior. It would seem to settle the question about the Epistle of Barnabas, as that epistle makes a part of the New Testament as thus found. The form of the letters fix the time the book was written.

This copy, which I have seen, is an exact reprint of the original. Fifty copies of the work are to be photographed with every blot, stain and mark found in the original. This will be sent by his Imperial Majesty to the principal libraries of the world. The American Bible Union in New York expect a copy, which added to their present valuable library, will make it the richest of the kind in the world. This library of the Union could not be replaced for \$50,000. Some of the works could not be replaced at any price.—N. Y. Cor. Boston Journal.

Rear Admiral Foote.

The vestibule of the Astor House is a spot of great interest. It is the resort of our military and naval heroes. Officers off of duty or home from the seat of war can be found here at high "noon." It has become quite the fashion to meet in the rotunda lately, and those who wish to know who is in town drift in. Yesterday I saw quite a crowd of eminent men, naval officers and others together. I drew near and saw sitting in a chair a small, quiet looking man, who seemed to be the centre of interest. He was of low stature, slightly built, modest in look, mild in speech. Anywhere else I should have taken him to be a respectable and kind clergyman who would never break the peace nor lift his hand against any man. I knew from the deference paid him that he must be an officer of distinction. It was no less a person than Rear Admiral Foote, on his way to relieve Commodore Du Pont. He is the fighting man of the nation. He is said to do more fighting and more praying than any man connected with the war. He is as modest and quiet in his personal intercourse as he is brave and heroic in his profession. His command over his men is marvelous, for he maintains the same quiet and almost effeminate conduct on board of his vessel. In speaking of discipline he said it was a mystery to many how he maintained order, as he never swore to his men and used no loud words. One day one of his brother officers came to him and said, "Foote, I have found out how you manage your men. You go on board the first day with the temperance pledge in one hand and the cat in the other, and give the men their choice. They generally take the pledge and escape the cat." He laughingly said that he was called the chaplain of the Fleet, as there was more praying on board of his ship than where the chaplains were stationed. It seemed incredible that such a quiet and unassuming man could be the hope of the nation in

the effectual arm of the service with which he was connected. Naval men say that Du Pont is a good officer, but he is afraid to act; he is afraid to risk anything, lest he should mar his good name. He reposes on the past. But Admiral Foote dashes in, does the work he thinks ought to be done, and lets fame and reputation take care of themselves. He leaves on Friday for his new field of duty.—N. Y. Cor. Boston Journal.

The President on Arbitrary Arrests.

President Lincoln has written a reply to a series of resolutions passed by a meeting in Albany, New York, and forwarded to him for his consideration. Mr. Lincoln vindicates the right and the duty of the Government, under the Constitution, to make arbitrary arrests whenever and wherever, "in cases of rebellion or invasion, the public safety may require it." He shows that this right is not limited by any military line; it is not restricted to the camp or the field; it exists, and is to be exercised, wherever the public safety may require it—and that is to be determined in the exercise of a sound judgement, and upon the official responsibility of those to whom that trust may be confided. He shows that in the case of Mr. Vallandigham, according to the best of his information and belief, the public safety did require his arrest, and that the action of the civil tribunals would not have been adequate to the emergency. At the same time, the President leaves no room for doubt of his profound and unchangeable devotion to the great principles of freedom of speech and of personal liberty, and to the guarantees by which these rights are secured in the Constitution. "I, too," he says, "am devotedly for them after civil war, and before civil war, and at all times, except when, in cases of rebellion or invasion, the public safety may require their suppression." But in these cases he regards the public safety as, by the express terms of the Constitution, the supreme law. The letter is highly creditable to the President's ability, and will be accepted by the country at large as additional proof of the conscientious and single-hearted patriotism which he brings to the discharge of duties and responsibilities which are without a parallel for magnitude in the history of the country.—Pittsburg Christian Advocate.

Is There to be A Millennium?

Such is the general, may I not say universal opinion of all Christians. It is true we have met one or two who question this, and who, in some way making it conditional upon the faith of the church, affirm that as the church has proved itself too wanting in faith for the realization of such a blissful period, the millennium will not be. But a theory so weak, not so far as I can see, the least scriptural authority.

But when is the millennium to be? This is quite another question. On this question the opinion of Christians widely differ. Some place it subsequent to the second advent of Christ, others before that great event. This is an important difference. We should, if it be possible, ascertain which of the two classes of opinions is correct. For there are vital interests involved

in such a difference. And if so, the truth should be ascertainable and ascertained. We all should know it.

After much and very deliberate investigation, for one, we incline decidedly to the former opinion, viz., that the second advent of Christ will occur *anterior* to the millennium.

Suffer me to adduce my reasons. And,

First. The Fathers of the primitive church, both those designated as the Apostolic Fathers and those called the Primitive Fathers, believed in this view. Barnabas, who is referred to in Acts iv. 36, 37, and ix. 24, and who wrote about A. D. 71; Clement, Bishop of Rome about A. D. 91-93, and who is supposed to be referred to in Phil. iv. 3; Hermas, generally allowed to be the same as alluded to in Rom. xvi. 14, and who wrote A. D. 100; Ignatius, who received his Christian training under John and Peter, and succeeded Peter at Antioch, and died a martyr in Trajan's reign, A. D. 107; and Polycarp, also one of John's disciples and the Bishop of Smyrna, supposed to be referred to in Rev. ii. 8-11, and who died a martyr A. D. 167, having attained to a great age,—these all by their writings abundantly evince their belief in the millennium as to transpire subsequent to the coming of Christ.

So likewise it was with those designated as the Primitive Fathers,—Papias, Bishop of Hieropolis, Justin, the Martyr, Tatian, Melito, Bishop of Sardis, Irenus, the eminent Bishop of Lyons, Clemens Alexandria, Tertullian,—all celebrated as the very lights of the first three centuries and a half.

That this was the universal and undisputed belief down to the beginning of the fourth century, is attested by the labors and writings of the most eminent historians and writers on the early patristic period of the church; of Mede, Dodworth and Burser; of Bishop Russell and of Chillingworth; of Mosheim, of Burton, of Munchinger, of Giesler, as quoted by Hagenbach, of Semish, of Whitby, of Stackhouse; and the historian Gibbon says: "The assurance of such a millennium was carefully inculcated by a succession of fathers, from Justin to Irenus, who conversed with the immediate disciples of the apostles, down to Lactantius, who was the preceptor to the son of Constantine. It appears to have been the reigning sentiment of the orthodox believers." (Dec. and Fall, vol. 1, pp. 534, 535.)

And to those authorities might be added a host of others equally qualified to judge, and who have declared that in the first centuries, when the church of Christ was purest in doctrine and practice, the doctrine of Millenarianism was general, if not wholly universal.

Now while I do not mention this patristic opinion as absolutely establishing the truth of my belief, yet it is and has ever been held by all who have considered the question, whatever opinion they have had, as a matter of great weight and importance. It has been and is so held, because Christians, and especially venerable Christian pastors, living at that age, must be presumed to know what were the verbal teachings of the apostles of the Lord, and hence what meaning they themselves attached to the sacred writings.

But not only did the early Fathers thus give their adherence to the pre-millennial faith, but since their day it has been the belief and has been taught by such men of talent, learning and piety as Luther and Melancthon as Tyndale, Latimer, Ridley, Knox and Calvin, and numerous others, including the Augsburg Confession of Faith and the Catechism of Edward VI., of the era and century of the Reformation.

In the seventeenth century we have the names of Mede, of Twiss and Usher, of Goodwin and of Milton, of Janeway and Jeremy Taylor, of Thomas Watson and Richard Baxter, of Alleine and of many and chief of those which composed the Westminster Assembly; of Rutherford, of Joseph Farmer, of Bunyan, of Charnock and of Mathew Henry, of Burnet and Cocceius, and many others.

In the eighteenth century we have Fleming, and Increase Cotton Mather, and Sir Isaac Newton, and Daubuz, and Gill, and John Al-

bert Bengal. In this century, too, we have the names, as believers in the pre-millennial advent of Phillip Dodridge and of John and Charles Wesley, of Bishop of Newton and of Isaac Watts, of Robert Hall, of John Fletcher, of Toplady, and Romaine, and Cowper, and Dr. Thomas Coke of Lowth, of Reginald Heber. Bishop of Calcutta, and of numerous others both of this country and of Europe.

Thus have I been particular to mention this long array of illustrious names in the church—and I might make mention of names equally illustrious among the living,—since now-a-days so many, mainly in consequence of "delusive views" of the late Mr. Miller, and of much credulity and extravagance exhibited in his time, and since some are wont to believe that none but the visionary and enthusiastic and credulous embrace or teach Millenarian views, and thus associate this doctrine of the early Fathers and of many of the great lights of the church, as we have shown, and of the apostles and Jesus Christ our Lord, as we shall show, with what is justly censurable and wrong.—*Zion's Herald*.

The Union Doctrinal Basis

ADOPTED BY THE EVANGELICAL MINISTERIAL ASSOCIATION OF CINCINNATI.

In the month of May, 1861, the Evangelical Ministerial Association of Cincinnati appointed a committee, consisting of Rev. William C. McCune, of the United Presbyterian church, Rev. C. Kingsley, D. D., of the Methodist Episcopal church, Rev. W. H. Harrison, D. D., of the English Evangelical Lutheran church, and Rev. B. C. Malby, of the Protestant Episcopal church, to report a Union Doctrinal Basis. The object in view was to show that, in the great doctrines pertaining to the faith, the heart, and the duties of the Christian, there is a wide and substantial agreement among all evangelical denominations.

In July, 1861, the committee reported a basis. The articles were taken up *seriatim* in the Association, and discussed in a free, careful, fraternal spirit, and one by one, either with or without amendment, adopted. And finally, on the 11th of May, 1863, at the meeting of the Association, at which thirty-five ministers were present, representing ten different denominations, the entire basis was *unanimously* adopted. The Association is composed of ministers belonging to Methodist Episcopal, Methodist Protestant, Baptist, Old School, New School and United and Reformed Presbyterian, Congregational, Episcopalian, Lutheran, German Reformed, and United Brethren churches, all of which have been represented during the consideration of this basis. The Committee that reported it was directed to publish it, with an explanatory note.

W. C. McCUNE, *Chairman of Com.*

ART. 1. THE INSPIRATION, AUTHORITY AND SUFFICIENCY OF THE BIBLE.

The Scriptures of the Old and New Testaments are given by inspiration of God, possessed of supreme authority, and the only infallible and sufficient rule of faith and practice.

ART. 2. PRIVATE JUDGMENT IN THE INTERPRETATION OF THE SCRIPTURES.

It is the right and the duty of every man to search the Scriptures, and in humble dependence upon the Holy Spirit to form his own judgment concerning their true meaning.

ART. 3. THE UNITY AND ATTRIBUTES OF GOD; CREATION AND PROVIDENCE.

The Lord our God is one Lord, and there is no other God. God is a Spirit eternal, everywhere present, all-wise and almighty, infinite in holiness, justice, goodness and truth; and God is love. He is the creator and preserver of all things, and his tender mercies are over all his works.

ART. 4. THE TRINITY.

In the unity of the Godhead there are three persons—the Father, the Son, and the Holy Ghost.

ART. 5. JESUS CHRIST, GOD AND MAN.

Jesus Christ, the Son of God, and the Saviour of the world, is in one person very God and very man.

ART. 6. CHRIST'S INCARNATION, DEATH, BURIAL, RESURRECTION, ASCENSION, INTERCESSION AND REIGN, AND HIS COMING TO JUDGE THE WORLD.

Jesus Christ, the Son of God, was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried, and the third day he rose again; he ascended into heaven, and sits at the right hand of God the Father, where he ever lives to make intercession for us. All power is given unto him in heaven and in earth, and he will come to judge the world at the last day.

ART. 7. THE ATONEMENT.

Jesus Christ took upon him our nature, yet without sin; he honored the Divine law by his obedience; he died the just for the unjust; and made a full atonement for our sins, and uniting in his person the tenderest human sympathies with Divine perfections, he is a suitable, compassionate, and all-sufficient Saviour.

ART. 8. THE WORK AND DIVINITY OF THE HOLY SPIRIT.

The Holy Spirit, who, for Christ's sake, enlightens, reproves, regenerates, comforts and sanctifies the soul, is very God.

ART. 8. FREE WILL.

The human will is free in choosing and refusing good or evil, and this freedom is essential to man's responsibility.

ART. 10. MAN'S DISOBEDIENCE AND SINFULNESS.

Man was made upright, but disobeyed God's law, and became a sinner, and brought death upon himself and his posterity, and in consequence of this disobedience all his descendants, by natural generation, are at enmity with God, and have deceitful and wicked hearts, and are inclined to evil continually, till they are born of the Spirit.

ART. 11. THE SUFFICIENCY AND FREEDOM OF SALVATION.

The atoning sacrifice of Jesus Christ is sufficient for the sins of the whole world, and in the Gospel salvation is sincerely offered to all men.

ART. 12. REGENERATION.

Except a man be born of the Spirit he cannot see the kingdom of God; and every man who is in Christ Jesus is a new creature.

ART. 13. JUSTIFICATION BY FAITH ONLY.

Sinners are justified freely by God's grace, not for works of righteousness which they have done, but through faith only in the atoning merits of our Lord Jesus Christ.

ART. 14. SANCTIFICATION.

The fruit of the Spirit in the believer is in all goodness, and righteousness, and truth, and every Christian is prepared for the perfect holiness of heaven only through sanctification of the Spirit and belief of the truth.

ART. 15. THE CHURCH.

The Church is divinely instituted, and Jesus Christ is its builder and head, and he loves it, and gave himself for it. In the church God's praises should be sung, and his Word read, prayer offered, the Gospel preached, and Baptism and the Lord's Supper administered. Every Christian should be a member of the visible Church, and endeavor to promote her purity, peace, unity, and prosperity, and to extend her influence. And the Church should exclude from her communion every one who denies the faith or walks disorderly.

ART. 16. BAPTISM.

The Sacrament of Baptism was instituted by Jesus Christ in his Church, is of perpetual obligation, and is to be administered in the name of the Father, and of the Son, and the Holy Ghost.

ART. 17. THE LORD'S SUPPER.

The Lord Jesus the same night in which he was betrayed instituted the Sacrament of the Lord's Supper, which is to be observed till he comes. The elements to be used in this ordinance are bread and wine; and it is the duty of Christians often to eat this bread and drink this cup in remembrance of their crucified Redeemer.

ART. 18. THE SABBATH.

The Sabbath was made for man throughout all generations, and all men should remember the Sabbath day to keep it Holy, not doing their own ways, nor finding their own pleasure, nor speaking their own words, but devoting its sacred hours to reading, meditation and prayer, to

the worship of God in his sanctuary, and to works of necessity and mercy.

ART. 19. THE CHRISTIAN MINISTRY.

Christ has appointed ministers in his Church to preach the Gospel, administer Baptism and the Lord's Supper, and to take heed to all the flock over which the Holy Ghost hath made them overseers to feed the Church of God. Christian ministers must be blameless as the stewards of God, not self-willed, not soon angry, not given to wine, no strikers, not given to lucre, but lovers of hospitality, lovers of good men, sober, just, temperate, vigilant, apt to teach, holding fast the faithful word.

ART. 20. CHRISTIAN DUTIES.

It is the duty of every man to repent of his sins; to believe on the Lord Jesus Christ for salvation; to confess Christ before men; to be baptized; to observe the Lord's Supper; to pray in the name of Christ, and read the Scriptures daily; to endeavor by his life, and words, and prayers, to bring the unconverted to Christ; to obey the Ten Commandments; to love God the Father, Son, and Holy Spirit with all his heart, and soul, and mind, and strength; to do to all men whatsoever he would that they should do to him; to minister to Christ's cause of his substance as God has prospered him; to be meek, humble, and forgiving; to take up his cross daily, and follow Christ; to live soberly, righteously, and godly in this present world; to set his affections on things above, not things on the earth; to love his neighbor as himself; to love the brotherhood; and in all things to obey and adorn the Gospel of our Lord Jesus Christ.

ART. 21. DEATH, RESURRECTION, JUDGMENT, AND ETERNITY OF REWARDS AND PUNISHMENTS.

After death the bodies of men return to dust, and their spirits to God who gave them, and at the last day their shall be a resurrection of the dead both of the just and unjust, when all men must appear before the judgment-seat of Christ, that every one may receive the things done in his body according to that he hath done, whether it be good or bad; and the wicked shall go away into eternal punishment, but the righteous into eternal life.

Unanimously adopted May 11, 1863.

D. W. CLARK, D.D., President,

WM. H. HARRISON, D.D. Secretary.

For the Herald.

Letter from Elder S. Chapman.

DEAR BROTHER LITCH:—It having been my practice for years to speak through the columns of the *Herald* once in two and a half months, to a day, I now take pen in hand to continue this uniform custom. My last letter was dated Hartford, Ct., April 1st, while the multitude around me were all engaged in political strife. On Monday, April 6th, the question was settled by the re-election of Mr. Buckingham, the Republican candidate for Governor of the State; and the same ticket for other State officers in most cases also prevailed there. Being then at home, where I was authorized to speak and act in the case, and perceiving that disloyalty to our general government was prevailing to an alarming extent even there in my native State, I felt called upon to cast in my vote on the occasion, and was, of course, gratified to learn that loyalty was triumphant in that election. This was the first time, save one, that I have cast in a vote on election day for more than twenty years, and that was in the case of our last presidential election. Now, if I am not mistaken, this is more than I have said for the press on political matters since I embraced the Advent faith in 1840. But I would have it distinctly understood, that these political struggles, treason and rebellion with which our country abounds, in common with the nations of the earth at the present time, have by no means served to weaken my faith in the soon coming of the Lord, nor slackened my zeal in advocating the doctrine; but rather confirm me in the former, and encourage me in the latter. For these things are given us in prophecy as signs and evidences of His soon coming. See His own words on the subject, Luke 21: 25-27. Also, the apostle's prediction, 2 Tim. 3: 1-5, and a host of kindred Scripture. But on these points enough has been

said, so I forbear. Soon after the election I went to Plymouth, twenty-five miles west, to spend a few days with Dea. N. Tuttle and family, my intimate friends. On Saturday, at the deacon's request, I went with him to visit our Advent brethren in Waterbury, some eight or ten miles south. The friends there being notified, we had a good congregation at their hall, that evening. Brother Brewer and wife were present. He and myself did the preaching, and the word was well received. On the Sabbath the hall was well filled morning and afternoon, and in the evening crowded to overflowing, so that many sat on the naked floor. Such attention was paid to the word that the preaching was by no means tiresome to the speaker or hearers. The brethren were manifestly revived and comforted, and they acted their part well. There was a Mr. F., quite an active business man and much respected in that community—though like Gallio "cared for none of these things," and seldom attended religious meetings—who was moved upon by some unknown cause to attend our first meeting, and being interested, as it would seem, continued to meet with us. His wife was a member of the Advent church there, and a devoted Christian. For a long time she had been burdened in soul for the conversion of her husband, and now seeing him so attentive to the meetings, and apparently very penitent, she was much encouraged and requested brother Tuttle and me to make it our home at their house, which we did, and had much personal conversation with Mr. F. As we were about to leave on Monday, solemn prayer was first offered, then I took him by the hand and gave him my farewell exhortation, and left the house. Mr. F. soon followed us to the door and presented me a dollar bill, which, under the circumstances, I esteemed of more value, or thought more of it, than I should of ten such from some other source. I thanked him, and said, "The Lord reward you in spiritual blessings an hundred fold; is my humble prayer." And so we left the penitent man and returned to Plymouth. From there I went to P. Hollow, (five miles west,) where I spent the balance of the week and following Sabbath with the little church we organized there a few years since. Found them "faint, yet pursuing." Visited all the families, met evenings and on the Sabbath for worship. These seasons were all interesting and profitable, more especially so on the Sabbath, for we had Dea. Tuttle and other active brethren with us from abroad, which seemed to give new life to the meeting, and the church was truly revived. At the close of the morning service, Dea. Tuttle informed me that he had been to Waterbury since we left there, and I inquired at once how it was with Mr. F., and he replied, "Brother C., it will now be safe for you to call him brother Fog, for he has given his heart to Christ, and is a happy man." My next thought was, O, how this change must have relieved the mind of that dear, anxious companion of his; and to God be all the glory and praise.

I then returned to Hartford to receive my mails and rest a little. Then took the cars for Berlin, Meriden and Wallingford, (twelve to twenty-five miles south,) to visit and take my leave of brethren and sisters there. Made a short stop at Berlin, but spent several days in Meriden. Having no place for public worship, our brethren there generally meet and mingle in worship with other sects. So, as my custom is, I visited them from house to house, and enjoyed some precious seasons with them in conversation and prayer, especially with Elder I. Morgan and brother J. Belden and their families. They patronize the *Advent Herald*, through which they are familiar with my course, and sympathize in my labors, my joys and privations. They are Adventists of the old '43 stamp, and ardently love the appearing of their blessed Lord. On Fast Day, April 30th, we met and mingled in prayer and solemn devotion with the Baptists, Methodists and Congregationalists, at their respective churches, and was especially interested in their prayers and remarks respecting the present condition of our once peaceful and happy country.

In Wallingford I spent more time. There our brethren are widely scattered, but I called

on most of the families. Had much conversation with them on the present signs of the times, and the prospect of deliverance soon, and found it profitable to each of us. On the Sabbath we had a respectable gathering at a private house, where we enjoyed a refreshing time in speaking and hearing from the precious Word. From there I returned to Hartford, and on Wednesday, the 6th of May, witnessed the splendid election parade, and heard the Governor's Message, addressed to the members of the Legislature then just convened, all of which seemed appropriate and was quite interesting. I then decided to rest entirely from pulpit labor for a week or two, and spend the time in visiting the friends from house to house, and conversing a little with my children and other family connections, with a view of leaving them soon, and think the time was by no means lost. Then on Tuesday, the 19th of May, took my leave of them, and entered on my present Western tour. Came direct to New York city, crossed the ferry, and had a pleasant interview with my son, at the "Mansion House," in Brooklyn. Visited several Advent families, with whom I was intimately acquainted, and spent the night with Dr. Croffert and his interesting family.

On Thursday morning crossed the ferry again, called on a few brethren there, and then went over to Jersey City, where I took the cars and came on the southern route to Binghamton, (some 250 miles,) and there left that route and took a northerly direction to Norwich, (40 miles,) but stopped on the way and spent twenty-four hours very pleasantly with brother Benjamin Dudley and a few other precious jewels there. Brother D. is about eighty years of age, but retains his memory and activity remarkably well. He is a decided believer in the soon coming of the Lord, and is hoping to live to witness that glorious event. Brother Himes, myself and others, have shared liberally in his hospitalities, for which he will, doubtless, be "recompensed at the resurrection of the just." (Luke 14: 14.) Arrived at Norwich on Saturday, May 23d; came too late to notify the scattered friends and have a meeting the first Sabbath, but visited the families in various directions, even those who had recently left and located in Otsego county, some thirty miles east of Norwich. And on the second Sabbath we had a noble gathering at a commodious school-house, (central place,) some three miles east of Norwich Village. In the morning I gave them an exposition of Matt. 24th, using for a text the third verse. For better attention to the word I could not ask. In the afternoon spoke from "Wherefore comfort one another with these words." (1 Thess. 4: 18;) carefully considering the five preceding verses, and comparing them with kindred Scriptures. After preaching many of the brethren and sisters spoke freely, and it was indeed a time of "comforting one another with those words." We met in the village on Wednesday evening, when we used for a text Heb. 9: 27, 28. All those of our faith were much comforted, and others acknowledged the truthfulness of the doctrines we presented. That was two weeks profitably spent.

On Friday, the 5th inst., I came to this place, (15 miles west of Norwich.) Found the Advent church here retaining her faith and maintaining meetings of social worship, as they resolved to do when organized a few years since, although destitute of a pastor. Elder Holroyd, the Baptist minister in the village, (three miles south of us,) who embraced the Advent faith some two years since, remains steadfast, and by his faithfulness in preaching the doctrine to his people, many of his church-members have embraced the faith, and a glorious revival of religion has been the result. Many precious souls have been converted, more than forty of whom, he tells me, have received baptism at his hands and united with the church. He says to me: "Brother C., I grow stronger and stronger in the faith. To my mind it is inspiring. To think of seeing the King in his beauty, and of 'being like Him,' and that that time is near, rejoices me," &c. Now this is encouraging and very cheering to my own heart, and for which I most heartily thank God. As soon as our brethren learned that "brother Chapman" had arrived

here, they were animated and went through the neighborhood and gave notice that there would be preaching on the Sabbath; and for this place we had a good gathering through the day and evening. Although our evenings are now exceedingly short, the brethren being hungry for the word, I have preached to respectable congregations every other evening during the past week, and on Sunday, (yesterday,) we had large congregations through the day and evening. The word was gladly received, and the brethren acted their part well. I shall spend another week here and attend to the Lord's Supper next Sunday; and when I leave here shall go direct to Homer, twenty-five miles west, and so proceed to the west still farther as the Spirit may seem to direct. Pray for me, dear brethren and sisters, that my steps may be ordered of the Lord, and do write to me occasionally.

Truly yours, brother Litch, confidently expecting deliverance soon. S. CHAPMAN.

P. S. I wish to express my thankfulness that brother D. T. Taylor has taken his pen and spoken out so boldly and in such a clear light, in the columns of the *Herald*, against the non-resurrection heresies. I hope every reader of those columns will examine with carefulness each article in the order as they are given. I was quite as well pleased with his production on the same subject, as published in four successive numbers of the *Crisis*, commencing with April 14th, and ending with May 5th, (Nos. 1, 2, 3 and 4.) I wish every brother who has any scruples on that subject would read them, also, and his mind will be completely relieved. But I forbear. My address, till I write again, is "Homer, N. Y., care of Dea. J. L. Clapp."

S. C.

McDonough, Chenango Co., N. Y.,
June 15, 1863.

[From the Boston Recorder.]

THE HOLY CITY.

BY MRS. N. J. M. SANDERSON.

There is a wondrous city beyond the Stygian flood,
By mortal vision never seen, by mortal foot ne'er trod;

Its walls are made of amethyst, of jasper, and of gold,
And its foundations precious stones whose wealth can ne'er be told;

Twelve gates—each gate a single pearl of wondrous beauty rare,—
Are in those walls, but never shut; for there's no darkness there;

The streets are paved with crystal gold, more pure than e'er was known,
Transparent as a sea of glass; clear as the jasper stone.

No waning moon, no setting sun, shines on that world so fair,
No candle with its flickering light is ever needed there;

No night spreads out its sombre pall above that city bright,
For God the Father, God the Lamb, its glory are and light;

No crumbling temple rears aloft its tall and stately spire,
For God Almighty and the Lamb its only temple are.

There stands the glittering sapphire throne of its Eternal King,
Where priests and prophets of the earth their costliest treasures bring.

Around that throne, in fadeless hues, the bright-winged rainbows lie,
Reflected from that sea of glass against an azuresky;

And from it flows a crystal stream whose waters never dry,
Where thirsty souls may freely drink, and never, never die;

A beauteous tree that never fades grows on each shining shore,
And he who eats its living fruit shall never hunger more;

And from its leaves a healing balm floats on the ambient air,
So that no sickness, pain or death can ever enter there.

Bright beings throng that city blessed, with happy, radiant brows,
For God has wiped away all tears, no grief can reach them now.

They chant a new and rapturous song, learned in the glorious land,

Each wears a golden, starry crown; a palm is in each hand;

Cleansed in a Savior's precious blood, spotless the robes they wear,

They dwell with God, and God with them,—no sin can reach them there.

That city fair no time can dim, it is the mansions blessed,

Prepared for God's anointed ones when he shall give them rest.

Greenwich, Mass.

LIFE'S ANSWER.

BY THE DEAN OF CANTERBURY.

I know not if the dark or bright
Shall be my lot;

If that wherein my hopes delight
Be best, or not.

It may be mine to drag for years
Toil's heavy chain;

Or day and night my meat be tears
On bed of pain.

Dear faces may surround my hearth
With smiles and glee;

Or I may dwell alone, and mirth
Be strange to me.

My bark is wafted to the strand
By breath divine;

And on the helm there rests a hand
Other than mine.

One who has known in storms to sail,
I have on board;

Above the raging of the gale,
I hear my Lord.

He holds me when the billows smite—
I shall not fall.

If sharp, 'tis short; if long, 'tis light;
He tempers all.

Safe to the land, safe to the land—
The end is this:

And then with him go hand in hand,
Far into bliss.

—Macmillan's Magazine.

Vermont—Convocation.

Convocation met at St. Paul's Church, Burlington, the Rt. Rev. President in the Chair, on Tuesday, June 2d.

Rev. J. Sweet, M. A., was re-elected Secretary and Treasurer, and the Revs. Messrs. Buel, Baily, Sweet, Bliss and Batchelder were elected Missionary Committee.

A good work has been commenced at White River Junction, by the Rev. Mr. McIlvaine, of Woodstock, with flattering prospects, and which by the Divine aid will result in the establishment of the Church in that quarter.

An essay was read by the Rev. C. R. Batchelder, who selected the words of St. Peter II Epistle iii. 13. "Nevertheless we, according to His promise, look for a new heaven and a new earth wherein dwelleth righteousness."

God called the earth out of chaos and created it out of nothing. In this respect matter is not eternal. The earth was then declared to be very good. Sin entered into the world and polluted the fair domain.

The flood washed our planet and the fire shall burn the earth at last.

The heavens will pass away, in appearance only to the inhabitants of earth, when He rolls the atmosphere up as a scroll and to man, all is changed.

The new earth is to be the home of the just and God again shall pronounce it all "very good."

The noxious vapors must be expelled, the atmosphere purified and the true Israel shall inherit the land of Canaan forever.

Exegesis by the Rev. F. A. Wadleigh, "Except a man be born of water and of the spirit," which elicited an interesting discussion upon the subject of Baptismal regeneration.

The evening gathering at the residence of Mr. Lyman was a very pleasant affair.

Some 20, or more of the clergy were present.

The Rev. T. A. Hopkins was chosen to write an essay and Rev. A. J. Oliver the exegesis.

The Sept. session is to be at Woodstock.—*Cor. of the Witness.*



ADVENT HERALD.

BOSTON, JUNE 30, 1863.

JOSIAH LITCH, EDITOR.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

NOTICE.

AMERICAN MILLENNIAL ASSOCIATION.

The Standing Committee of the American Millennial Association will hold their regular Quarterly Meeting at the *Herald* Office, in Boston, on Thursday, July 9th, at 10, A. M.

JOSIAH LITCH, President.

F. GUNNER, Rec. Sec.

P. S. The change from Tuesday to Thursday, is in consequence of Tuesday being the day of publication.

J. L.

The Outgoing and Incoming Administrations.

It may be thought by some that the remarks in our last respecting the nations of earth and their disposition to reject Jesus Christ are more strong than facts will warrant. But what government is there on earth which would yield the scepter to him if he came in person and claimed it as his right?

But it is said, and a large majority of his own disciples say it,—He is not to be a personal king, and will only reign by his Spirit in the hearts of his people. And that his kingdom is a spiritual one. Let us analyze the promises concerning his throne and kingdom.

Ps. 132: 11. "The Lord hath sworn in truth unto David, he will not turn from it: Of the fruit of thy body will I set upon thy throne."

Is this a true or false oath? O, but it is said, it relates to David's temporal descendants, who did set on his throne. Let us see. Acts 2: 30. "Therefore (David) being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins according to the flesh, he would raise up Christ to sit on his throne," &c. Who best understands this passage, Peter, full of the Holy Ghost, or our modern expositors? But if God's oath is true and he swore concerning Christ, and if he has so far fulfilled it as to produce Christ and raise him from the dead, will he not complete the oath and set him on the throne of David.

But explicit as is the oath of God to David, interpreted by Peter on the day of Pentecost, the angel Gabriel, at the annunciation of the birth of Jesus, is, if possible, more pointed. "Thou shalt call his name Jesus." "And the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end." Luke 1: 31-33. Is he not then, Israel's glorious and everlasting King?

But it is said, true, he is to have the throne of David, but then, it is "David's spiritual throne." And what kind of a throne is that? When did David ever have a spiritual throne? Did he not reign on Mount Zion in Jerusalem? Did he ever reign otherwise than literally over the Jewish tribes? If not, why will not Jesus Christ reign in the same visible manner in the same place? Why must he not, in order to the fulfillment of the promises both to David and to Christ? But take his own solemn testimony under oath, before the tribunal where he was tried for his life.

The bill of indictment against him read as follows:—Luke 23: 2. "We found this fellow perverting the nation, and forbidding to give tribute to Caesar, saying that himself is Christ, a king." Such was the charge on which he was to be tried, distinctly stated. How did Jesus plead to it? "Pilate asked him, saying, 'Art thou the king of the Jews?' How did he reply? 'And he answered him and said, Thou sayest it.' Was not the issue fairly raised and as fairly met? There was no equivocation on either side. They charged him with setting up this claim, he confessed on trial that he did make it. In the course of the proceedings Jesus was asked again, 'Art thou a king, then?' John 18: 37. He answered, 'Thou sayest that I am a king. To this end I was born, and

for this cause came I into the world, that I should bear witness to the truth.'

This was that good confession which Jesus Christ "witnessed before Pontius Pilate," and who "In his times shall show who is that blessed and only potentate, the King of kings and the Lord of lords." 1 Tim. 6: 13-15. He will then make good the confession he made.

To all this it is answered, that Christ, when he made this good confession, declared that his kingdom is "not of this world." True; and that is the very point we maintain with the apostle, that it is the "world to come of which we speak" which is to be "put in subjection under him." Heb. 2: 5-7. It is in the new earth, where he is to have his kingdom. Thus he said:—"Ye which have followed me, in the regeneration when the Son of Man shall sit in the throne of his glory, ye also shall sit on twelve thrones, judging the twelve tribes of the children of Israel." Earth, then, is to be renewed, or regenerated, and then Christ will reign, not before. The fact is then established that Jesus Christ is to be a personal king.

THE THEATER OF CHRIST'S REIGN.

Next demands attention. Some say it is in the church; some, in the hearts of his people; others say in heaven. But his Father in heaven said;—"Yet have I set my king upon my holy hill of Zion. I will declare the decree: the Lord hath said unto me, thou art my Son, this day have I begotten thee. Ask of me, and I shall give thee the heathen (or nations) for thine inheritance and the uttermost parts of the earth for thy possession." Ps. 2: 7-9. If this is God's decree, who shall disannul it? It places the Son of God on the hill of Zion for his throne, and the uttermost parts of the earth for his possession and dominion. And this is in perfect accordance with the 72 psalm, where it is also written:—"His dominion also, shall be from sea to sea, and from the river to the ends of the earth. All kings shall bow down before him and all nations shall serve him." Is this to be believed?

Then, again, the prophet Isaiah has foretold the same fact in chap. 9: 6-7. "On the throne of David, and upon his kingdom, to order it and to establish it, from henceforth and forever. The zeal of the Lord of hosts will perform this."

And if we turn to Daniel, 7: 13-14, we read, "I saw in the night visions, and behold one like unto the son of Man came in the clouds of heaven and came to the ancient of days, and they brought him near before him; and there was given him dominion and glory and a kingdom, that all people, nations and languages should serve him. His dominion is an everlasting dominion which shall not pass away, and his kingdom is that which shall not be destroyed."

As certainly, then, as the Gentile empires, beginning with Babylon, have had dominion and ruled the earth, so certainly Christ is to have the kingly rule to everlasting ages. The kingdom and inheritance of earth are his by heirship, as the only begotten Son of God. He stands alone in this respect as sole heir at law. But he is also heir by decree of God, as in the 2d Psalm. Also as the seed of Abraham to whom and to his seed it was given to inherit the earth and rule the world, he is heir to an everlasting inheritance and dominion.

"Be wise then, O ye kings, be instructed ye judges of the earth; and kiss the Son, lest he be angry and ye perish from the way, when his wrath is kindled but a little." Who believing this doctrine, that Jesus of Nazareth is the anointed King and appointed ruler of all the earth, will dare offend or neglect him. To us it is as clear that Jesus Christ is to set up his throne and reign, as it is that Queen Victoria reigns in England. Even so literally we expect to see him come in glory and be crowned Lord of all. Reader, have you secured his favor?

The Eleventh Chapter of Daniel.

A respected brother earnestly urges us to write for the *Herald* an exposition of the 11th chapter of Daniel, and says that if we will do so a clergyman of his acquaintance who holds the advent faith in general, but differs somewhat on the 11th of Daniel, will reply to us.

We confess to some misgivings as to our ability to give a perfectly satisfactory exposition of that chapter, even to our own mind. There are two verses which we are unable to solve. But Elder Osler thinks he has a solvent for them and for all the other knotty places in the chapter. In our own and our brother's behalf therefore, we cordially and earnestly invite him to our columns on this interesting chapter. So also if our brother's reverend friend will give his views, our columns are open to them. And if we think either of them going far astray we will show them the kindness of pointing out the defects of their argument. There is to us no portion of the prophetic scriptures more interesting than the chapter named, or one, the so-

lution of which we now anxiously desire. We think it should be thoroughly discussed.

QUESTION.

Is slavery a sin? If so, please give us a "thus saith the Lord," for it. And much oblige a reader.

A. M. P.

ANSWER.—1st, Slavery in the sense of voluntary servitude is not a sin. 2d, Involuntary servitude is a sin:—First; Because it violates the great law of love: "thou shalt love thy neighbor as thyself." No slaveholder would be willing to be a slave. Second; Because God ordained that "Thou shalt not deliver up the servant which is escaped from his master unto thee." Where the liberty to leave at will exists, there could be no involuntary servitude. Such a liberty always existed under God's law. American slavery violating both these laws is a sin.—Ed.

To Correspondents.

S. DAVIS. The credit on N. Sleeper's account was \$1.00 from 1083, as it stands on our book, to 1109. If this is an error we shall cheerfully correct it.

C. A. THORP, of Leeds, Eng. J. W. Bonham has paid \$7.50 to be placed to your credit.

J. PEARCE, Canada. Please tell us where the paper of Mrs. Phebe Pearce should be directed. We have sent it since you forwarded her name. It is now returned. We cannot make out the name of the place you gave.

ELDER GRANT'S DEBATES.—The debate between Elders Gates and Grant was not published. The one between Elder Grant and W. W. Clayton, and also between J. Litch and M. Grant were published. Price, Clayton and Grant—20 cents—postage 3 cents; Litch and Grant—25 cents—postage 3 cts.

Report of the Meeting of Stockholders of the Boston Advent Association.

The Stockholders of the Boston Advent Association having been notified, by a circular issued by the Trustees of said Association, to meet at the chapel building, corner of Hudson and Kneeland Streets, on the fourteenth day of May, 1863, met agreeable to notice, at 10 o'clock, A. M., and proceeded to business, as follows: Organized by the choice of J. V. Himes, President. J. Emerson, being Secretary of Trustees, acted as Secretary of Stockholders.

Voted, J. Litch be a committee to ascertain the number of shares issued, also the number of shares necessary for a choice of Trustee, and also the number of shares represented by individuals present and by proxy.

The number of shares found to be issued, 311. Necessary for a choice of Trustee, 156. The number of shares represented by individuals and by proxy, 188.

Voted, A. Hale be a committee to ascertain whether the shares represented as present are legally represented.

Voted, J. Litch, President of the A. M. Association, be accepted as a representative of that Association in the transactions of the present meeting.

A. Hale finds the number of shares holden by persons present to be 31. The A. M. Association holds 36 shares, represented by proxy, 121 shares; making as before reported present, 188 shares.

Voted, to proceed to the choice of a Trustee.

On motion, the President appointed John D. Reinhard and Luther Jackson a committee to collect and count the votes for Trustee.

Whole number of votes cast was 188. Necessary for choice, 156. Edwin T. Himes had 188, and was duly elected a Trustee.

A motion was made by Luther Jackson, and seconded by John D. Reinhard, and carried, that A. Hale, J. Litch and J. Emerson, be a committee to prepare for publication in the *Advent Herald* a report of the transactions of this meeting, and a statement of the conditions and the prospects of the Boston Advent Association.

Voted to adjourn.

JOHN EMERSON, Secretary.

STATEMENT OF THE CONDITION OF THE BOSTON ADVENT ASSOCIATION.

In preparing a statement of the conditions and prospects of the Boston Advent Association, it will be necessary to state its condition as it was on January 1, 1863, and also as it will probably stand on January 1, 1864, should the favorable condition of the building continue until that time. The condition of the Boston Advent Association on January 1, 1863, stood as follows:

The number of shares provided for the capital stock of the Association was 380, of \$50 each, amounting to \$19,000. There had been sold 311 shares, at \$50 each, amounting to \$15,550. This sum deducted from the capital stock leaves a debt due of \$3,450 on interest to be paid. And also

left in the treasury sixty-nine shares of stock, at a par value of \$50, amounts to \$3,450, being equal to the amount of the debt, which could they have been sold would have canceled the debt. Not being able to sell, the Trustees voted to apply the net earnings of the building after 1860, to the liquidation of the debt—which earnings in 1863, Jan. 1st, amounted to \$2,406 23, leaving a debt then due of \$1,043 77, and also the sixty-nine shares, which at par value, \$50, amounts to \$3,450, from which deduct the debt then due, and it leaves \$2,406 23 in stock, which would then pay a dividend of \$7 74 on each share then issued, in stock.

The standing of the Boston Advent Association on Jan. 1, 1864, will probably be, with the present prospect, as follows: The debt due last January will have been paid, or so near as to be but trifling. Then due, and the sixty-nine shares in the treasury, will amount to \$3,450, which will pay a dividend in stock at par value of \$50, eleven dollars on each share issued; or equal to a dividend of two shares on every nine shares of stock held by individuals, and also leaving the building in good condition and repair. Or if the stockholders, after the debt is canceled, should conclude to fix the capital stock at 320 shares, at a par value of \$50, amounting to \$16,000, making the cost of building that amount, there would remain in the treasury nine shares for disposal. And by lessening the number of shares, the dividend in future would be increased in the same ratio, and also the value of the shares now issued, and consequently the nine shares would sell, and become funds for dividends.

Our late Treasurer, S. Bliss, was in favor of this latter. By lessening the number of shares, he argued, would be the better course. Therefore, instead of the stockholders receiving their money in dividends, in regular order as they would have done had there been no debt, they will be entitled to a dividend of about eleven dollars in stock on each share so held by them on Jan. 1, 1864, unless the capital is reduced to 320 shares, as our late Treasurer suggested.

A. HALE,
J. LITCH,
J. EMERSON. } Com.

Songs upon the Battle-field.

A brave and godly captain, in one of our Western regiments, told us his story as we were taking him to the hospital. He was shot through both thighs with a rifle bullet—a wound from which he could not recover. While lying on the field he suffered intense agony from thirst. He supported his head upon his hand, and the rain from heaven was falling around him. In a little while a little pool of water formed under his elbow, and he thought if he could only get to that puddle he might quench his thirst. He tried to get into a position to suck up a mouthful of muddy water, but he was unable to reach within a foot of it. Said he, "I never felt so much the loss of any earthly blessing."

By and by night fell, and the stars shone out clear and beautiful above the dark field, and I began to think of that great God, who had given His Son to die a death of agony for me, and that he was up there—up above the scene of suffering, and above those glorious stars; and I felt that I was going home to meet Him, and praise Him there; and I felt that I ought to praise God, even wounded and on the battle-field. I could not help singing that beautiful hymn,

"When I can read my title clear
To mansions in the skies
I'll bid farewell to every fear,
And dry my weeping eyes."
"And," said he, "there was a Christian brother in the brush near me. I could not see him, but I could hear him. He took up the strain; and beyond him another and another caught it up, all over the terrible battle-field of Shiloh. That night the echo was resounding, and we made the field of battle ring with hymns of praise to God!"

THE REFORMERS.—It is worth our consideration whether we should, on every call and sophism of men not so taught, not so employed, not so tried, not so owned of God as they were, [the Reformers] and in whose writings there do not appear such characters of wisdom, sound judgment, and deep experience as in theirs, easily part with that "doctrine of truth, wherein alone they found peace" to their own souls, and whereby they were instrumental to give liberty and peace with God to the souls and consciences of others innumerable, accompanied with the visible effects of holiness of life, and fruitfulness in the works of righteousness, the praise of God by Jesus Christ.—Owen.

CAULIFLOWER.—The seedlings are raised in the same way as the cabbage plants. It is also subject to the same enemies as the cabbage, and needs the same frequent hoeing. Should a drought occur give water, and stimulate with liquid manure in moist seasons.—Amer. Agricul.

	Restitution	Price.
	Oser's Persecutions	6 cts.
	The End, by Dr. Cumming	4 "
00	Letter to Dr. Raffles	4 "
50	Stewart on Prayer and Watchfulness	4 "
00	Brook on the Lord's Coming a Practical D	4 "
35	Brook on the Glorification of the Saints	4 "
60	Itch's Dialogue on the Nature of Man	4 "

CORRESPONDENCE.



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as discrediting the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

For the Herald.

Foreign Correspondence.

FROM REV. R. HUTCHINSON.

In London and Paris at Whitsuntide.

Dear Brother Litch:—I have been purposing not to write you much more; but perhaps the following sketch of travel and visit will be acceptable to some of your readers:

On Wednesday, the 20th of May, I left Liverpool for Halifax, in order to commence my final visits. Saturday, 23d, being the day of Whitsuntide excursions to London, I availed myself of the opportunity of seeing my friends once more; and was warmly greeted at "89 Grange Road, Brompton." Sunday morning I wended my way over Waterloo Bridge, crossed the Strand—passed Drury Lane Theatre—entered Crown Court, and, when the doors were opened where strangers are admitted, I went into the chapel where the far-famed Dr. Cumming preaches. The service began by singing a psalm—then prayer—then the singing of the "Te Deum,"—then reading as a lesson the third Epistle of John, with remarks—then the singing of another psalm—then the sermon from the third Epistle of John and second verse: "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." The sermon was very good. I much enjoyed it, and found it profitable. He mentioned as proofs of health of soul 1. Trust in Christ for pardon. 2. The heart transformed by a celestial touch. 3. A growing sense of our own unworthiness. 4. A greater teachableness. 5. A greater pleasure in hearing the Gospel. 6. A richer enjoyment in reading the Word. Dr. Cumming is a very chaste speaker, and interests the mind and reaches the heart. He has a good congregation, but I noticed that several more might have found seats. He has a sprinkling of the nobility in his congregation. The Duke and Duchess of Sutherland attend. They are young looking. It has been supposed that Earl Russell and family are members of the congregation, but I was told by one of the officials that they now seldom or ever attend.

In the evening Miss Robertson kindly accompanied me to the Metropolitan Tabernacle, to hear Mr. Spurgeon. He took for his text Rom. 6: 17, and graphically dwelt on "the servants of sin"—the transformation which believers have experienced, and the thankfulness and praise to which this blessed change should give rise. When I heard Mr. Spurgeon last September, he evinced his sympathy for the slave by praying that an empire of slavery might not arise out of the bloody struggle in America;—this time he illustrated his subject by the gladness which the slaves on the various plantations would feel, should the Federal arms be successful, so as to accomplish their freedom.

The immense building was not only well seated, but every available place for standing was densely occupied. Perhaps there might be seven thousand assembled. Spurgeon uses great plainness of speech—gives life to his subjects by striking illustrations, and is eminently calculated to reach the great masses of the people. His is, doubtless, the largest Protestant church and congregation in the world.

THE WORLD'S CENTRE.

The census develops the curious fact, that there are more Scottish descendants in London than in Edinburgh; more Irish than in Dublin; 100,000 more Romanists than in Rome, and more Jews than in Palestine. There are also in the same metropolis more than 60,000 Germans, 30,000 French, 6,000 Italians, a very large number of Asiatics from all parts of the East, and many who still worship their idols.

This great city was once aroused by the cry that the Lord is at hand. Our friend, brother Robertson, took part in that movement, and he thinks that the cry will not be repeated. He is probably correct, but doubtless some of the Lord's "hidden ones" are in this modern Babylon, who will see Him with joy at his coming.

Halifax, Eng., June 1, 1863.

FROM REV. G. W. BURNHAM.

Dear Brother Litch:—Accept my thanks for the hymn-books and tracts, which were duly received. Will make the best use of them possible. Have preached one discourse each Sabbath since I came here, with one exception, besides giving several brief addresses on Sabbath evening.

Of the hundreds who comprise this garrison but very few appear to love God, or respect his worship. Among this class many can tell a thrilling experience of horrors and hardships in our armies South. Alas! who show also in words and deeds the awful demoralizing influences which prevail in that vast multitude. Like the children of Sodom they show their sins, and one may behold as in a mirror the fearful sway of an enemy more to be feared than an army of rebels. I have been told by several young men that they were formerly, and some but recently, members of Sabbath schools and Bible classes. Kind and praying friends cared for their immortal interests. Ministers of Christ had long and faithfully invited them to drink from salvation's free fountain. They were taught and inclined to respect the Sabbath and religion. Had rarely, if ever—and some never—taken the name of the Lord our God in vain. But how sad the change! With deep pain of heart I name it. Through all the frequent reproofs of the Spirit of Truth, by a continued resistance to his calls, they have become apparently hard and old in sin. Language, the most obscene and profane, prevails alarmingly in this garrison. In the presence of our commissioned officers, it is true, that for brief intervals, the foul, blasphemous tongue is still, and one rests under these "men of authority," and the execution of good discipline. While sometimes listening to the "filthy conversation of the wicked," and seeing "their unlawful deeds," I am forcibly reminded of the descriptions given of such characters by the inspired apostles, Peter and Jude. And the solemn enunciation of Enoch's prophecy, nearly as old as the earth, comes home to my heart with a thrilling, comforting power. I do not rejoice in view of the hastening judgments of an insulted God upon his foes, but I do and will rejoice in hope of that day, when the Son of David, our glorious King, shall "prosper and execute justice and judgment in the earth." For then will he heal the sorrows and redress all the wrongs of the chosen of his love. Blessed be his name! Hear ye those gracious words, my dear brethren: "If any man serve me, him will my Father honor." "Father, I will that they also whom thou hast given me be with me where I am, that they may behold my glory which thou hast given me."

I find much strength and comfort in committing all my cares and trials into his hands who rules the nations and will "do all his pleasure." My prayer ascends, I trust, with his devout children through this bloody, mourning country, that in the "midst of wrath he will remember mercy, and keep alive his work during all this scene of confusion and woe. I ask your prayers, my dear brothers and sisters in Christ, that God will guide me, his unworthy servant, to speak and act in that seasonable manner, in the long suffering of his infinite love, that I may do some good among this people, that at last when all his armies shine forth in the beauteous dress of immortality in his own ransomed Zion, we may all be honored with that great multitude in sharing his unspeakable glories, and join in the endless song of praise unto our precious Redeemer.

Although this letter contains some "bitter things," let no one suppose I am discouraged. No, blessed be God, he has a few names even here with whom I take sweet counsel, and find much enjoyment in his service. I trust the banner of the cross will still be lifted up and borne on fearlessly in this and every place where we may be called to go. I do not cease to feel the deepest interest in the prosperity of my dear brethren, and the blessed hope of "seeing the King in his beauty," and reigning with him forever and ever. Glory to his name, the "word of our God is a tried word." The glory of man shall soon all fade as the flower of the field—the monuments of marble and brass melt away, with all their inscriptions of pride and power. The munitions which human hands have piled be like chaff which the winds drive away. His word is "true and faithful," and before an assembled world every tongue shall acknowledge that "the foundation of God standeth sure"—that his word endureth forever. Not one good word shall fail of all he hath spoken.

Letters from my Christian friends everywhere will be very refreshing and profitable to me and my family. They can address me directly here, or at Newburyport, Mass. If here, direct "Fort Warren, Boston Harbor, Co. D." I may not have time or means to answer all, but will do the best I can.

Yours in hope.

Fort Warren, Boston Harbor, }
June 25, 1863.

FROM BROTHER JOHN S. HORNE.

Dear Brother Litch:—I am still numbered with the living, concerning whom there is hope. I hope to live a Christian while I live in this vale of tears and sorrow. If I am faithful to God a few days more, I hope to be where the wicked will cease from troubling and my weary soul will be forever at rest in the heavenly land. Then our trials and sorrows will be ended. No more death, no more separation from the saints of God. Friends embrace friends, to part no more. Companions meet their darling children, tenderly kept in the arms of Christ. Toils, conflicts and reproaches are all ended; only rest, victory and glory remain.

"Faith soars to sight, and prayer to praise." The redeemed and the angelic hosts mingle their songs of joy together, and vie to raise the highest note of praise—the only ambition known in heaven. "Glory! Glory! Glory!" they sing, and the great anthem rolls through the arches of heaven forever.

"Both saints and angels swell the song,
And roll the mighty wave along;
Glory to God, who reigns above,
Glory to God, who reigns in love."
Yours truly.

Melvin Village, N. H., June 20, 1863.

FROM REV. D. ELWELL.

Bro. Litch:—I am still at the work, laboring for the upbuilding of the cause of our coming Messiah. The more I see, and read, and hear of the corruption that is in Church and State, the more earnest I feel in the cause. I was glad to hear of your prosperity in Pennsylvania. Though I was unable to be there in person, yet my heart was there, and my prayers ascended to the God of Israel in behalf of my dear brethren assembled in Conference. The Missionary cause there is indeed progressing nobly, may God bless those who are willing to give of their substance for the good of his cause in new fields of labor. I shall ever feel grateful to the society in Pennsylvania for the help I received at their hands. The condition of the cause in this neighborhood is encouraging. I have large and attentive congregations every Sabbath; though our prayer-meetings are not sustained as well as they should be.

"But now the world is sleeping
In slumber most profound,
And few the watch are keeping,
Though fast to judgment bound."

It is not only the world that is sleeping, but too many in the church. Too many there are that have "a name to live and are dead." How often I think of the faltering and loitering footsteps of Lot's wife, even while God in his mercy was delaying his judgment upon Sodom that she might escape. Instead of using the time as God directed she turned towards Sodom. Her heart longed for the "goods" left behind. "Surely this haste is needless; I may save my goods also." Thus tampering with the mercy and goodness of God, she perished.

How many have thus turned again to the world. Accounting that the "long-suffering of God" is a good time to accumulate some of the wealth of this world, they have laid down the speedy coming of Jesus as an article of their faith, but allow it not to enter their daily lives. "We believe that Jesus is soon coming, and we are looking for him." But brethren how is it that your hearts are overcharged with the cares of this life? Is that a safe condition to be found in when Jesus comes? "O," the reply is, "when Jesus comes, he will find us ready." One says I wish only to get my mansion completed, and my gardens arranged and then I will be fixed, and have my time to devote to spiritual matters entirely." Another wishes to possess such a piece of land, another wishes to add just so much to his accumulated wealth, and then he will retire from active business. And with these excuses to calm their consciences, at it they go, heart and soul, hand in hand with the world. To talk of the coming of the Lord, is a mere habit with them. They "pity their poor, blind, ignorant" neighbors, who do not comprehend this grand doctrine of God's word. They boast of having the truth, and wonder that people can listen patiently to other teaching. They talk some of "bearing the reproach" as they call it, and seem to glory in it. But so might Lot's wife have talked. She might have boasted of her knowledge; of being mocked at by Sodom, for leaving the city. She might have pitied her neighbors; and yet all the time she lusted after things left behind.

Brethren of the Advent faith and hope, let us examine ourselves. Is our religion a vital, influential, constraining religion? Is it pure and undefiled, leading us to deeds of mercy and of goodness, and to keep ourselves unspotted from the world? Account that the long-suffering of our God is salvation. Love not the world. And ye who are placed as watchmen on the walls of Zion, are you in earnest—warning sinners and endeavoring to save some?

Or are ye too going with the world, your hearts entangled in the affairs of this world. Remember souls are perishing around you. We have had the warning as Lot had, and as Noah had. The sun and moon, and stars, the blood and fire and pillars of smoke, the perplexed and distressed nations, the roaring of the ocean's waves, all conspire to warn us of the coming of the Son of Man.

Black Creek, Canada West, June 17 1863.

A SISTER WHO HAS TAKEN THE HERALD TWENTY YEARS, AND WHOSE HUSBAND IS SICK AND AGED WRITES:

Brother Litch:—The Herald has always been a valued treasure; but being in low circumstances, we are under the necessity of having it stopped. Our son who lived with us, was drafted last fall, and left us alone without any one to depend upon. He is now sick in the hospital, with fever, at Nashville, Tenn. May the Lord guide, bless and sustain you, my brother, in the great work to which he has called you.

Your sister in Christ.

The World in Miniature.

We live in troubled times. In all parts of the world society is perturbed, uneasy, revolutionary. The slumbering fires of human passion, like volcanic forces, are upheaving and modifying politics, philosophy, social order and theology. Systems and habits of thought and belief, that have commanded the veneration of ages, are visibly tottering upon their foundations. Society seems unwilling to tabernacle longer in ancient forms. The old is rejected; the new pursued with avidity. And everywhere the tide of human affairs seems run wild, reckless, tumultuary.

Nations are convulsed. Governments are suffering modifications from social and political revolutions. There are visible all over the world uprisings of the people against established institutions. Japan shows signs of agitation. China still suffers from a chronic revolution of years standing. India is uneasy beneath British rule. Turkey, even in the decrepitudes of old age, is subject to local agitations and upheavals. Greece is making and unmaking kings. Italy yet rocks above the decaying fires of revolution. Austria's energies continue to be taxed with the question of Hungary and its uprisings. And Russia is grappling afresh at the throat of downtrodden but liberty-loving Poland. The United States are upheaved by a rebellion exceeding in magnitude anything made known in history. Mexico has exchanged civil commotions and dissensions for foreign invasion. And the governments and nations of Central and South America continue to suffer from chronic feuds and insurrections. Such a picture of the world shows that we have fallen upon a revolutionary era. Nearly all peoples appear uneasy and wishful of change. Some are impelled to their insurrectionary movements by the progress of the age. This is true of Poland, Italy, Hungary, Greece, and perhaps of China and Japan. Some others may justly be regarded as reactions against the progress of the age. Such is emphatically true of the rebellion in America. Its leaders were not driven into movement by oppression, or a restriction of their rights. They originated it in the interest of slavery. If they should succeed it would throw the nation back along eighty years of progress. But their success in such a cause is impossible.

Art, science, philosophy, have all felt the touch of change and improvement. The best test of their ingenuity is visible in the labor-saving machinery with which they are filling and transforming the world. This is the true philosopher's stone, fruitlessly sought after for ages, but brought to light by the inventions and discoveries of modern times. Its touch transmutes into gold the crudest substances. Science has entered upon her true mission in creating such labor-saving machinery.

Theology is subjected to new and severe tests. The form of controversy between belief and skepticism through which our fathers passed related to the harmony subsisting between science and revelation. And efforts at its revival continue to be made in our day by adepts in science who would rejoice to bring into disrepute the teachings of Moses and Jesus. About twenty-two years ago, at Abbeville in France, flint implements were found associated with the remains of a mammals, that were supposed to belong to a

very remote geological period—as far back, at least, as 20,000 years. Subsequent researches have discovered these flint implements at other places in the valley of the Somme, as at Amiens, St. Acheul and Menchecourt. They were made, it was presumed by man. And hence it was concluded that man must have lived for at least 30,000 years upon the earth. On the strength of such testimony we were required to surrender our faith in Moses and the Bible. But in the meantime geologists began to differ among themselves in regard to these flints and their associated mammal remains. Some were skeptical, and denied that there was any evidence furnished by these flints that man had a higher antiquity upon the earth than is allowed him in the commonly received chronology. Till they settle the controversy among themselves the Christian world need give itself no uneasiness about the authority of Moses and the Bible.

But the controversy between theology and skepticism has assumed a new form. The opponents of the Bible dignify their views with the lofty name of the "higher criticism." This higher criticism began in Germany, and has prevailed there for years. It has now passed into England, and is threading its way into the channels of thought. It is a novel idea, too, that Christianity is now invaded from within—by its avowed friends. Former attacks were from without—from acknowledged foes. But such men as Bishop Colenso, of the English Established Church, are now engaged in leading the new onslaught upon the Bible and revealed religion. The food furnished by the English market is but a rehash of the biblical criticisms found in Paine's Age of Reason, and more elaborately found in the works of the later German Neologists. Most of these have been refuted. Some of them show but moderate sagacity on the part of men with pretensions to the "higher criticism." And some of them discuss actually knotty points in Scripture, which were known to theologians from the earliest Christian ages. All of them, however, admit of explanation consistent with the Divine originality of the Bible. The world is changing its base. It is not what it was, and never will be again. Its transitions are effected by storm as well as calm. Our days have fallen upon an era of convulsions. Dissolution and reconstruction are the order of things. But as in the creation order arose out of chaos, so will the present disorders of the world give birth to enduring peace and prosperity. We do not, therefore, look altogether sadly upon the conflicts that are revolutionizing communities and nations. The highest spiritual good, like the most perfect animal form, can only rise into existence by birth-agonies. What befits us is to act well our part upon the stage of strife. The Gospel minister cannot certainly be excused, if he shall consent to be an inefficient workman in this era threatening to be so stormy to religious belief. He should familiarize himself with the latest phases of the controversy conducted by skepticism, that he may be prepared with intelligent and sufficient safe guards for the faith of his people.—*Pittsburg Christian Advocate.*

An Hour in the Chamber of Death.

I feel a strange wild thrill, yet sad,
Cursing my soul, like poisoned pain,
It quivers every nerve and plays
Strange sounds along my tuneless brain.

What can it mean? Ah now I see!
Death treads the silence of this room,
And touches every pulse with dread,
And darkens grief with deepest gloom.

Must die the living of our life!
The spirit of each new-born joy;
The real when all else was false,
The pure amid sin's dark alloy.

Can death thus rob us? Is no help
From man's strong arm near by to save?
Dread tyrant, wilt thou speed thy dart,
And take our treasure to the grave?

Our treasure to the worm case'd earth?
Pause in thy unbelief, dark thought;
The Spirit combats not the clay,
Victorious it heaven's clime hath sought.

Victorious, who with finite thought
Can sweep through unveiled ranks of light,
Mid cherubim and seraphim,
Undazzled by the glorious sight.

On, and yet onward to the throne,
The great white throne, the throne of power,
Bathing in life's pure river feel
Eternal life forever more.

Eternal life! great boon to gain,
Then murmur not at heaven's behest,
But think, and speak, and work for God,
And thou shalt evermore be blest.

MARRIED.

In Salem, Mass., on Sunday, May 3d, by Elder Rufus Wendell, Mr. OLIVER ADAMS to Miss ELIZABETH P. KNIGHT, all of Salem.

OBITUARY.

MARY PEARSON.

In Newburyport, May 21, 1863, sister Mary Pearson, wife of Dea. John Pearson, in the 67th year of her age.

The solemn truth, that "in the midst of life we are in death," is seldom more impressively brought home to the heart of the living than in the death of the subject of this sketch. In her usual health, and while engaged in the duties of her household, she was stricken down in a moment by a fit of apoplexy, and never spoke again, and in two hours her spirit had fled, and her lifeless form only remained to her bereaved family. Her lifeless form, did I say? Nay, not that alone, but the precious "memory of the just" was left with it, in which to embalm the just and ashes she left behind.

But if her death was to others sudden, it was evidently not to her unexpected. Numerous little incidents and remarks of the last few days of her life show that she was aware of her approaching end, and the necessity of doing with her might whatsoever her hand found to do—such as writing letters to her friends immediately, lest it should be too late;—getting her photograph,—having her age recorded, and numerous other incidents of the kind. And while attending to these outward things, she was evidently getting nearer to Christ, and becoming transformed by the renewing of her mind, and ripening for the garner.

It is not often that we find a brighter pattern of Christian life than in the case of our departed sister. She was a native of Elliot, Me. In early life she gave her heart to the Saviour, and exemplified her devotion by a life of obedience. In 1838, a little pamphlet entitled "The Midnight Cry, or a Review of Mr. Miller's Lectures on the Second Coming of Christ about 1843," published by the writer of this sketch, came into the family of brother Pearson and interested them in the great truths relating to the speedy coming of Christ. After careful and prayerful perusal of the book, and comparing it with the Scriptures, the family embraced the doctrine and became its firm and consistent advocates. It has been the privilege of the writer to enjoy a personal acquaintance with the family since the winter of 1840—41, and to partake of the hospitalities of their home. And it affords him great pleasure to bear witness to the uniform Christian character of the deceased. It ever seemed to be her meat and drink to do the will of her Heavenly Father. As a wife and mother she had few equals; always studying how to make all around her happy. As a disciple of Jesus she learned of Him who is meek and lowly in heart; and, like her Master, went about doing good, ministering in the most unostentatious way to the wants of the poor, the sick, the widow and the fatherless. None knew but to love her. Her hope of seeing Christ as He is, was bright; and while she felt that it was far better to be absent from the body and present with the Lord than to remain in the flesh, she none the less longed for the day when this corruptible shall put on incorruption, and this mortal put on immortality, and she should have a body like Christ's glorious body.

The funeral services were held on Saturday, May 23d. The occasion was improved by the writer, by reading and expounding the latter part of the 4th and former part of the 5th chapter of 2d Corinthians, and prayer by Elder Henry Plummer, an old and valued friend of the family.

Those there called mourners, sorrowed not as those who have no hope. Notwithstanding the great bereavement, all felt "our loss is her gain." "It is the Lord, let Him do as seemeth Him good." The excellency of the Christian's hope is not often more perfectly exemplified than on this occasion of chastened sorrow and sanctified affliction.

Boston, June 22, 1863.

J. LITCH.

ABBY L. SHURTLEFF.

In Genoa, Ill., May 16th, of measles, Abby L., daughter of George and L. B. Shurtleff, 9 months and 14 days.

"Her body in the ground

In silent hope may lie,

Till the last trumpet's joyful sound

Shall call her to the sky."

ELAM W. BURNHAM.

Mr. Elam Wright Burnham, son of Elder Elam Burnham, of Essex, Mass., aged 22 years, while sitting on his bed in the hospital at Baton Rouge, La., on the 22d of May last, was struck by lightning, and died instantly. He was one of the Massachusetts nine months' men, and his time had nearly expired.

PHOEBE ALDRICH.

In Bath, N. H., June 8, 1863, Phoebe, daughter of Jonathan and Rebecca Aldrich, about 16 years. Her last illness and death was most blessed and triumphant. She rests in glorious hope; and although her parents and relatives, and all who knew her, feel deeply her loss, yet the burden is lightened by the thought that she is safe beyond temptation and sorrow. I. H. SHIPMAN.

ADVERTISEMENTS.

WHITTEN'S GOLDEN SALVE is a step by way of progress in the healing art. It is adapted to all the purposes of a family Salve. It effectually cures piles, wounds, bruises, sprains, cuts, chilblains, corns, burns, fever-sores, scrofulous humors, erysipelas, salt-rheum, king's evil, rheumatism, spinal difficulties, chafings in warm weather, &c. &c., and is believed by many experienced and competent judges to be the best combination of medicinal ingredients for external inflammatory difficulties that has ever been produced. Many of the best physicians of the various schools use it and also recommend it. Every farmer should have it for horses; for the cure of scratches, sprains, chafings, &c., and also for sore teats on cows. It cures felons. It cures warts.

From Mr. Morris Fuller, of North Creek, N. Y.: "We and your Golden Salve to be good for everything that we have tried it for. Among other things for which we have used it, is a bad case of 'scald head' of our little girl asseffect in this case was also favorable.

We like your Golden Salve very much in this place. Among other things I knew a lady who was cured of a very bad case of sore eyes. Walter S. Plummer Lake Village, N. H.

Mrs. Glover, East Merrimack street, Lowell, was cured of a bad case of piles by the use of one box of the Salve. Mr. Farrington, a wealthy merchant and manufacturer in Lowell, was relieved of piles which had afflicted him for many years, and remarked to a friend that it was worth \$100 a box for piles.

Miss Harriet Morrill, of East Kingston, N. H., says: "I have been afflicted with piles for over twenty years. The last seven years I have been a great sufferer. And though never expect to be well, yet to be relieved as I am from day to day by the use of your Golden Salve, fills my heart with gratitude.

From Mr. J. O. Merriam, Tewksbury, Mass.: "I have a large milk farm. I have used a great deal of your Golden Salve for sore teats on my cows. I have used many other kinds of salve. Yours is the best I ever saw. I have also used it for sprains and scratches on my horses. It cures them in a short time. I recommend it to all who keep cows or horses.

From Dr. Geo. Pierce, Lowell: "Your Golden Salve is good. It will have a great sale.

"I received a wound in my foot by a rusty nail; by reason of which I could not set my foot to the floor for two weeks. The pain was excruciating. When your Golden Salve was applied, it relieved the pain in a short time, and two and a half boxes of it wrought a perfect cure. — Mrs. Lucinda A. Swain, Merideth Centre, N. H.

Mr. H. L. W. Roberts, Editor of Marion Intelligencer, Marion, Ill., says, "Every person that uses the Golden Salve testifies favorably." He has also published a list of names in his paper, of persons cured of wounds, sores, humors, rheumatism, &c., and gives the public reference to them; who, he says, are among the first citizens of the place.

THE GOLDEN SALVE—A GREAT HEALING REMEDY.—It is with much pleasure we announce the advent of this new article in our city, which has met with such signal success in Lowell, where it is made, that the papers have teemed with cases of truly marvelous cures. They chronicle one where the life of a lady was recently saved—a case of broken breast; another where the life of a child was saved—a case of chafing; another of a lady whose face was much disfigured by scrofulous humor, which was brought to a healthy action in a few days; also another of an old man, who had a sore on his foot for twenty years—cured in a few weeks. Our citizens will not be slow in getting at it merits, and will herald it over the land.—*Boston Herald.*

Boston, July 12, 1859. Bro. Whitten: I have used your Golden Salve in my family, and I am acquainted with a large number of families also who have used it; and I have reason to believe that it is really what you recommend it to be. J. V. HIMES.

From Dr. W. S. Campbell, New Britain, Conn.: "Your Golden Salve is a great thing for chilblains. I have also used it in afflicting cases of salt rheum, erysipelas, and sore nipples. Its effect was, speedy and permanent cure."

Dr. Bliss, of Brunswick, Me., says: "I have several friends who have been cured of scrofulous humors by the Golden Salve. You may recommend it from me as a valuable Salve."

Made only by C. P. Whitten, No. 35 and 37 East Merrimack street, Lowell, Mass. Sold by druggists, and at country stores. Price 25 cts. per box, or \$2 per dozen.

I want good, reliable, persevering agents to canvass, in all parts of the United States and Canada. A large discount will be made to agents. aug 13—pd to Jan 1 '63 For sale at this office.

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Pocket Harps—plain, - - - - - 60

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"Song of the Second Advent," and "The

Voicings," with music, 7 cts. each, free of postage.

EXTRA HERALDS.

Persons wishing extra copies of the Herald, for distribution, may have them at 50 cts. per dozen; postage paid.

Ayer's Cherry Pectoral.

Ayer's Sarsaparilla.

Ayer's Cathartic Pills.

Ayer's SARSAPARILLA.

THE WORLD'S GREAT REMEDY

SCROFULA AND SCROFULOUS DISEASES.

From Emory Edes, a well-known merchant of Oxford, Maine.

"I have sold large quantities of your SARSAPARILLA, but never yet one bottle which failed of the desired effect and full satisfaction to those who took it. As fast as our people try it, they agree there has been no medicine like it before in our community."

Eruptions, Pimples, Blotches, Pustules, Ulcers, Sores, and all Diseases of the Skin.

From Rev. Robt. Stratton, Bristol, England. "I only do my duty to you and the public when I add my testimony to that you publish of the medicinal virtues of your SARSAPARILLA. My daughter, aged ten, had an afflicting humor in her ears, eyes, and hair for years, which we were unable to cure until we tried your SARSAPARILLA. She has been well for some months."

From Mrs. Jane E. Rice, a well-known and much-esteemed lady of Dennisville, Cape May Co., N. J.

"My daughter has suffered for a year past with a scrofulous eruption, which was very troublesome. Nothing afforded any relief until we tried your SARSAPARILLA, which soon completely cured her."

From Charles P. Gage, Esq., of the widely-known firm of Gage, Murray, & Co., manufacturers of enameled papers in Nashua, N. H.

"I had for several years a very troublesome humor in my face, which grew constantly worse until it disfigured my features and became an intolerable affliction. I tried almost everything a man could of both advice and medicine, but without any relief whatever, until I took your SARSAPARILLA. It immediately made my face worse, as you told me it might for a time; but in a few weeks the new skin began to form under the blotches, and continued until my face is as smooth as anybody's, and I am without any symptoms of the disease that I know of. I enjoy perfect health, and without a doubt owe it to your SARSAPARILLA."

Erysipelas—General Debility—Purify the Blood.

From Dr. Robt. Savin, Houston St., N. Y.

Dr. AYER: I seldom fail to remove Eruptions and Scrofulous Sores by the persevering use of your SARSAPARILLA, and I have just now cured an attack of Malignant Erysipelas with it. No alternative we possess equals the SARSAPARILLA you have supplied to the profession as well as to the people."

From J. E. Johnston, Esq., Wakarusa, Ohio.

"For twelve years I had the yellow Erysipelas on my right arm, during which time I tried all the celebrated physicians I could reach, and took hundreds of dollars' worth of medicines. The ulcers were so bad that the cords became visible, and the doctors decided that my arm must be amputated. I began taking your SARSAPARILLA. Took two bottles, and some of your PILLS. Together they have cured me. I am now as well and sound as anybody. Being in a public place, my case is known to everybody in this community, and excites the wonder of all."

From Hon. Henry Monroe, M. P. P., of Newcastle, C. W., a leading member of the Canadian Parliament.

"I have used your SARSAPARILLA in my family, for general debility, and for purifying the blood, with very beneficial results, and feel confidence in commending it to the afflicted."

St. Anthony's Fire, Rose, Salt Rheum, Scald Head, Sore Eyes.

From Harvey Siskler, Esq., the able editor of the Tunkhamock Democrat, Pennsylvania.

"Our only child, about three years of age, was attacked by pimples on his forehead. They rapidly spread until they formed a loathsome and virulent sore, which covered his face, and actually blinded his eyes for some days. A skillful physician applied nitrate of silver and other remedies, without any apparent effect. For fifteen days we guarded his hands, lest with them he should tear open the festering and corrupt wound which covered his whole face. Having tried every thing else we had any hope from, we began giving your SARSAPARILLA, and applying the iodide of potash lotion, as you direct. The sore began to heal when we had given the first bottle, and was well when we had finished the second. The child's eyelashes, which had come out, grew again, and he is now as healthy and fair as any other. The whole neighborhood predicted that the child must die."

Syphilis and Mercurial Disease.

From Dr. Hiram Sloat, of St. Louis, Missouri.

"I find your SARSAPARILLA a more effectual remedy for the secondary symptoms of Syphilis, and for syphilitic disease than any other we possess. The profession are indebted to you for some of the best medicines we have."

From A. J. French, M. D., an eminent physician of Lawrence, Mass., who is a prominent member of the Legislature of Massachusetts.

Dr. AYER—My dear Sir: I have found your SARSAPARILLA an excellent remedy for Syphilis, both of the primary and secondary type, and effectual in some cases that were too obstinate to yield to other remedies. I do not know what we can employ with more certainty of success, where a powerful alternative is required."

Mr. Chas. S. Van Allen, of New Brunswick, N. J., had dreadful ulcers on his legs, caused by the abuse of mercury, or mercurial disease, which grew more and more aggravated for years, in spite of every remedy or treatment that could be applied, until the persevering use of AYER'S SARSAPARILLA relieved him. Few cases can be found more inveterate and distressing than this, and it took several dozen bottles to cure him.

Leucorrhoea, Whites, Female Weakness,

are generally produced by internal Scrofulous Ulceration, and are very often cured by the alternative effect of this SARSAPARILLA. Some cases require, however, in aid of the SARSAPARILLA, the skillful application of local remedies.

From the well-known and widely-celebrated Dr. Jacob Morrill, of Cincinnati.

"I have found your SARSAPARILLA an excellent alternative in diseases of females. Many cases of irregularity, Leucorrhoea, Internal Ulceration, and local debility, arising from the scrofulous diathesis, have yielded to it, and there are few that do not, when its effect is properly aided by local treatment."

A lady, unwilling to allow the publication of her name, writes:

"My daughter and myself have been cured of a very debilitating Leucorrhoea of long standing, by two bottles of your SARSAPARILLA."

Rheumatism, Gout, Liver Complaint, Dyspepsia, Heart Disease, Neuralgia, when caused by Scrofula in the system, are rapidly cured by this EXT. SARSAPARILLA.

AYER'S CATHARTIC PILLS

possess so many advantages over the other purgatives in the market, and their superior virtues are so universally known, that we need not do more than to assure the public their quality is maintained equal to the best it ever has been and that they may be depended on to do all that they have ever done.

Prepared by J. C. AYER, M. D., & Co., Lowell, Mass., and sold by

Sold by all Druggists and Dealers in Medicine

everywhere.

CHILDREN'S DEPARTMENT

"FRED MY LAMBS."—John 21:15.

BOSTON, JUNE 30, 1863.

Indian Mission and "Doers."

Our sister, whose account of her school among the Indians we published in our last and present number, wants cast off clothing and other articles, such as would be of service for these sons of the forest, in order to make them comfortable and interest them in learning and becoming acquainted with Jesus. Now, little doers, is your time to do something. Friends of the poor in the West, the East, and the North, each get up a box of goods and forward to M. J. Crosby, Pent Water, Michigan.

She says:—"I ask, then, cannot a box of cast-off clothing be sent, directed to us, or any thing the Lord may direct the brethren and sisters of our faith to send;—they are needy; the want of knowledge how to manage with the means they have is mostly the reason of their poverty. It is believed by them that the white people care but little for them. It is equally impossible for us to impress truth without we manifest a deep interest in every thing that relates to their welfare. Write as soon as convenient what you can do; also what the price of goods are in Boston. I give forty cents a yard for cotton cloth, and for calico, thirty cents. I send you all the money I have now. I might say a great deal of our toils, expenses, sacrifices &c., but of this you can judge. From almost impassible roads of fifteen miles to market, five dollars for a team, with all our calls from the poor, taking almost as fast as we can earn; but I will try to do better the next time. I am happy, thank God; I am prospering yet in my school, and my dear children have learned that Jesus, (Shemindo) is coming to take all God's children home with him."

TAKING DOWN THE OLD MILL.

BY THE REV. JOHN TODD, D. D.

You do not see it till you begin to go down a steep, winding path—the old mill! It is surrounded with beautiful shade-trees and flowers, growing all around. When the water is let on the great wheel turns round, the spray rises, and the sun shines on it, and a rainbow often hangs over it. The mill was new, and it seemed as if it would almost go itself. The waters seemed to shout with gladness as they rushed upon the wheel, and the birds sang in the trees, and everything was fair and good—Day after day and year after year the mill was kept in motion. Children who grew up near it felt as if it had always been there, and always would be there!

But after the mill had stood about seventy years, and had received the name of "the old mill," the timbers became weak. It could not stand firm or upright. It seemed to tremble under its labors. When the water was let on the wheel, the old joints creaked and groaned, and it seemed to take a great while to get all the wheels in motion. It ground slow and slower. It creaked in every part. It was very plain that the old mill was nearly worn out. Every year it grew feebler, and did less and less work.

One day the owner came that way to talk with the tenant, or the man who lived in it.

"Well, Mr. Willard, the old mill is almost worn out!"

"Yes, sir; but you see I have set up poles against it to prop it up, and I mean to get more, and so I hope to keep it a going!"

"It will do no good. The poor old thing is worn out. It was built of frail materials, and no propping can save it."

"But, sir, what do you propose to do?"

"To take it down."

"What! the mill I have lived in so long! I can't have it done, sir! I claim it as—"

"But, Mr. Willard, have you been careful and faithful to pay me rent on the mill?"

Mr. Willard hung his head, for he knew that he had paid but very poor rent!

"Must it come down, and I be turned out of my home?"

"Yes, it must come down, or fall down. But I will tell you what I will do. I will take it down carefully myself, and will save everything in it that is worth saving. And then I propose to build a new mill, higher up the stream, near the great lake. I have selected a beautiful spot—O far more beautiful than this, where the sun always shines, and the birds always sing, and the flowers are always fresh. It is a place so beautiful that the angels come there and bring their harps and sing. And there I propose to erect the new mill—not of such frail timbers as this is built with, but of durable materials, such as will last ages and ages. And I am going to make it in such a way that the very moving of the wheels will make music, as if the mill were one great organ to praise God with. It will never grow old, or need taking down, or even repairing. Won't that be glorious?"

"When shall you take this down?"

"O very soon."

"But who will live in the new mill?"

"You shall."

"But what shall I do while it's a-building?"

"O, I will take care of you. I have a beautiful summer-house on the hill that they call Zion, among the trees, where you will be safe, and ready to enter the new mill. Don't have any fears!"

Does my little reader understand my story? The human body is the mill; the earth is the place where it stands; the life that God pours into us every day is the water let on the wheel; the trees around us are the comforts and blessings that God gives us; the birds that sing are the joys and the gladness of life; the rainbow over the great wheel are the bright hopes that hang over us every day.

But we grow old. The poor old man lives in an old mill. Life seems hardly to move the wheels now. He cannot stand straight up as he once did. He trembles and can't work as he once could. He must die. The owner—God himself—will come and carefully take down the old mill. But he will build a new one, higher up the stream, nearer the Lake—himself—and make it of materials that never decay!—Good old man! Disciple of Christ! Come out from the old mill while it is being rebuilt, and as you come sing, "I know that if my earthly house or this tabernacle be dissolved, I have a building of God, a house not made with hands, eternal in the heavens!"

NEDDIE AND HIS DOG.

"Neddie! where's Neddie?"

The name was uttered in that quick, dear tone that denotes a suspicion of some imminent danger. Mrs. Gray rushed down stairs, glanced hurriedly around the room, and repeated the question. Her white face betrayed her terror, and every nook and corner was instantly searched for the little missing two-year old. The mother had become absorbed in her work—his first suit of boy's clothes—and a wild fear awoke in her heart, with the consciousness of his absence. She was visiting at the house of her uncle, and not ten rods distant rolled the deep, dark waters of the Schuylkill.

Ned-die! Ned-die!

The name was shrieked around the house in every variety of tone, but each lip was hushed as the eye rested on the poor mother. She stood as if paralyzed on the river bank, pointing with stiffened arm to something down in the water. They gathered around her—saw the miniature boat, that Neddie had been last seen play-

ing with, and the pent-up agony broke forth in loud lamentations. The mother alone had no tears to shed. Almost flying along the river bank, she reached a clump of hazel bushes, just as Rover emerged from their covert, bearing the dripping, insensible form of the lost darling. With a piteous whine, he followed the group to the house, entered, and would not be excluded. Restoratives were applied, a physician summoned, but life was almost extinct. As he chafed the cold hands, and held his finger at the tiny wrist, the Newfoundland crouched at his feet, with his eyes fixed on his face, uttering a low whine, and seeming to understand and share in the dreadful suspense. With the first moan of returning consciousness, the dog sprang to his feet, and when the little sufferer opened his eyes and stretched out his hand toward him, the joy of the faithful animal knew no bounds. He jumped about the room, ran to each one, ran back to Neddie, licked the little white hand that lay on the coverlet, and then allowed himself to be taken from the room.

Brave Rover! From henceforth he was considered as a worthy member of the family, and honored according to his deserts.

When the little one sank in a quiet slumber, the family, with one accord, gathered around the house-hold altar. The good man knelt, and the blessed words of holy writ broke the silence. "O! give thanks unto the God of heaven, for his mercy endureth forever." He could go no further, sobs choked his utterance, and a voiceless thanksgiving swelled fervently from every heart to the mercy-seat, that the little loved one was indeed restored to them.

If there was so much joy over one rescued infant, whose eternal happiness was certain, what must be the joy of the angels of heaven, over one sinner that repenteth, and is thus snatched from death eternal?

—Northwestern Christian Advocate.

The Pious Stewardess.

A severe gale one night caused great alarm among the passengers of a steamer which plies between two of our Atlantic cities. The ladies had just retired, and anxious fathers and husbands crowded round the cabin door with encouraging words to their friends within.

"Stewardess," said one of the gentlemen, "my daughter is in birth eleven. I fear she is alarmed. Will you give her this?" and handed her a small piece of paper.

The stewardess took the paper to the young lady, whom she found too ill to read it.

"Will you please read it to me?" she said to the stewardess; "my head aches so that I am almost blind."

"Yes, dear," said the kind stewardess; and turning to the light, read, "Thou wilt keep him in perfect peace, whose mind is stayed on thee."

"That's a precious text, miss," said she; "it's comforted me many a time."

"Thank you, nurse, so it is," said the sick girl.

The storm increased, and the alarm of many of the passengers showed itself in shrieks and groans. The stewardess, amidst the confusion around her, saw that the young lady in number eleven had left her berth and was kneeling in silent prayer in a retired place. She went up to her and said,

"If you would read a few verses aloud, miss, I think you might do a power of good."

The young lady rose, and going to a table, opened the Bible, and in a low falter-

ing voice began to read some verses in the 107th Psalm. The noise in the cabin was so great that she was not heard until the stewardess passed from one berth to another, whispering, "Hush! the young lady is reading!"

Then the passengers ceased their crying, and listened until the Psalm was finished.

"Thank you, thank you, miss," was echoed from one part of the cabin to another, when the Psalm was concluded.

"Will you tell me dear," called out one old lady, "whereabouts the chapter is?"

"I never see such a book," apostrophized the stewardess; "it's calmed them all down like lambs. I'm sure I thank you a thousand times, miss, for obliging me.—They all seem 'mazingly comforted by it."

In an hour or two the gale had subsided, and the ladies having received the assurance that all danger was past, retired once more to their berths, where many of them soon fell asleep. The occupant of number eleven, however, was an exception. She sat still near the table, the Bible open before her, and her whole attention apparently absorbed in its sacred contents.

At length when all was quiet, the stewardess drew near, and said, in a respectful tone, "I'm glad to see you love that good book, miss."

"Oh, it is precious!" exclaimed the young lady, enthusiastically. "I never felt its power so much as to-night. I am not very strong," she added with a heightened colour, "and must confess when you first came to me I was terribly alarmed. But those few words you read calmed me at once. How kind in father to think of me. I wish he could know how quiet I feel."

"I'll see if I can find him," said the stewardess, rising cheerfully.

"Oh, I thank you. Tell him I found the gracious promise fulfilled, and now I beg of him to go to sleep."

After she had delivered the message, the stewardess returned, and finding the young lady did not intend to retire, gladly availed herself of the invitation to resume her seat.

MR. LITCH:—I wish to become a member of the Do Society. I enclose 25 cents; is a beginning. Yours,

CHARLIE.

Cedar Rapids, June 14th, 1863.

A Bible Story.

Once among a band of brothers
There was one, his father's joy,
Loved so fondly that the others
Looked with envy on the boy;
For his kindness and his goodness
Treated him with scorn and rudeness.

In a desert place they threw him
Down a pit, a living grave;
And when up again they drew him
'Twas to sell him for a slave,—
To a life of want and danger,—
In the country of the stranger.

See him there, by all forsaken;
Fettered, in a dungeon lie;
Yet he keeps his trust unshaken,
And his Father hears his cry,
Lifts him out of tribulation,
To a great and princely station.
Years went by, and to that city,
In distress, his brethren came;
Then unknown, he showed them pity,
Never spoke a word of blame,
But by words and deeds of kindness
Made them weep their guilt and blindness.

In your youth, like him, endeavor
Thus to know and love the Lord,
Choose his service, seek his favour,
Follow Christ and hear his word;
Once this heavenly friend possessing,
You will want no other blessing.

ADVENTIST HERALD

MILLENNIUM.

WHOLE NO. 1153.

BOSTON, TUESDAY, JULY 7, 1863.

VOLUME XXIV. NO. 26.

For the Herald.
Canada East and Northern Vermont Conference.

The twelfth annual session of this Conference was held in Richford, Vt., Wednesday, June 10, 1863, at 1-2 past 10, A. M. There being but few present, the morning session was employed in devotional exercises, and the presence of the great Master of assemblies was felt to be there. At 2, P. M., Elder H. Canfield preached from Rom. 12: 21, after which "a heavenly sitting together in Christ Jesus" was enjoyed in voluntary speaking by the brethren and sisters; and in the evening Elder Litch spoke from 2 Thess. 2: 1-3.

THURSDAY.—Prayer-meeting at 9 o'clock. At 10 1-2, A. M., brother Learned endeavored to stir up "pure minds by way of remembrance," in giving a running commentary on 2 Peter, 3d chapter. Prayer-meeting was held at 1 o'clock; and as the Secretary, Elder Orrock, had not arrived with the records of the Conference—he being unavoidably detained on account of a funeral—at 2, P. M., a temporary organization was effected by the election of Elder H. Canfield, as President; Elder S. S. Garvin, as Secretary; and C. P. Dow, J. A. Cleveland, J. Litch, L. Robbins and M. Blodgett, as Business Committee. After prayer by Elder Dow, Dr. Litch resumed the subject introduced the previous evening, by speaking again from 2 Thess. 2: 3-1; and at 6 o'clock Elder Cleveland preached from Matt. 5: 48.

FRIDAY.—After the nine o'clock prayer-meeting, the Secretary having arrived, the minutes of the last Conference were read and approved, and a permanent organization was effected by the choice of Elder H. Canfield, as President; Elder J. A. Cleveland, Vice-President; J. M. Orrock, Secretary; and the Business Committee previously appointed was retained—Elders J. M. Orrock and H. Canfield being added to the committee. Elder C. P. Dow, the Chairman of the Business Committee, then introduced the following preamble and resolution:

Whereas, The Publishing Committee of this Conference, viz., Dr. R. Hutchinson, J. M. Orrock and S. Foster, have not deemed it best during the past year to issue another number of the *Millennial News*, on account of the hard times and the debt incurred by the publication of the second number not being liquidated, therefore

Resolved, That the said committee be continued in office, and that they be encouraged to continue the publication of the paper as often as in their judgment is best.

After remarks from brethren Orrock and Litch, the latter moved the passing of the resolution by ballot, and that the ballots should be in the form of bank-bills, "green-backs," silver, or whatever would aid in the publication of the paper; and, the motion being seconded, \$9 77 was presented as the result!

A report from the committee appointed at the last Conference to revise our constitution and by-laws, and to present them in a consolidated form, being called for, Elder Dow reported that on account of Dr. Hutchinson, the chairman of the committee, being absent in England, and for other reasons, there had been nothing done. It was, therefore, on motion, resolved, that Dr. Hutchinson, C. P. Dow, Dr. R. Parmelee J. M.

Orrock and D. Bosworth, be continued as that committee, another year.

The following resolution on ordinations passed in 1861, and since repeated, was then read:

Whereas, It is our duty to encourage young men of piety and talent to enter the Gospel ministry; and as we are to "lay hands suddenly on no man," therefore

Resolved, That a committee of seven be appointed to look after such persons who may be among us, and to advise and encourage them as may be thought best; and while, as a general rule, ordinations are to be performed at the Conference, yet in case of apparent necessity, ordination may be performed by two or more ministers of this Conference, by the concurrence of a majority of this committee.

The elders chosen as this committee, and who have been in office two years, were Dr. R. Hutchinson and J. M. Orrock, of Waterloo, Shefford Co., C. E.; D. Bosworth, Waterbury, Vt.; B. S. Reynolds, Moores, Clinton Co., N. Y.; S. W. Thurber, Hatley, C. E.; C. P. Dow, Stanbridge, C. E.; and S. S. Garvin, Richford, Vt. Elder Reynolds having moved to Canada West, and joined another conference, Elder H. Canfield, of Cabot, Vt., was, on motion, elected to take his place, and thus the committee stands another year.

After a free conversation it was decided to hold our next Conference (D. V.) in Cabot, Vt., commencing the second Tuesday in June, 1864, at 1 o'clock, P. M. Meeting closed with the benediction.

At 2 o'clock, after the singing of the 756th hymn, and prayer by Elder Orrock, reports from the churches were read, from which the following extracts are given, as they may be of interest to the readers of the *Herald*:

CANADA EAST.

Elder John Chapman, being unable to attend the Conference, wrote: "I have labored for the past year mostly in Brome, Bolton and Stukely. Respecting the church in North Brome and East Farnham, I am happy to state that there are some 'living epistles' holding on to the promise of God, and expecting soon to see the Nobleman returning to gather his weary children home. Still the church has passed through some severe trials the past year. The church numbers about fifty members, (as I have not the records I cannot tell the exact number.) I have had many cheering and blessed seasons the past year, and have seen a good work in Bolton where I buried a goodly number in the likeness of Christ's death and resurrection, and there are other devoted ones who have recently commenced to fight the great warfare, whom we hope soon to bury beneath the liquid wave, in obedience to the requirement of God, and in imitation of the example of their Master. I shall labor the present year in Bolton, Brome and Stukely."

RUSSIA IN BOLTON.

This is probably the place referred to in the above letter, and from which we have the following report:

BELOVED BRETHREN:—The wheels of time have borne us onward another year, during which God has been good to us in pouring out his Spirit. A number have been converted under the faithful labors of Elder J. Chapman, by

whom the church was recently organized, and who is chosen pastor for the ensuing year. We met at brother Whiteher's, March 16th, and organized a church of nineteen members. Since then thirteen have been added, making our present number thirty-two; and more are expected to join. Ten have been baptized during the year, and others are expected to be next Sabbath. We have engaged brother Chapman's labors one-fourth of the time for another year. Our meetings are well attended, and the interest is increasing. May the blessing of God rest upon the Conference. JOSEPH RANDALL, Clerk.

WEST BOLTON.

DEAR BRETHREN:—As there has been only a verbal report given for two years past, which is not according to the rules and regulations of this Conference, we feel it a privilege to report now by letter, so that we may enjoy some of the privileges in connection with this Conference. In the summer before our church organization, brother Samuel Hurlbut gave us a few calls and awakened some feeling of interest in the hearts of the people in our neighborhood, and afterwards followed by a protracted effort that seemed to effect a reformation in the place. He soon enjoyed the fruit of his labor by leading ten persons down to the watery grave, to be buried with Christ in baptism. Previous to this, brethren Sornberger and West had sown good seed in the place. To God be all the praise, as is written, "He that glorieth, let him glory in the Lord." The organization was effected by brethren Samuel and Ishmael Hurlbut, in the fall of 1860, and so powerfully was the Holy Spirit poured out upon us that twenty-two volunteered in the service of the blessed Saviour, to follow his example and to take the New Testament for their guide and rule of faith. Brother S. Hurlbut continued with us a portion of the time for two years. Prayer-meetings have been kept up regularly by some of the brethren and sisters twice a week—Sundays and Thursdays—from the time we volunteered to pray for and watch over each other in Christian faith and love till now. We have a few here that continue in the love of God, although some have made shipwreck of faith, and have suffered the tempter to get the advantage of them. Therefore we have to regret that the prosperity of religion is not so encouraging as we would wish to report. Several of our members are not in practical submission to the claims of the Gospel, so as to have a name to live to the praise of God. Two of our members have united with a church in another place. One has fallen a victim to death. Brother Aaron Davis has left us in our struggle and toil to lament his loss—or, rather, our loss—as he was an active laborer and useful member in the church.

There is a good degree of sympathy and union among the brethren and sisters in their efforts for the cause of Christ and the salvation of souls. Brother C. M. Currier has labored with us the most of any one during the past year. We have had a few calls from brother J. Chapman, but are now left without any shepherd save Christ. We hope you will send us a good steward to feed the household, as you are brethren of like precious faith, and laborers in the vineyard of the Lord. In behalf of the church,

IRA S. COMSTOCK.

BROME.

By a letter from brother William J. Cummings, we learn that the church in this place enjoyed the labors of Elder Ishmael Hurlbut during the past year, and have agreed to sustain him as their pastor another year, while at the same time they extend an invitation to any of the ministers of the Conference to visit them who can. Four were baptized in February, and the number belonging to the church is thirty-three, many of whom "are faithful laborers for the welfare of Israel, looking and hoping for the soon coming of our Lord and his kingdom."

NORTH STANBRIDGE.

To the Brethren Assembled in Conference:—During the past year the cause of Christ has prospered somewhat in this locality. Brother C. P. Dow has been our presiding elder. He preaches here every alternate Sabbath at 10, A. M., and at the Borough and Pierceville, in the afternoon of the same day. Our quarterly meetings have been regularly and very well attended,—when we have invariably had the emblems of our Lord's broken body administered by bro. Dow. He had a series of meetings at the Borough during the past winter, which resulted in the conversion of quite a number. We had a meeting last fall, held by brother Himes, and though interrupted providentially, yet it seemed to awaken some of the church from their lethargy, and during the winter brother Chapman held a four days' meeting here that resulted in good. On the whole the church is in a very healthy and working condition. Our prayer-meetings have been sustained most of the time on Wednesday evenings, and we have school on the Sabbath and a prayer-meeting connected with it. There has been some additions to the church, and no expulsions. We are in hopes of seeing things in a better condition ere the Lord comes. May his grace support and keep us from the many evils that surround us. H. N. CURRIE, Clerk.

NORTH AND EAST BOLTON.

Dear brethren in Christ in Conference assembled:—It becomes my duty and pleasure to inform you of the progress of the common cause of our expected and loved Redeemer, in this vicinity.

Meetings were held in this place in February last and since by Elder C. P. Dow, which were well attended, and have resulted in bringing some from "darkness unto light, and from the power of Satan unto God." We rejoice in view of the good fruit already seen, and hope for further good results. On the 7th of June, a church of thirteen members was organized by Elder Dow; all but one of whom are heads of families, or aged persons, with a good prospect of the immediate addition of other members, some of whom were absent at the time of the organization, on the account of sickness. We have appointed officers, and unanimously chosen Eld. C. P. Dow as our pastor, whom we "esteem highly in love for his work's sake," and it is our desire to be recognized as members of your body, hoping ever to be with you in faith, hope, and labor, looking for the speedy return of the long-absent Saviour, the signs of whose advent we see. Hoping that heavenly wisdom may

guide your councils, and love prompt your action, we subscribe ourselves yours, fraternally. Done in behalf of the church.

JAMES SARGENT, Clerk.

WATERLOO.

To the Canada East and Northern Vermont Conference of Adventists, assembled at Richford, Vt., June 10, 1863. The Church in Waterloo, C. E., sends the Christian salutation and reports:—

That through the kind providence of God, our Heavenly Father, we still maintain our church organization, with a membership numbering forty-two in regular standing; that we have a commodious house for public worship, and have for the past year sustained preaching three-fourths of the time by Elder J. M. Orrick, our resident pastor;—that we have kept up regular meetings for prayer on the evenings of Sunday and Wednesday of each week:—that we have sustained an interesting Sunday-school and Bible class, with an attendance averaging between thirty and forty scholars; that in the absence of our pastor we have had regular meetings for public worship on the Sabbath, at which a sermon selected by him has been read by a layman; that we have also maintained a regular monthly covenant meeting on the first Sunday of each month;—that our meetings for public worship have been well attended, and that our prayer-meetings have been sufficiently attended to claim the Divine promise of our Heavenly Father, if not to meet our desires—for all which blessings we are devoutly thankful, and humbly trust that some fruit will be garnered in the day of the Lord, though we cannot report any special awakening such as has greeted our ears and gladdened our hearts as the result of like means in other places. Brethren pray for us, that these means of grace may be sanctified to our spiritual and everlasting welfare, and may redound to the glory of God our Savior. In behalf of the church.

R. PARMELEE, Scribe.

Elder S. S. Garvin made the following report of his labors:—My time is occupied as follows: one fourth of the time in Richford, Vt.; one fourth in Sutton, C. E.; one fourth in St. Armand, and one fourth in Dunham. The church in Sutton is small, but the brethren generally are striving for the kingdom. I baptized three there on the 6th of June, and the Lord was with us truly at our quarterly meeting.

The church in St. Armand was organized about four years ago, and is a living, growing church. The church in Dunham is small, numbering but nineteen members, but they are pursuing the Christian course, and striving for an abundant entrance into the everlasting kingdom. The church in West Dunham and East Stanbridge was organized in April last, and numbers eighteen members, while quite a number more, we expect, will unite the first opportunity. They have chosen Elder P. V. West and myself as pastors; so I have the pastoral charge of four churches, and jointly with him the fifth. In the vicinity of the two last named churches, there has been during last fall, winter and spring, an extensive revival, which is still in progress. It seems like a thorough gleaning in the highways and hedges. Bro. Jonas Sornberger has been the chosen instrument in the hand of the Lord in the work. He has held prayer-meetings in the different neighborhoods, and his hands have been stayed up by faithful brethren. I have baptized twenty, and Bro. West two, as the result of these labors; and still others are standing ready to go forward, there being about seventy in all who have professed to obtain an interest in Christ.

These three churches have not been represented in the Conference. The reason given is the division in the Conference on "the life and death question." They are willing to give latitude in opinion, and belief, provided the heart and life, are right; but so far as their observation extends the doctrine of the unconscious state of the dead and extinction of the being of the wicked does not have a tendency to correct the heart and life, and to give integrity of character and purpose, to its advocates. And if reporting themselves to the Conference makes them mem-

bers, and they would thereby give countenance to what they consider error, they would rather stand aloof and alone; and yet they are not alone, for the Lord truly is in the midst of them, as his wonderful works do show. More specific reasons might be given, but this will suffice for the present.

VERMONT.

The Advent church of Richford being assembled in our annual Conference, report to our sister churches abroad for their comfort and consolation:—We are looking for the coming of the Just One; firmly believing the event to be near, even at the door. We rejoice in this hope, feeling that the glorious appearing of the Great God and our Savior Jesus Christ is the Christian's hope. We are truly living in perilous times. Signs are multiplying around us,—distress of nations with perplexity; men's hearts failing them for fear and for looking after those things that are coming on the earth. Creation is groaning for deliverance. We believe the times of retribution are just before us. O brethren, seeing we look for such things, what manner of persons ought we to be, in all holy conversation and godliness. What a hope is ours! He that hath this hope purifieth himself even as he is pure.

We trust we are not following cunningly devised fables, but contrariwise, having our loins girt about with truth. Let us follow on with our lamps trimmed and burning, and we ourselves like unto those men that wait for their Lord. We are contending for the faith once delivered to the saints. Therefore we are not divided and torn as some complain of. We would strive for unity in the bonds of love.

Elder S. S. Garvin continues to preach to us with acceptance. God blesses his labors by adding to the church such as shall be saved. Goodly numbers have been added the past year. Our number stands sixty-four.

RUSSEL SMITH, Clerk.

NORTH DANVILLE.

It gives us pleasure to say that we have a living branch in this place,—a few who are looking for, and hasting unto the coming of the Just One. Our hearts have been made sad by the removal of three faithful members of our little church by death. Others have moved away, and we are truly a "little flock;" but though our number is small, our prayer and conference meetings are kept up, and are quite interesting and encouraging. Elder W. H. Eastman, who formerly met with us one fourth of the time, has closed his labors here for the present, and our fourth Sabbath is now occupied by Bro. Nathan Wheeler, of Cabot, in an acceptable manner. We have reason to be thankful to God that there are some among us who are looking for that blessed hope, and are anxiously waiting for the fulfillment of the promise made to the fathers. My prayer is that we may not get weary in well-doing. May the good Lord assist you in your deliberations, and finally bring us to the rest that remaineth for the people of God.

N. BLODGETT, Clerk.

CABOT.

Hector Canfield, preacher. Number of members, 66; males 27, females 39. Sixteen males and 28 females resident. Eleven males and 11 females non-resident. Of the resident members there are 10 who seldom attend church and pay but little for preaching; and of the non-residents there are two who are constant in their attendance at meetings and pay liberally; one who pays well, but is so situated that he can meet with us but little; and there are several others who are seen at church occasionally and who pay sparingly. There are a few good and faithful brethren who do not believe in church organization, yet they cheerfully labor with us and pay according to their ability. There are a few non-professors who go to church and hear the word, and who contribute freely for the support of the minister. Average congregation about 70, and a prosperous Sunday-school with a library of about 250 volumes. Salary—what can be raised. Prayer-meeting Sunday and Thursday evenings, and a covenant meeting once a month. During the past year there have been two members dismissed

by letter; two have died, and they fell at their post, cherishing the blessed hope that soon

"The mighty Conqueror shall appear,
High on a royal seat,
And death the last of all his foes,
Lie vanquished at his feet."

There have been four baptized; three old professors and one new convert; and there has been one added to the church. One member has been dealt with, and some others ought to have been. Sound scriptural discipline is right and of great benefit to the church, but *injudicious* and *unscriptural* discipline is wrong and will demoralize the church.

This church, like many others, is suffering much from worldliness. O! brethren, pray that she may think less of this perishing world and and more of Christ and the coming kingdom. A lethargy has crept over her, and many of her members are asleep; a sad and dangerous position! Oh, for a waking up before the cry is made, "behold the bridegroom cometh," so that all may enter into the marriage supper of the Lamb.

In taking a retrospect of the past year we would with grateful hearts acknowledge the goodness of God, in preserving our lives and in providing for all our wants. Truly our cup has been one of mixture; joy and sorrow, trials, temptations and afflictions, were among its ingredients, but thanks to our Heavenly Father, we have not sunk in despair, for his presence has cheered us, and his blessings, bestowed in rich abundance, have often sweetened the bitter cup. God's banner over us has been love, and our hearts have been filled with joy while we have waited upon the Lord. We will bear the cross now that we may wear the crown by and by. A little while and our trials and cares shall end; a little while and our absent Lord will return to take his weary children home.

"Fly swiftly round, ye wheels of time,
And bring the welcome day!"

M. P. WALLACE.

[CONCLUDED NEXT WEEK.]

DAMASCUS.

Damascus is the oldest city in the world. Tyre and Sidon have crumbled on the shore; Baalbec is a ruin; Palmyra is buried in the sands of the desert; Nineveh and Babylon have disappeared from the Tigris and Euphrates; Damascus remains what it was before the days of Abraham—a centre of trade and travel—an island of verdure in a desert—"a predestinated capital," with martial and sacred associations extending through more than thirty centuries. It was "near Damascus" that Saul of Tarsus saw "the light from heaven above the brightness of the sun;" the "street which is called Strait," in which it was said "he prayeth," still runs through the city. The caravan comes and goes as it did a thousand years ago; there are still the sheik, the ass, and the water-wheel; the merchants of the Euphrates and of the Mediterranean still occupy these "with the multitude of their wares."

The city which Mahomet surveyed from a neighboring height, and was afraid to enter, because "it is given to man to have but one Paradise, and, for his part, he was resolved not to have his in this world," is, to this day, what Julian called it, "the eye of the East," as it was in the time of Isaiah, "the head of Syria."

From Damascus came the damson, our blue plum, and the delicious apricot of Portugal, called "Damasco;" damask, our beautiful fabric of cotton and silk, with vines and flowers raised upon a smooth bright ground; the damask rose, introduced into England in the time of Henry VIII.; the Damascus blade, so famous the world over for its keen edge and wonderful elasticity, the secret of whose manufacture was lost when Tamalane carried off the artists into Persia; and that beautiful art of inlaying wood and steel with silver and gold, a kind of mosaic, engraving and sculpture united, called Damaskeening—with which boxes, and bureaus, and swords, and guns are ornamented.

It is still a city of flowers and bright waters; the "rivers of Damascus," the "river of gold," still murmur and sparkle in a wilderness of "Syrian gardens."

Eternal life! great boon to gain.

Then murmur not at heaven's behest,
But think, and speak, and work for God,
And thou shalt evermore be blest.

The Parson Going to Mill.

The parson sat in his house one day,
While wintry storm did rage;
High rapt, he drank in lofty thought
From Hooker's classic page.
But as he sat, and holy breath
Into his breast did steal,
His sweet wife opened the door and said:
"My dear, we have no meal."
With a deep groan and saddened brow
He laid aside his book,
And in despair upon the hearth
With troubled air did look.
"My people think that I must break
To them the bread of heaven,
But they'll not give me bread enough
Three whole days out of seven.
"But hunger is a serious thing,
And it is sad to hear
Sweet children's mournful cry for bread
Loud ringing in your ear."
So straight he mounted his old horse,
With meek and humble will,
And on his meal-bag, patched and coarse,
He journeyed to the mill.
The miller bowed to him and said:
"Sir, by your church steeple,
I vow I give you praise for this,
But none to your church people."
The parson mounted his old horse—
He had no time to lag—
And rode, like hero, to his home,
Right on his old meal-bag.
But as he rode, he overtook
A proud and rich layman,
Who, with a close, astonished gaze,
The parson's bag did scan.
"My reverend sir, the truth to tell
It makes me feel quite wroth.
To see you compromise this way
The honor of your cloth.
"Why told you not, my reverend friend,
Your meal was running low?
What will the neighbors think of us,
If to the mill you go?"
"My wealthy friend," the parson said,
"You must not reason so;
For be assured, as settled thing,
My meal is always low.
"If my dear people wish to know
How to promote my bliss,
I'll simply say, a bag of meal
Will never come amiss.
Just keep the storeroom well supplied,
And I will keep right still;
But if the meal runs out again,
I must go to the mill."

MORAL.

Laymen? it needs no miracle,
No hard, laborious toil,
To make the parson's meal-bag like
The widow's cruise of oil.
Pour forth into his wife's storeroom
Your gifts right plentiful;
The miracle is simply this—
To keep it always full!

The Prussian Troubles.

The answer which the King made to the Chamber of Deputies has come. He stands by his Ministers and thus defies the constitution and takes the position of an absolute monarch. He repeats the views presented in the previous royal message, and says: "The position of the country is known to the King. The Chamber, by its address, has cut away all hope of community of action. The attitude of the House in foreign questions has grieved the King deeply. Prussia is not more isolated owing to her foreign policy than other powers. Some members of the House have threatened to refuse the supplies in the contingency of a war, but the King will seriously oppose such unjustifiable endeavors to enlarge the constitutional rights of the Chamber. The King will maintain the power of the Crown undiminished, and will not allow the foundation upon which it rests to be removed."

That document, destined probably to be historic, is dated May 26th. The Deputies heard it in profound silence. The session was then closed.

We do not see how a collision is to be avoided. There can be no doubt that the sentiments of the great majority of the Prussian nation are entirely in harmony with those of the majority of the Chamber. What course they will take to assert their rights, we cannot conjecture. But it looks as though stormy days were in store for Prussia.

CAULIFLOWER.—The seedlings are raised in the same way as the cabbage plants. It is also subject to the same enemies as the cabbage, and needs the same frequent hoeing. Should a drought occur give water, and stimulate with liquid manure in moist seasons.—*Amer. Agric.*

For the Herald.

The Words of Jesus.

How blessed are they! How they must have charmed the ears of those who had the privilege of listening to them, as they fell from his lips, while he sojourned among men! And yet it seems to me that our privilege is scarcely inferior for whose benefit these words have been written and handed down from generation to generation, losing none of their beauty, power or purity. We may read and meditate upon them daily—may hide them in our hearts, committing them to memory's precious keeping, so that they may be with us when we lie down and when we rise up, when we walk by the way and when we sit in our houses. We may speak of them to the aged, and teach them to the youth, and take them to be our solace and guide through the entire journey of life. Such a solace and guide have they been to multitudes down through the whole Christian dispensation, who, impressed with their earnestness and truthfulness, have believed and experienced their saving power. Their effect upon individuals and communities has been wonderful. They so awed the minds of those who were sent to bring him before those who would fain put a stop to the utterance of them, that they returned without having accomplished their mission, giving, as a reason, that "Never man spoke like this man." And surely every friend of Jesus can bear witness to the same, yea, and his foes likewise, if they gave a true expression to the convictions of their hearts. Surely words having such a mighty and continuous effect as those which Jesus spoke, must be more than the words of mere man. Ah, yes, they bear the impress of Divinity. Jesus being Emmanuel, God with us, his utterances must be Divine; and happy he who recognizes them as such, and gives the cordial assent of his heart to them.

It is interesting and profitable to contrast the words of our dear Redeemer with those often uttered by our fellow-men, whether we take into consideration his promises, his precepts, or his denunciations. What a difference appears. Men promise, but often fail to perform; Jesus never. Heaven and earth may pass away, but his words shall all be fulfilled. Men may advise, telling us the way in which we ought to walk, but, alas! how unsafe does human guidance often prove. Not so with the directions of Jesus. They are ever safe and sure, leading through the thorny, perplexing maze of this life to the better life beyond. And when he denounces, how the spirit which he manifests differs from that of mortals. Love and mercy are richly mingled even with the words of rebuke. Jesus it was who, when he was reviled, reviled not again; in whose mouth was found no guile. He ever spoke for the good of those around him. Were the sorrowing near? Consolation flowed from his lips? Was he with the weary? His language was, "Come unto me, all ye who are weary and heavy laden, and I will give you rest." Were the poor around him? He offered them the most durable riches. To the ignorant he gave the most valuable information, and his words were suited to every class whom he met. They were weighty with wisdom, dropping like honey from the honey comb.

O, that our hearts may ever be open to receive the words of the blessed Saviour. O, that his words may abide in us. O, that we may cling to them with that tenacity which shall prove that we believe them to be our life, as indeed they are. And when we speak may we follow the bright example Jesus has furnished us with, by his words, and be among those who speak forth the words of truth and soberness.

S. A. COBURN.

Haverhill, June 25, 1863.

For the Herald.

Divisions and Contentions.

It is strange to think that men of strong minds and great ability, and who might do a large amount of good in our land and world, if they had the truth, and the love of the same in their hearts—that they should spend their time in talking nonsense and spreading the last day's fables broadcast over the land. But the Word declares that there shall be false teachers who shall bring in damnable heresies, and many shall follow their pernicious ways, and cause truth to be evil spoken of. And whilst the faithful watchman is willing to take his life in his hands and for Christ's sake face the frowns of an ungodly world, declaring the truths of the Gospel. Showing that by the fulfillment of God's word that the King of kings will soon come to judge the world in righteousness, and the saints about to take the kingdom to possess it forever. We hear the false teacher saying that day will not come until the world is converted, and the watchmen see eye to eye. Others say it will not come for three hundred and sixty-five thousand years; and thus by good words and fair speeches deceive the many that are ready to run after them and have

no desire to see the king in his beauty. Another is ready to say, there will be no resurrection of the wicked. And some deny the resurrection altogether; but the Master said, "the hour shall come when all in the graves shall hear the voice of the Son of God, and shall come forth; some to Life and some to damnation." One will say that all mankind will finally be saved; and some are ready to talk about the kingdom of God being beyond the bounds of time and space, and that death is the gate by which we enter. Others talk as if their entire hope was in the unconscious sleep of the children of God and total annihilation of the wicked. One says the seventh day is the Sabbath; another says there is no Sabbath to be kept. Some talk about an age to come when the saints will build houses and inhabit them, and plant vineyards and eat the fruit of them; others say there will be a thousand years of probation after Christ comes. Some think there is some born to be saved and some to be lost; what is to be will be; for all things are ordained of God. And thus the professed people of God are divided; and what one tries to do another tries to undo. The good that might be done is not done, because every man will have his own way and his points must be carried without any regard for the salvation of his fellow-men.

Now it seems to me after looking at things as they are, that there is not much encouragement to the young man that might do some good in the world in persuading sinners in Christ's stead to be reconciled to God, whilst there is every thing to encounter and every false doctrine to contend against, and ten to destroy and pull down where there is one to encourage by helping to build up. O, that God would help the professed ministry and the entire church to see that united we stand, divided we fall; and that the salvation of sinners is worth more than a few points of doctrine. May God help us all to lay aside every weight, and the sin that so easily besets us, and not contend with one another, but contend earnestly for the faith once delivered to the saints; always looking for a city that hath foundation, and be sealed with the holy Spirit of promise, enjoy the earnest of our inheritance here and eternal redemption in the purchased possession.

W. S. CUTTING.

Farnham, June, 1863.

Waiting for our Soldiers.

By the blue Potomac's waters,
By the Rappahannock's line,
By the sunny Southern rivers,
'Neath the holly and the pine,
Falling in the shock of battle,
Wounded, in their blood they lie—
Pining with the dark malaria—
So our youthful patriots die.

In the city, in the village,
In the hamlet far away,
Sit the mothers, watching, waiting,
For their soldier-boys to-day.
They are coming—daily coming,
One by one, and score by score,
In their leaden casings folded,
Underneath the flag they bore.
Thinks the mother, weeping, waiting,
And expectant all the day—
When his regiment was summoned
How her soldier went away;
With his bayonet gleaming,
With his knapsack on his back,
With his blanket strapped and folded—
And his home-filled haversack.

Thinking of the courage swelling
In his eye and in his heart,
Though a manly tear was welling,
When he kissed her to depart.
Thinking of his precious letters
Written by the camp-fire's glow,
Rich in love of home and country,
And of her who bade him go
Counting now the lagging moments,
For the knocking at the door,
For the shuffling and the tramping
Feet of strangers on the floor;
Bringing in their precious burden,
Leaving her to grief and tears,
To the sorrow and the mourning
Darkening all the coming years.

Stay the wailing and the sighing,
Who in bitterness complain;
Saidst thou that our sons were dying,
Pouring out their blood in vain?
God forbid! He slays the first-born
That the people may be free!
Not a drop of blood is wasted!
'Tis the price of Liberty.

The Crowned Skull.

Charlemagne gave instructions that when he died he should be buried in a royal position, not prostrate as slumbering dust, but seated in the attitude of a ruling monarch. He had the mausoleum erected after the model of the chapel which had been reared over the sepulchre of our Saviour at Jerusalem. In a tomb within this chapel he was placed upon a throne. He directed the Gospels to be laid upon his knees before him; by his side was his sword—his celebrated sword; upon his head was an imperial crown; and a royal mantle covered his lifeless shoulders.

Thus was his body placed, and thus did his body remain for about one hundred and eighty years!

One of his successors resolved he would see how Charlemagne looked, and what had become of the riches that adorned his tomb. Nearly a thousand years after Christ, the tomb was opened by the Emperor Otho. The skeleton form of the body was found there, dissolved and dismembered; the various ornaments that we speak of were all there too; but the frame had sunk into fragments, the bones had fallen disjointed and asunder; and there remained nothing but the ghastly skull wearing its crown still, and nothing to signify royalty but this vain pageant of death in its most hideous form!

Where is he who was called Charlemagne? He is not where the voice of the archangel cannot reach him. He will hear the voice of the King of kings, and stand uncrowned in his presence who wears the crowns of the universe.

The Arabian Horse.

Gen. Danmas, having addressed a letter to Abd-el-Kader, requesting to know his opinion on the origin of the Arab horse, received, in reply, the following valuable piece of information: "Know, then, that among us it is admitted that God created the horse out of the winds, as he created Adam out of the dust. This cannot be disputed. Many prophets have proclaimed that when God would create the horse, he said to the south wind: 'I would bring forth out of thee a creature; be thou, therefore, condensed.' Then comes the angel Gabriel, and taking a handful of the matter, presented it to God, who formed therewith a brown bay horse, and said, 'I name thee Horse, and create thee Arab, and give thee a bay color. I attach blessing to the forelock which falls between thine eyes; thou shalt be lord of all the animals. Thou shalt fly without wings, and from thy back shall proceed riches. Then he marked him with a star on the forehead, the sign of glory and blessing.'"

THE BLIND.

Rev. Mr. Bowen, a blind preacher, occupied the pulpit of the Central Falls Congregational Church last Sunday afternoon. His discourse related to the benefits conferred upon those whose life from the cradle up had been one of darkness, by the institutions for the blind, some fifteen or sixteen of which are now established in this country. By means of these, many of the unfortunates had received an education and been skilled in handicrafts so as to be able to maintain themselves and families. By the same agency they had learned to read the sacred Word, from which they had drawn a vast deal of consolation, and become not only resigned to their condition, but happier far than those who by a much greater misfortune were spiritually blind.

It was estimated that there were 1,000,000 blind persons in the world. In Egypt there was one to about every one hundred persons. In this country one to a fraction over 1500, or about 18,000 in the aggregate. The number of blind in proportion to the inhabitants increases as you approach the equator.

The first institution for this class was established in Paris during the last century, by one Valentine Hoix, a city missionary, whose whole life was passed in doing good to his fellow-men. It was not until 1832 that one of these institutions was located in this country—in Boston—and the speaker was one of the first who entered it. During the past few years he had traveled pretty extensively about the country, lecturing in behalf of this object.

The discourse was highly interesting and instructive, and at the close of the services a handsome contribution was made up in aid of the blind preacher.

The Brevity of Sacred History.

Owing to the brevity of the sacred history, we find many things mentioned occasionally of certain persons, which are not related in their particular narratives:—

Joseph's feet bound with fetters, Ps. cv. 18.
Jacob's weeping, Hos. xii. 4.
James and Jambres withstanding Moses, 2 Tim. iii. 8.
Moses sprinkling the book, and using hyssop and scarlet wool, and saying, "I exceedingly fear and

tremble," Heb. ix. 19: xii. 21.

The prayer of Elijah and its effects, James v. 17.
Michael's contending for the body of Moses, Jude 9.

Enoch's prophecy, Jude 14.

Balaam's stumbling-block, Rev. ii. 14, are of this number, with many other instances.

These things might be known by immediate revelation, or tradition, or from histories extant in those times, as we find mention made of some of them in Josephus.

A Preacher's Reputation.

The Methodist Protestant says: "A preacher's reputation ought to be a sacred thing with his congregation, because he is *their* minister. Whatever damages his reputation, impairs his usefulness and injures *their* church. Moreover, he is Christ's ambassador, and whatever obstructs his mission is an impediment to the Saviour's cause. Beware how you speak of men who are doing the work of God, lest exciting prejudice against them, and preventing sinners from hearing the word of life, or giving it due attention, the blood of souls be found on your skirts. Let the congregations take care of their ministers' reputation, and let the ministers take care of their own characters."—*Pittsburg Christian Advocate*.

Monument to John Huss.

There is a tendency to awaken the memories of bygone days. In the province of Bohemia they talk of reviving that of John Huss and his worthy comartry. The Protestants of Prague, and a large number of liberal Catholics, propose to raise a monument to his memory. It will serve to remind the present generation of an act of Christian heroism, and, at the same time, of an act of fearful intolerance. This monument will simply consist of an enormous block of granite, which has recently been dug up in the neighborhood of Constance while excavating for a railroad. It will be raised on the very spot which tradition assigns as the place where John Huss was burnt on the 6th of July, 1415. Its only ornament will be, on one side the name of the martyr, with the date of his death, and on the other the name of his co-martyr, Jerome of Prague.

The Number of Jews in the World.

The round number of 5,000,000 Jews is certainly a rough guess, a little too low of the actual number, as Russia and Germany alone (including Prussia and Austria) count 2,000,000 of Hebrews among the 130,000,000 of total population. Italy, Greece, the Ionian Islands, Portugal, France, the Netherlands, the Scandinavian countries and England cannot have less than a million of Hebrews. Europe (Turkey excluded) has no less than 3,000,000 of these people. Turkey, it is admitted, counts 1,500,000 Hebrews. Therefore, according to the above estimate, the other parts of the globe have only 500,000 Jews. This, however, is far from the truth, as the two American continents alone have nearly that number of Hebrews. Besides, there are large congregations everywhere in North Africa and South Asia, to say nothing of Central Africa, Central Asia, China and all the colonies in all parts of the world; and probably 8,000,000 would come nearer the true number of known Jews.

A New Life not a New Birth.

It is one of the great dangers of inquirers, (of those especially who are capable of the finer impulses,) that they are apt to mistake a new life (so called) for the new life; they are apt to embark in a new life which involves and implies no new birth. There is no religiosity with which many minds are readily visited, which includes aspirations after the good, the beautiful, and the true,—admits many movements of graceful sentiment, and is capable of assimilating and embodying many moving and elevating views of Jesus Christ. It may produce very considerable alterations upon the conduct, and throw a glow of elevated feeling over many passages of the history. Yet it may altogether fail to bring the man to God, and in particular may fail to bring his heart into harmony with the peculiar tone and spirit of the Scriptures. It proves, accordingly, transient, passing over by degrees into some other mood of life; and even while it lasts it is not mighty to the casting down of strongholds.

THE COMMERCE OF THE WORLD requires three million of able-bodied men to be constantly traversing the sea; of this number, probably 7,500 die every year. The amount of property annually moved on the water is from fifteen hundred to two thousand millions of dollars; and the amount lost by the casualties of the sea averages twenty-five millions of dollars.



ADVENT HERALD.

BOSTON, JULY 7, 1863.

JOSIAH LITCH, EDITOR.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

NOTICE.

AMERICAN MILLENNIAL ASSOCIATION.

The Standing Committee of the American Millennial Association will hold their regular Quarterly Meeting at the *Herald* Office, in Boston, on Thursday, July 9th, at 10, A. M.

JOSIAH LITCH, President.

F. GUNNER, Rec. Sec.

P. S. The change from Tuesday to Thursday, is in consequence of Tuesday being the day of publication. J. L.

The Outgoing and Incoming Administrations.

If our Lord Jesus Christ is the heir of David, king of Israel, with so many positive and unequivocal promises of the throne, the kingdom and the dominion, as also the inheritance of earth, if we reject the doctrine of his return to reign, we may as well reject his whole claim to the Messiahship! And here we take our stand. If his literal reign is not taught in the Bible, both in the Old and New Testament, neither his incarnation, sacrificial death, resurrection from the dead, nor his intercession in heaven are taught there; and he has no claim to our confidence in him as the promised Messiah.

But thanks be to God;—it is written that when the seventh trumpet sounds, at the day of judgment, "great voices in heaven" will proclaim, "The kingdoms of this world are become the kingdoms of our Lord and his Christ; and he shall reign forever and ever." (Rev. 11: 15.)

THE GREAT CHANGE OF ADMINISTRATION.

If there is to be such a change, it is beyond all controversy to be a convulsion such as is unknown to history. All former changes have been brought about by wars and conquests; and all the battles have been "with confused noise and garments rolled in blood." But the convulsions have been comparatively of a local character. But when this great change shall come, all nations of the earth are to be involved in the struggle, for our glorious King will claim the homage and subjection of every knee and every tongue. Yes, all kings shall bow down before him, and all nations serve him.

Nor is it reasonable to suppose that such a change is to be brought about without previous preparation and agitation of the question; and the language of Scripture harmonizes with this reasonable supposition. "This Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." (Matt. 24: 14.) Likewise, also, the remark of 2 Peter 3: 3, "That there shall come in the last days scoffers, walking after their own lust and saying, Where is the promise of his coming?" shows the agitation of this question.

Thus the question is to be agitated pro and con, and extend to all nations in all the world. Not only will the question be agitated, but the human race will take sides in reference to it.

The preparation has been going on for six thousand years, and all this time Christ has been engaged in making his election of heirs and subjects, and is still employed in the same work, and will be to the end. But as that end draws near, the plan will develop itself, and there will be a more distinct understanding of the question at issue; and the parties will understandingly range themselves on the one or the other side.

The Christ of the Christians will stand out to view as he who is their Saviour and coming king. While his enemies will take ground against him as distinctly and formally as did the Jews in the days of his humiliation:—"We have no king but Cæsar." And they will be as ready to go against him with "swords and staves," and dare his power.

Such visions rose before the prophetic eye of the royal Psalmist nearly three thousand years ago. "Why," he said, "do the heathen rage, and the

people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his Anointed, saying, Let us break their bands asunder, and cast away their cords from us." (Psa. 2: 1, 2.)

If this had a partial or typical fulfillment in the days when "both Herod and Pontius Pilate, with the Gentiles and the people of Israel" "stood up against the holy child Jesus," it is evident that it was not all accomplished, nor can it be till the decree of the Father is accomplished, to set his "King" on his "holy hill of Zion."

The combined elements of opposition to the incoming administration of "our Lord and his Christ" are more fully defined in the apocalypse. The leading champion of earth's dominions in that great contest is designated as the "wild beast." He is general-in-chief of all the combined hosts which shall be arrayed against our Lord and king in that great day of conflict. "I saw," says John, "the beast and the kings of the earth and their armies gathered together to make war against him that sat on the horse and against his armies." This beast is introduced to us in Rev. 13: 1, and onward. There, it is said of him, that he derived "his power, his seat and great authority" from the devil. And that "power was given him over all kindreds, and nations and tongues." "And all that dwell upon the earth shall worship him whose names are not written in the book of life of the Lamb slain from the foundation of the world." The chief of his staff is described in the latter part of Rev. 13th, as "a beast having two horns like a lamb," endowed with miracle working power; called in Rev. 16: 13, and Rev. 19: 20, the false prophet.

With these are to be associated the kings of the earth and of the whole world, as we read, Rev. 16: 13, 14—"And I saw three unclean spirits," &c. "For they are the spirits of devils working miracles, which go forth unto the kings of the earth and of the whole world to gather them to the battle of that great day of God Almighty." The kings of the whole world, under demoniacal influence, are to be accompanied with their armies in the great struggle.

The devil appears as the great presiding genius who directs the whole movement. He is "the prince of the power of the air," and his location seems to be in the heavens; and there the first collision between him and our all conquering prince is to take place, and from thence he is to be driven with his angels to earth, filled with great wrath. Rev. 12th chapter. It would seem that his great business will be to raise, appoint and combine his forces against that coming day. Rev. 12: 7-17.

The Judgment of this World.

QUESTION.—Will you be so kind as to give us an exposition in the *Herald*, of John 12: 31? What judgment is spoken of? Who is the prince, &c?

O. BECKWITH.

"Now is the judgment of this world: now shall the prince of this world be cast out."

The Greek word *Krisis*, here rendered judgment, is defined by Robinson, "separation, division, dissection, decision, i. e. decisive moment, crisis, turn of affairs," &c. It is in this latter sense, crisis, or turn of affairs, we understand the word in this place.

Christ had entered Jerusalem in royal character, and had been proclaimed king of Israel, son of David, &c., and had been rejected by his nation. It was the turning-point, not only in their history, but also in the condition of the world for all coming time. The Jews might have then received him as their king, and he would have delivered them from their enemies. But rejecting him, they were overthrown and Jerusalem given to the Gentiles till the times of the Gentiles should be fulfilled. (Luke 21: 24.)

The PRINCE of this world who was to be cast out, then, was Christ; by being rejected of both Jews and Gentiles, and crucified. This appears evident from the next verses: "And I, if I be lifted up from the earth will draw all men unto me. This he said, signifying what death he should die."

By "drawing," &c., he meant the extension of the Gospel call and Spirit's influence to the whole world, drawing them to himself.

Bliss's Photograph.

We have some fine photographs, album size, of our late and lamented brother, S. Bliss, which we can send by mail for 28 cents. Large size \$100, at the office. Do not know the cost of postage.

Atmospheric Phenomena.

The theory of Prof. Espy, that rain may be produced in any locality by that disturbance of the atmosphere which results from great or continued conflagrations, is supposed to have found confirmation during the present rebellion. It has certainly been remarked that rain showers of considerable violence

or duration have followed or attended great battles. But this fact does not settle the question whether the immediate cause of those showers is the explosion of gunpowder. Indeed, before fire arms was used in war, the phenomenon of rain after a battle was noticed. Thus, Plutarch, in his life of Caius Marius, speaking of a battle that occurred about fourteen hundred years before the use of gunpowder in Europe, says: "The opinion of Archilocus is confirmed, that fields are fattened with blood. It is observed, indeed, that extraordinary rains generally fall after great battles; whether it be that some deity chooses to wash and purify the earth with water from above, or whether the blood and corruption, by the moist and heavy vapors they emit, thicken the air, which is liable to be altered by the smallest cause."

Normal Institute for Physical Education.

NO. TWENTY ESSEX STREET, BOSTON.

The Normal Institute for Physical Education was incorporated in 1861. Its corps of Professors and Lecturers is an able one.

Faculty.—WALTER CHANNING, M. D., Professor of Hygiene; THOMAS H. HOSKINS, M. D., Professor of Anatomy and Physiology; T. F. LEONARD, Professor of Elocution. A well known Shakespearean reader has been engaged to assist Prof. Leonard during the coming summer session. Dio Lewis, M. D., Professor of Gymnastics. Several other lecturers will assist during the coming summer session. The Institute holds two sessions annually; the first beginning on the second day of January; the second on the fifth day of July. Each term continues ten weeks. A faithful attendance during one term will secure to persons of average capacity the diploma of the Institute. The Institute has now held four sessions, and graduated sixty-two teachers, who are engaged in colleges, seminaries, and other institutions, as teachers of the new gymnastics, and as guides in other departments of physical education. During the term, the pupils are in session several hours daily, attending lectures and learning the art of teaching gymnastics. Both sexes are admitted. Up to the present time more than half of the pupils have been ladies. The compensation for labor in the new profession is large, and the demand for teachers very active. It is pleasant, healthy and profitable employment. For a full circular address

DR. DIO LEWIS.

Box 12, Boston, Mass.

At the last "Commencement" Exercises, which were celebrated in Tremont Temple, J. D. Philbrick, Esq., superintendent of the schools of Boston, made a brief address in which he said:

"But I will say here to night that notwithstanding what has been done by Bacon, Locke, Herbert Spencer, Horace Mann, and a host of others, there is no individual who has ever done so much for the diffusing of light on this subject, for awakening the hearts and minds of the people to the importance of physical education, and directing them in the right way of attaining it, as the gentleman that stands before you to night—Dio Lewis."

"Every muscle of the body is brought into motion without straining or unpleasant effort. Many of the attitudes are graceful and striking. In a word, it is poetry in motion, and motion set to music."—*N. Y. Tribune*.

"We are glad to hear that this simple apparatus and ingenious series of exercises are being introduced into many of the best schools of the State."—*Boston Courier*.

"This system avoids the objections of other systems. I have witnessed its effect in several schools, and can say they are all good without exception." President Felton, in an address at Dr. Lewis's Gymnasium, of which he was the presiding officer up to the time of his death.

Admiral Foote.

Your "Regular" Washington Correspondent was driven to the sea-shore near this delightful city some weeks since, and had intended to have got back to his old post for at least a summer glimpse of Washington again, but circumstances have prevented. I have just witnessed the funeral ceremonies of Admiral Foote, and a word from this spot may not be unwelcome in your columns. Admiral Foote first drew breath in New Haven, his father being Governor of the State in 1834. The people of this State, and especially of this city, are proud of his reputation, and his body was followed this afternoon to its final resting-place by many thousands of people. The military display was somewhat imposing, although nearly all the armed and uniformed men in the State were sent out to engage in the serious work of fighting, long ago. For three hours the remains of the dead naval hero were exposed to public view in the State House. The crowd was immense. As I gazed at the sunken, ghastly features

of the brave Admiral, I could but wonder whether his spirit is not able to look down upon us to-day and watch the further progress of the terrible drama in which he acted so prominent a part.

Admiral Foote was one of a small class of men in this country, and it is not dishonoring him to say that he was of the Stonewall Jackson type. The two men were very much alike in many respects, but unlike in one—the Admiral was loyal to his heart's core, while Jackson was a rebel. But they both were brave and religious. Foote's courage was not principally physical but was moral. Although for years a Captain in the navy, he has long been known as an enthusiastic advocate of temperance, indeed of total abstinence. The moral courage required of a navy Captain to be a consistent temperance advocate is not small, but Foote carried himself in the most trying circumstances like a Christian gentleman, and compelled the respect of his crews. The men under him adored him as a commander, for although a strict disciplinarian, he was one of the most kind-hearted of men. It is the lack of men like Admiral Foote to-day which puts the national cause in such danger. We seem to have few great leaders in the army or out of it.—*Correspondence of the Boston Traveller*.

Barking at Ministers.

A certain class of men in every community take pleasure in cavilling at ministers, imputing to them unworthy motives, and insinuating dishonorable charges against their habits and lives. Political demagogues have a peculiar aptness for this sort of calumny, and it would be well if they were sometimes put down by rejoinders like the following:

Sterne, so celebrated as the author of *Tristram Shandy*, and the *Sentimental Journey*, was of Cambridge University; no strict priest, but, as a clergyman, not likely to hear with indifference his whole fraternity treated contemptuously. Being one day in a coffee-house, he observed a spruce, powdered young fellow at the fireside, who was speaking of the clergy in a mass, as a body of disciplined impostors and systematic hypocrites. Sterne got up while the young man was haranguing, and approached toward the fire, patting and coaxing all the way a favorite little dog. Coming at length toward the gentleman, he took up the dog, still continuing to pat him, and addressed the young fellow:

"Sir, this would be the prettiest little animal in the world, had he not one disorder!"

"What disorder is that?" replied the young fellow.

"Why, sir," said Sterne, "one that always makes him bark when he sees a gentleman in black."

"This is a singular disorder," replied the young fellow; "pray, how long has he had it?"

"Sir," replied Sterne, looking at him with affected gentleness, "ever since he was a puppy!"

Poisonous Plants.

Among the best known poisonous plants are enumerated the poison sumach, poison elder, or poison log-wood (*Rhus venenata*) poison ivy, or poison oak, (*Rhus toxicodendron*), and the climbing ivy (*Rhus radicans*).

These plants have a milky juice of a poisonous acrid property, which may be neutralized and made harmless by almost any alkali.

When one has been exposed to being poisoned by either of these plants, the parts exposed should be washed as soon as possible in weak ley, or a solution of saleratus, soda, or ammonia water.

A piece of hard soap carried in the pocket to be used as occasion demands may save a great deal of pain from poisoning.

Ley forms a very simple, and very complete protection from the poison of ivy or dogwood.

To make ley for a preventive of poison, put two shovelfuls of hard wood ashes into a pail of water and stir it up and leave it to settle.

Before going out to work among ivy wet the hands, arms, legs, face and neck with the ley, and let it dry on the skin, and it is said you may work among it without harm.

The ley must not be too strong, if it is it will injure the skin.—*Farmington Chronicle*.

THE LARGEST CITY IN THE WORLD.—A very erroneous idea is indulged by many people in relation to the largest city in the world—many confidently asserting that London, or, as is frequently termed, the Great Metropolis, is far superior, both in size and number of inhabitants. But this is not the case. Jeddo, the capital of Japan, is, without exception, the largest and most populous city in the world. It contains the vast number of one million dwellings and five million human souls. Many of the streets are nineteen Japanese in length, which is equivalent to twenty-two English miles.

	TRACTS.	Price.
The postage on a single tract is one cent by the quantity one cent an ounce.		
Restitution		6 cts.
Oster's Prayers		6 "
The End, by Dr. Cumming		4 "
Letter to Dr. Raffles		4 "
Stewart on Prayer and Watchfulness		4 "
Brook on the Lord's Coming a Practical D		4 "
Brook on the Glorification of the Saints		4 "
Itch's Dialogue on the Nature of Man		6 "

CORRESPONDENCE.



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as discrediting the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

MY JOURNAL.

TOUR WEST. No. 16.

Philadelphia—Cause There—Visits, &c.—Cape Cod.

Sabbath, May 3. I gave three discourses to-day in the Assembly Rooms, corner of Tenth and Chestnut Streets. During the day the attendance was quite full, and in the evening crowded as in days of old. Many of those present were old and tried friends of the Advent cause, with others who were inquiring on the subject of the Advent. My message on the near personal coming of Jesus was well received as in other times. Dr. Wardle, an earnest believer and laborer, aided me in the circulation of tracts and papers, which the people were eager to obtain.

During the week I visited the families of Drs. Litch and Lye, Mr. Evans, brother Boyer, sister Price, J. M. Mitchell, Esq., Alfred Smith, and many others, and enjoyed seasons of social, intellectual and religious interest. I had a very pleasant interview with Rev. Dr. Seiss, of the Lutheran church in this city. He is one of the editors of the *Prophetic Times*, a monthly pamphlet, published by Mr. T. Harbert, 112 North 10th Street. It is a spirited and able work. It advocates the Millennial view of probation after the Advent, with the restoration of the Jewish nation—a view to which I have given some attention for the last twenty years, without being able to see any scriptural argument in its support. Yet I rejoice in any signs of life, as manifested in the pulpit, or by the press, in which the second coming of Christ is shown to be imminent. We wish all such efforts Godspeed.

Mr. Harbert handed me for notice the new and enlarged edition of Dr. Seiss' "Last Times." About one hundred pages have been added, including a new Bible chronology, terminating the six thousand years in about 1868. It is a valuable book for all who seek for light on the personal and soon coming of Christ.

I had a long and interesting interview with J. M. Mitchell, Esq., in which he gave me his views on the seventeenth chapter of Revelation. He applies it to this country, and the breaking down the institution of the slave power. He made out a strong case, and if I could have accepted his premises, I should have been impressed with his conclusions. Well, I was nevertheless interested and benefited by the interview. It is good to hold converse with earnest men, in whom there is the spirit of inquiry and enterprise.

Sabbath, May 10th. Spoke all day at the Assembly Rooms, with full houses and increasing interest. We scattered light and truth to the extent of our means, and have done our whole duty to this people for the present. If God please, I shall visit them again in the autumn.

Monday, May 11th. Father Lye took me at an early hour to Germantown, six miles out, to see brother Thomas Drake, an old friend. We had a hearty welcome, and enjoyed our call very much. We found brother D. in feeble health, with some of his family. But they are surrounded with all the comforts, and even the luxuries and abundance of this world, the product of their own industry. They began life poor, and have by the "diligent hand become rich." But what is all our worldly substance without health, and the "blessed hope?" May the Lord bless them with health and the joys of his salvation, till Jesus comes, and then give them the imperishable riches of the kingdom. Brother D. did not forget the Advent cause. The Lord reward him. We returned at noon, when I took the cars for New York. Dr. Wardle, with whom I put up, kindly see me to the cars. I am indebted for special aid in my work, and many personal favors from him as well as his. Also, to Father and mother Lye, whom God will remember in the day of reward.

Arrived in New York city, and put up at the Libbey House, in Warren Street, with George Lib-

bey, an old Adventist, formerly of New Hampshire, and who does not know what else to believe now. He thinks there is nothing else—that the Advent people have the truth. In the evening I called upon Dr. Smith, Dr. Croffert and others, at Brooklyn, who received me very joyfully. Also called on the Widow Jackson, who had buried her husband since I last saw her. She is afflicted, and yet sustained by the blessed hope. She formerly resided in Salem, Mass., and is a friend of thirty-five years acquaintance. It is good to be kindly remembered by old friends in our adversity. "Comfort one another." I also called on brother Reed Wyncoop and others, and just before starting for Boston, brother Tanner, of Buffalo, N. Y., called on me at the Libbey House, and after a pleasant interview I took leave of brother Libbey and family, and committed myself to the steamboat for Boston. I arrived at 5, A. M., Wednesday, the 12th. A few hours after my arrival, received a telegraphic dispatch to attend a funeral in Truro, on Cape Cod.

Thursday, May 14th. Attended the meeting of the stockholders of the Chapel Association, the report of which will be given in the *Herald*. The debt of the Association is nearly paid, the building is all let, and is in the best condition and under good care. If we could have sold all the shares, the dividends would have been paid regular. And but for the war, six per cent. would have been received by the stockholders from the time they paid their money, as I assured them. When I started the Chapel Association I had two objects in view. 1. To get a place of worship for the Advent church. 2. A permanent place for the office of the *Advent Herald* and other publications. Both objects were secured, and the enterprise has been a success.

JOSHUA V. HIMES.

FROM REV. E. E. REINKE.

[We take pleasure in giving to our readers the following from a highly esteemed brother in the Lord, who suffers for Christ's sake.—Ed.]

Dear Bro. Litch:—The last time I had the pleasure of seeing you, I was the pastor of the Moravian church, at the corner of Houston and Mott St., New York. I remember with pleasure the profitable interviews I was privileged to enjoy with you. You will recollect the attempt we made in conjunction with Bro. Adams, of the Antioch church, to get up a weekly conference of ministers, (irrespective of denomination) to interchange views on the subjects of unfulfilled prophecy. I hear that since then our excellent Bro. Adams has seen his way clear, and openly avows himself a millennialist. I trust my informant was not mistaken. The time is not yet ripe for such a conference. The number of servants who, in view of our Lord's near coming, are "giving meat to the household in due season," is as yet small—far smaller than the number who are seriously debating in their minds, or else convinced where the truth lies, but afraid of the cross that is connected with an open confession. The wise virgins are not yet translated, and until that time the unwillingness will possibly remain.

Last fall I called at your house in Philadelphia, and got from sister Litch a copy of your pamphlet on the "sleep" question, for a friend whom I highly esteem, and who had been recently arguing it with a great deal of acumen. I think sister Litch told me you were in Canada.

It has pleased God to place me at present in this obscure town. It happened as follows:—The principal man in my late charge in New York city, was a spiritualist; and after attending Divine service on the Lord's day morning, he was accustomed to converse with spirits, through mediums, in the afternoon. Having represented the case to him in its true light, but in vain, I told him that, seeing that we cannot be "partakers of the Lord's table and of the table of devil's," I requested him to abstain from the fellowship of the church at the holy communion. For this, having, in the sickly churchliness of these Laodicean days, sufficient influence, he cast me out. At the spiritualist headquarters of A. J. Davis & Co., in Canal street, New York, I learnt that, two years ago, there were 20,000 professed spiritualists in that city. But very few, even among good people, understand these things, nor comprehend, as yet, that the contest of the last great tribulation will be between spiritualism developed to its full extent, and Adventism, pure and simple. During those fearful three and a half years, there will be none in the world but such as cry, "Come, Lord Jesus, come quickly," and those whom Peter describes, viz., "souffers, walking after their own lusts, and saying, Where is the promise of his coming?" Can you not expound this idea in the forthcoming numbers of the *Herald*?

I had not the pleasure of being acquainted with Bro. Bliss, but do not doubt that he served his generation according to the will of God. Allow me to say, however, that I rejoiced greatly to hear that the editorial mantle had, almost necessarily

fallen on you; firstly, because of the insight which I believe the Lord has vouchsafed unto you, into various parts of the Word, which at present are as yet not generally understood, and partly because of the gift you have to bring out the facts, and place them in a clear light.

Before I left New York, Bro. Huse was so kind as to say that he would send me the *Herald*; and since New Year I receive it regularly. This is a great kindness. Should you see him shortly, give him the kindest salutation from me, and say how much I am obliged to him.

I would ask the liberty to make a suggestion. Would it not be well to show in the *Herald* the scriptural reason for expecting the return of the Jews, in part, in unbelief, the re-establishment of a Jewish state, temple, sacrifices, &c., previously to our Lord's advent? This once clearly established, the making of the covenant, which now seems imminent, would be to all earnest inquiring souls an unmistakable indication of the near approach of the translation. To this might be added an exposition of the signs immediately to precede the end of this dispensation, as revealed in Holy Writ, and as yet but dimly seen by many.

I write this not only to send a friendly salutation, but to request you to forward me a copy of "Daniels on Spiritualism."

I find here, also, a few, and but a few, who are expecting the personal pre-millennial advent. I lecture every Sabbath evening on advent subjects.

The Lord refresh your spirit, and accomplish the good pleasure of his will in you, and give you an "abundant" entrance; in which also, hopes to share, your affectionate brother in Jesus, and the hope of His coming.

Olney, Illinois, May 26, 1863.

For the Herald.

QUESTIONS.

Friend Litch:—I should like to see your views on these words that I find in Rev. 19: 20 verses, so on, relative to the beast and false prophet, who would be cast alive into a lake of fire burning with brimstone. Was that before the devil was bound a thousand years? Did he remain a thousand years in the pit? after that was he let loose and compassed the city, and fire came from God out of heaven and devoured them; and the devil was cast into the lake of fire and brimstone where the beast and false prophet are? What I wish to be informed of, is, what kind of a fire that was that it did not burn the beast and false prophet up for a thousand years? As I am an old man of more than seventy-two years, and not a scholar, though I have been trying for forty-seven years to learn of Christ, and have not learnt as yet from his word how that lake of fire burns the sinner right up, and that is his end; please give me a little light on the subject.

Melvin Village, June 22, 1863.

Yours truly,

EZRA SHEPHERD.

ANSWER.—Our friend's questions must be answered in the affirmative. It is evidently before or at the time of the binding of Satan, that the beast and false prophet are cast into the lake of fire burning with brimstone. It is also clear that the devil is shut up a thousand years after this event, before he is cast into the lake of fire "where the beast and false prophet are; and they, the devil, the beast, and the false prophet, are to be 'tormented day and night forever and ever.'"

When our friend asks what kind of fire it is, we can only answer as God has spoken. That it is a fire which will torment without consuming the subjects, is evident from the Divine declaration. "They shall be tormented." Rev. 20: 10, and 14: 10; "and he shall be tormented with fire and brimstone," &c.; "and they have no rest day nor night." But how such fire is to "burn the sinner right up, and that is his end," is as difficult a problem for us to solve, as for our aged friend.

But what puzzles us still more, is how those professing to receive the Bible as a literal book, interpreted by the same laws of language by which all other writings are interpreted, can believe or teach, in the face of God's declaration that they shall be tormented day and night forever and ever, that they will be burnt "right up," and that be the end of them.

SLEEPING IN RIFLE PITS.—A letter from Vicksburg says that many men stay in the rifle pits day and night. There is one that extends nearly half a mile, which is only three feet wide, but about ten feet deep. In the side of this they have cut bunks like those upon a ship. A man measures himself and makes a recess about his size, spreads his India-rubber blanket in it, and sleeps as quiet as at home. In the forts where the artillerists are at work, I have seen men sleep beside the guns that fairly shook the hills, and sleep as soundly and sweetly as though peace still spread her kindly mantle o'er us and silence reigned supreme.

TEXT SERMONS.

Some writer thus describes the rise of the modern system of preaching in the sixteenth century:

The spirit of the school divinity, which now reigned in all the famous universities of Europe, also took possession of the pulpit, in this period, and a new mode of preaching was introduced, much more artificial than those methods of public instruction which had been used in former times.

The preacher, at the beginning of his discourse, read a text out of some book and chapter of the Old or New Testament (which had lately been divided into chapters and verses by Cardinal Langdon), as the theme or subject of his sermon. This text he divided into several parts, by the help of that subtle logic and divinity which were so much in vogue; and the greater dexterity he discovered in splitting his text into many parts, he was esteemed the greater divine and the better preacher. Having thus divided his text, he formed several heads of discourse on each of these divisions; on which he descanted, one after another, subdividing them into many particulars.

This new and artificial method of preaching was greatly admired, and generally practiced, by the younger clergy of those times. But it was no less warmly opposed and condemned by some of the most learned men of this period, who represented it to be a childish playing upon words; destructive of true eloquence; tedious and unaffecting to the hearers, and cramping the imagination of the preacher. Roger Bacon, in particular, speaks of it with great contempt and aversion; and assigns a very singular reason for its gaining ground in his time. "The greater part of our prelates (says he) having but little knowledge of divinity, and having been little used to preaching in their youth, when they become Bishops, and are sometimes obliged to preach, are under the necessity of begging and borrowing the sermons of certain novices, who have invented a new way of preaching, by endless divisions and quibblings; in which there is neither sublimity of style nor depth of wisdom, but much childish trifling and folly. May God (adds the zealous Bacon) banish this conceited and artificial way of preaching out of his Church; for it will never do any good, nor elevate the hearts of the hearers to anything that is great or excellent."

The opposition to this new method of preaching continued through the whole of the fourteenth and part of the fifteenth centuries. Dr. Thomas Gascoigne, Chancellor of the University of Oxford, tells us that he preached a sermon in St. Martin's Church, A. D., 1450 without a text, and without divisions, declaring such things as he thought would be useful to the people. Amongst other things, he told them in vindication of this ancient mode of preaching, "that Dr. Augustine had preached four hundred sermons to the clergy and the people, without reading a text at the beginning of the discourse; and that the way of preaching by a text, and by divisions, was invented only about A. D. 1200, as appeared from the authors of the first sermons of that kind."

The Humble Christian.

The humble Christian from the world recedes,
And proves his piety by silent deeds;
He values not the meed of noisy fame,
And little cares if fools applaud or blame;
Rebuking vice, the sinner wounds him sore,
And hypocrites when censured, wound him more.
With modest light he shoots his beams afar,
Yet shines, scarce noticed, like a midnight star;
He gives his substance to the poor, and sheds
The dews of mercy over dying beds;
And dies himself, in faith's calm warfare brave,
With scarce a tear to wet his unknown grave.

ENTIRE CONSECRATION.—"Entirely the Lord's." That is a great thing to say, and yet to be any less than that is to be below a perfect honesty. His claim, founded in justice, is upon all, and to refuse it or hesitate to acknowledge, is simply boggling at duty, hesitating at right. It is also refusing to acknowledge the debt of law. "Ye are not your own ye are bought with a price; wherefore glorify God with your body and spirit." The immeasurable love of Calvary demands the consecration of our little all. And only in such consecration can we be perfectly happy! Then, in hallowed rest, in perfect peace, the soul is stayed upon God, and all is secure in the keeping of the Great Purchaser.

THE BLESSED NAME.—The name of Jesus is not only light, but also food; it is likewise oil, with out which all the food of the soul is dry; it is salt, unseasoned by which, whatever is presented to us is insipid; it is honey in the mouth, melody in the ear, joy in the heart, medicine to the soul; and there are no charms in any discourse in which his name is not heard.—Bernard.

Internal Evidence of the Scriptures.

Here is a book composed of parts written at various times during a period of several thousand years, by about forty men of every variety of tastes, talents and occupations. Yet the book is one in its purpose and influence, all parts of it conspiring to confirm and fulfill one the other. Was there no guiding, superintending influence from on high directing the composition of these books? Did men, without any more Divine aid than Cicero, or Franklin, throw out these writings, so connected in their design that they could be gathered into one volume without discordance in their statements, or discrepancies in their moral and religious opinions? Then we might believe that the different parts of an organ were made at different times during several thousand years, by men who had no design to make a complete instrument; but one made a pipe, another a stop, the other a key, at random; but the keys, pipes and stops being brought together, were found to be exactly fitted to each other—the keys all level, the pipes proportioned and voiced, the stops with their couplings; and the first time the instrument was played, it was in tune, and has been so ever since.

Here is a book, written in part by herdsmen and fishermen, the parts which they wrote, as well as the others written by kings and prophets, having a style which belong to no other writings. There is something in the language of the Bible which affects every mind unlike any other language. Let a secular orator quote a passage of Scripture; what force it gives to speech! and how entirely different in its effect, in everything, from his own style, even though he be the most eloquent of men! No wonder that the human mind, weighing and pondering the words of different writings claiming to be inspired, sifted out those which were uninspired, and gave at last its irrevocable suffrage to those which we hold to be of Divine origin. When we compare the books of the Apocrypha and the Canon, we are not surprised that the common mind retired from such pastures and streams as the "Wisdom of Solomon" and "Ecclesiastical," to the book of Proverbs and Ecclesiastes.

Statistics of the Globe

The following curious facts are stated on high authority:—The earth is inhabited by 1,288,000,000 of inhabitants, namely, 360,000,000 of the Caucasian race; 552,000,000 of the Mongolian race; 190,000,000 of the Ethiopian; 1,000,000 of the American Indian; 200,000,000 of the Malay races. All these respectively speak 3,064 languages, and profess 1,000 different religions. The number of deaths per annum is 333,333,333, or 91,954 per day, 3,730 per hour, 60 per minute, or 1 per second; so that at every pulsation of our heart a human being dies. This loss is compensated by an equal number of births. The average duration of life throughout the globe is 33 years. One-fourth of its population dies before the seventh year, and one half before the seventeenth. Out of 100,000 persons, only one reaches his hundredth year; only one in 500 his eightieth, and only one in 100 his sixtieth. Married people live longer than unmarried ones; and a tall man is likely to live longer than a short one. Until the fiftieth year, women have a better chance of life than men, but beyond that period the chances are equal. Sixty-five persons out of 100 marry. The months of June and December are those in which marriages are most frequent. Children born in spring are generally stronger than those born in other seasons. Births and deaths chiefly occur at night. The number of men able to bear arms is but one-eighth of the population. The nature of the profession exercises a great influence on longevity. Thus, out of 100 of each of the following professions, the number of those who attain their seventieth year is; among clergymen, 42; agriculturists, 40; traders and manufacturers, 33; soldiers, 32; clerks 32; lawyers, 29; artists, 28; professors, 27; and physicians, 24; so that those who study the art of prolonging the lives of others are most likely to die early, probably on account on the effluvia to which they are constantly exposed.

There are in the world 335,000,000 Christians, 5,000,000 Jews, 600,000,000 professing some of the Asiatic religions, 160,000,000 Mohammedans, and 200,000,000 Pagans. Of the Christians, 170,000,000 profess the Catholic, 70,000,000 the Greek, and 80,000,000 the Protestant creeds.

Mr. MARCELLUS BAILEY has resigned a \$2000 clerkship in the Treasury Department, and accepted a second Lieutenantcy in the First United States (colored) regiment. This gentleman is the eldest son of the late Dr. Gamaliel Bailey, who was editor and publisher of the *National Era*, a paper thoroughly anti-slavery, and which was discontinued shortly after the Doctor's death. It will be remembered that Dr. B. died on his passage to Europe. Marcellus was his attendant on his voyage, and the father died in the arms of his son.

ADVERTISEMENTS.

50,000 Bottles Sold.

WELLCOME'S IMPORTANT REMEDIES?

WHEN I began to offer my remedies for sale I was timid and spoke cautiously, fearing I might act the quack. But having proved them in all forms of such diseases as they are adapted to, and seeing the astonishing effects of them in the cure of the most distressing cases in all classes of constitutions and stages of disease; and having received thousands of testimonials of the most flattering character, we now speak with all boldness, confident that they are above all estimate.

1. THE GREAT GERMAN COUGH REMEDY.—For all diseases of the Throat and Lungs.—We refer to a few cases: N. Dickson, Boston, Mass.; Elder S. K. Partridge, Whitefield, Me.; Mr. S. Bradley, Vienna, Me.; Mrs. T. Hurley, Newcastle, Me.; Miss Amanda Lougee, Hallowell, Me.; Mrs. D. N. Kidder, Bristol, N. H.; Mrs. Weedon, Holland, Vt.; and hundreds of others, cured of bad cases of Bronchitis, Elder A. C. Hodgkins, Vienna; Mrs. B. Woodside, Brunswick, Me.; Mr. Joseph Ford, Jefferson, Me.; Mary S. Burrough, Providence, R. I.; and many others cured of the most distressing cases of Phthisis. Mrs. W. W. Patten, Topsham; Mrs. F. Winslow, Yarmouth; Mrs. J. H. Conant, Richmond, Me., cured of cases of Influenza and Cough when everything else failed. Children of Dr. Tarr, Litchfield; of Capt. J. Lawrence, Yarmouth, and more than twenty others, cured of Croup, some of whose lives were saved by it, all other remedies failing. For common colds, hoarseness, coughs, sore lungs, &c., thousands testify it is the best and cheapest ever used.

WHY so many call for WELLCOME'S REMEDIES. Please read, and you will try them. Life and silver coin saved in these times.

From a Philadelphia Merchant.

DEAR SIR:—This morning Mr. J. Allison Eyster showed me a twenty-five cent piece just ejected from his throat, which he swallowed accidentally eleven months ago, while showing his children some tricks. He had suffered very much, and had applied to his physician at Chambersburg, without help; then placed himself under the care of the celebrated Dr. Horace Greene, of New York—suffered much from his treatment, without help. He then placed himself under the care of Dr. Gerhart, of Philadelphia, who did not relieve him. On my return home from Yarmouth, Me., I induced him to try Wellcome's Great German Cough Remedy. He took two bottles, and last Thursday, Dec. 11th, while coughing and throwing up mucus, he ejected the piece of money which would have killed him. H. H. MARKLEY.

DEAR SIR:—Send me one bottle of "Wellcome's Great German Remedy," and one bottle of "Wellcome's Liver Regulator." I have been sick one year, had a council of six doctors, took their remedies. They called my case "Spinal Affection and Liver Complaint." Could not cure me. I took one bottle of the Great German Remedy, and got more help from it than all else I have taken. Watertown, Vt., Jan. 24, 1863. E. J. WALTON.

Strong Case.

Mrs. Herley had one of the most afflicting cases of Bronchitis, had nearly lost her speech, talked with great difficulty and distress, and seemed nearly past the reach of help, when she commenced taking the Great German Remedy, after being some months under care of doctors, in great weakness and debility.

TESTIMONY.

MR. WELLCOME:—My wife is getting well; the Great German Remedy is helping her. She is fast improving, and we are circulating the news of what your medicine is doing all around amongst our neighbors. It has done a great cure for another woman in our town. We are satisfied it is a valuable medicine. THOMAS HERLEY.

Newcastle, Me., Oct. 27, 1860.

MR. WELLCOME:—Some months ago you left at my store some Great German Remedy, which sold very readily, and gives the best satisfaction of any cough remedy I sell, and I keep all the popular articles of the day. I have sold the last bottle, and have frequent calls for it. Should like to have you send a supply at once. F. S. BRYANT.

Kennebunkport, Me., May 3, 1861.

We have hundreds of such testimonials of cures of bronchitis, phthisis, croup, loss of voice, coughs, influenza, colds, bleeding, weak lungs, &c., &c.

2. LIVER REGULATOR AND DYSPEPTIC CURE.—O. White, of Richmond, Me., says: "It is the best article for Liver Complaint I have ever seen. It has benefited my wife more than one hundred dollars." George Webber, Litchfield, Me., says: "It has worked wonders for my daughter, who has been three years under doctors' treatment without benefit. Your Liver Regulator has cured her. We had lost all hope of her getting well." Mr. J. S. Carter, Waterville, Me., says: "I have used two bottles and find it double extra. It is a valuable medicine." Mrs. E. Johnson, Pittston, confined to her bed five years, says: "I have used one bottle; it agrees with me, and keeps my food from souring, relieves flatulency. Please send more immediately." Mr. W. Chase, of Bangor, says: "I have used your Liver Regulator with much profit to myself, and think much of it." Mr. Samuel Loring, of North Yarmouth, took one bottle of "Wellcome's Liver Regulator," and says: "It has benefited me more than a hundred dollars." Mrs. Nancy Humphrey, of Yarmouth, says: "I have used Wellcome's Liver Regulator, and think it to be an excellent medicine for liver complaints." Mr. W. L. Rowell, Hatley, C. E., says: "Your Liver Regulator is a most excellent medicine. I have used it in my own family. It gives satisfaction wherever used." Young & Cutler, West Camden, says: "Your Liver Regulator is all sold; send us more. We can send you some first-rate certificates of cures effected by it." C. H. Robinson, Litchfield, Me., says: "I want two bottles of Wellcome's Liver Regulator; it is doing great things in this neighborhood." We have great numbers of such certificates.

3. WELLCOME'S PAIN CURE.—Elder I. Wight, Augusta, says: "It is the best thing for an irritated throat and lungs, and for cholera I ever saw." Elder A. C. Hodgkins, Vienna, says: "It is being successfully used here for the cure of diphtheria. Send me a lot immediately; what I had is all sold." J. W. Griffin, Stark, says: "It takes the lead of all other articles of that description; it is being used with good success for diphtheria. I have not heard of a single instance where it has failed; send three dozen more." D. N. Kidder, Bristol, N. H., says: "Your medicines are doing wonderful cures, especially the Pain Cure. One case of sciatic rheumatism has been cured by one bottle. It puts 'Perry Davis' Pain Killer' all in the shade." Wm. Baker, Yarmouth, says he cured a valuable horse of lameness and swelled leg with the Pain Cure. Thousands are being cured of various pains, cramps, colic, rheumatism, sprains, urinary troubles and neuralgia, for which it is a sure cure. In our store we retail ten times more of it than all other liniments.

From the kingdom of Perry Davis' "Pain Killer," Providence.

MR. WELLCOME:—Enclosed is ten dollars for more of your "Pain Cure." It is all the go here, SAMUEL BURROUGHS.

It is all the go. This man ordered and received of us \$40 worth in three months, to sell in Providence, R. I., last summer.

Stop that Diarrhea.

We prepare a "Diarrhea Syrup," which has proved itself for twenty years to be master of that trouble in near-

ly all its forms. We challenge all to produce its equal. It has done wonders in the army, and could it be thoroughly introduced into the hospitals, it would save thousands of lives and the government great expense. We warrant it to do more than any other preparation now known by doctors or others.

5. OUR JAUNDICE BITTERS are very highly prized and extensively used.

N. B. Our remedies are purely vegetable, safe in all cases for old and young, male and female, in whatever condition of life.

Call for our Circular and read the testimonials.

Prepared only by I. C. WELLCOME & CO, Yarmouth, Me. Sold by medicine dealers extensively. In Boston by Himes & Griffin, 48 Kneeland St.; J. Noble, cor. of Carver and Elliot Streets; George T. Adams, 167 Hanover Street, Providence; R. L. Samuel Burroughs, 94 High Street, Bristol, N. H.; Mrs. D. N. Kidder. All cash orders promptly attended to by a Dressing the Proprietors.

WHITTEN'S GOLDEN SALVE is a step by way of progress in the healing art. It is adapted to all the purposes of a family Salve. It effectually cures piles, wounds, bruises, sprains, cuts, chilblains, corns, burns, fever-sores, scrofulous humors, erysipelas, salt-rheum, king's evil, rheumatism, spinal difficulties, chafings in warm weather, &c., &c., and is believed by many experienced and competent judges to be the best combination of medicinal ingredients for external inflammatory difficulties that has ever been produced. Many of the best physicians of the various schools use it and also recommend it. Every farmer should have it for horses; for the cure of scrothches, sprains, chafings, &c., and also for the treatment of cows. It cures felons. It cures warts.

From Mr. Morris Fuller, of North Creek, N. Y.: "We and your Golden Salve to be good for everything that I have tried it for. Among other things for which I have used it, is a bad case of 'scald head' of our lit (fig.) a scrothch in this case was also favorable."

We like your Golden Salve very much in this place. Among other things I knew a lady who was cured of a very bad case of sore eyes. Walter S. Plummer, Lake Village, N. H.

Mrs. Glover, East Merrimack street, Lowell, was cured of a bad case of piles by the use of one box of the Salve. Mr. Farrington, a wealthy merchant and manufacturer in Lowell, was relieved of piles which had afflicted him for many years, and remarked to friend that it was worth \$100 a box for piles.

Miss Harriet Morrill, of East Kingston, N. H., says: "I have been afflicted with piles for over twenty years. The last seven years I have been a great sufferer. And though never expect to be well, yet to be relieved as I am from day to day by the use of your Golden Salve, fills my heart with gratitude."

From Mr. J. O. Merriam, Tewksbury, Mass.: "I have a large milk farm. I have used a great deal of your Golden Salve for sore teats on my cows. I have used many other kinds of salve. Yours is the best I ever saw. I have also used it for sprains and scratches on my horses. It cures them in a short time. I recommend it to all who keep cows or horses."

From Dr. Geo. Pierce, Lowell: "Your Golden Salve is good. It will have a great sale."

"I received a wound in my foot by a rusty nail; by reason of which I could not set my foot to the floor for two weeks. The pain was excruciating. When your Golden Salve was applied, it relieved the pain in a short time, and two and a half boxes of it wrought a perfect cure." Mrs. Lucinda A. Swain, Merideth Centre, N. H.

Mr. H. L. W. Roberts, Editor of Marion Intelligencer, Marion, Ill., says, "Every person that uses the Golden Salve testifies favorably." He has also published a list of names in his paper, of persons cured of wounds, sores, humors, rheumatism, &c., and gives the public reference to them; who, he says, are among the first citizens of the place.

THE GOLDEN SALVE—A GREAT HEALING REMEDY.—It is with much pleasure we announce the advent of this new article in our city, which has met with such signal success in Lowell, where it is made, that the papers have teemed with cases of truly marvelous cures. They chronicle one where the life of a lady was recently saved—a case of broken breast; another where the life of a child was saved—a case of chafing; another of a lady whose face was much disfigured by scrofulous humor, which was brought to a healthy action in a few days; also another of an old man, who had a sore on his foot for twenty years—cured in a few weeks. Our citizens will not be slow in getting at it merits, and will herald it over the land.—Boston Herald

Boston, July 12, 1859. Bro. Whitten: I have used your Golden Salve in my family, and I am acquainted with a large number of families also who have used it; and I have reason to believe that it is really what you recommend it to be. J. V. HINES.

From Dr. W. S. Campbell, New Britain, Conn.: "Your Golden Salve is a great thing for chilblains. I have also used it in afflicting cases of salt rheum, erysipelas, and sore nipples. Its effect was, speedily and permanently cured."

Dr. Bliss, of Brunswick, Me., says: "I have several friends who have been cured of scrofulous humors by the Golden Salve. You may recommend it from me as a valuable Salve."

Made only by C. P. Whitten, No. 35 and 37 East Merrimack street, Lowell, Mass. Sold by druggists, and at country stores. Price 25 cts. per box, or \$2 per dozen.

I want good, reliable, persevering agents to canvass, in all parts of the United States and Canada. A large discount will be made to agents. aug 13—pd to Jan 1 '63

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Persons wishing extra copies of the *Herald*, for distribution, may have them at 50 cts. per dozen; postage paid.

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Ayer's Cathartic Pills.

Ayer's SARSAPARILLA.

THE WORLD'S GREAT REMEDY

SCROFULA AND SCROFULOUS DISEASES.

From Emory Edes, a well-known merchant of Oxford, Maine.

"I have sold large quantities of your SARSAPARILLA, but never yet one bottle which failed of the desired effect and full satisfaction to those who took it. As fast as our people try it, they agree there has been no medicine like it before in our community."

Eruptions, Pimples, Blotches, Pustules, Ulcers, Sores, and all Diseases of the Skin.

From Rev. Robt. Stratton, Bristol, England.

"I only do my duty to you and the public, when I add my testimony to that you publish of the medicinal virtues of your SARSAPARILLA. My daughter, aged ten, had an afflicting humor in her ears, eyes, and hair for years, which we were unable to cure until we tried your SARSAPARILLA. She has been well for some months."

From Mrs. Jane E. Rice, a well-known and much-esteemed lady of Dennisville, Cape May Co., N. J.

"My daughter has suffered for a year past with a scrofulous eruption, which was very troublesome. Nothing afforded any relief until we tried your SARSAPARILLA, which soon completely cured her."

From Charles P. Gage, Esq., of the widely-known firm of Gage, Murray, & Co., manufacturers of enamelled papers in Nashua, N. H.

"I had for several years a very troublesome humor in my face, which grew constantly worse until it disfigured my features and became an intolerable affliction. I tried almost everything a man could of both advice and medicine, but without any relief whatever, until I took your SARSAPARILLA. It immediately made my face worse, as you told me it might for a time; but in a few weeks the new skin began to form under the blotches, and continued until my face is as smooth as anybody's, and I am without any symptoms of the disease that I know of. I enjoy perfect health, and without a doubt owe it to your SARSAPARILLA."

Erysipelas—General Debility—Purify the Blood.

From Dr. Robt. Sawin, Houston St., N. Y.

DR. AYER: I seldom fail to remove Eruptions and Scrofulous Sores by the persevering use of your SARSAPARILLA, and I have just now cured an attack of Malignant Erysipelas with it. No alternative we possess equals the SARSAPARILLA you have supplied to the profession as well as to the people."

From J. E. Johnston, Esq., Wakeham, Ohio.

"For twelve years I had the yellow Erysipelas on my right arm, during which time I tried all the celebrated physicians I could reach, and took hundreds of dollars' worth of medicines. The ulcers were so bad that the cords became visible, and the doctors decided that my arm must be amputated. I began taking your SARSAPARILLA. Took two bottles, and some of your PILLS. Together they have cured me. I am now as well and sound as anybody. Being in a public place, my case is known to everybody in this community, and excites the wonder of all."

From Hon. Henry Monro, M. P. P., of Newcastle, C. W., a leading member of the Canadian Parliament.

"I have used your SARSAPARILLA in my family, for general debility, and for purifying the blood, with very beneficial results, and feel confidence in commending it to the afflicted."

St. Anthony's Fire, Rose, Salt Rheum, Scald Head, Sore Eyes.

From Harvey Sickler, Esq., the able editor of the Tunkhannock Democrat, Pennsylvania.

"Our only child, about three years of age, was attacked by pimples on his forehead. They rapidly spread until they formed a loathsome and virulent sore, which covered his face, and actually blinded his eyes for some days. A skillful physician applied nitrate of silver and other remedies, without any apparent effect. For fifteen days we guarded his hands, lest with them he should tear open the festering and corrupt wound which covered his whole face. Having tried every thing else we had any hope from, we began giving your SARSAPARILLA, and applying the iodide of potash lotion, as you direct. The sore began to heal when we had given the first bottle, and was well when we had finished the second. The child's eyelashes, which had come out, grew again, and he is now as healthy and fair as any other. The whole neighborhood predicted that the child must die."

Syphilis and Mercurial Disease.

From Dr. Hiram Sloan, of St. Louis, Missouri.

"I find your SARSAPARILLA a more effectual remedy for the secondary symptoms of Syphilis, and for syphilitic diseases than any other we possess. The profession are in debt to you for some of the best medicines we have."

From A. J. French, M. D., an eminent physician of Lawrence, Mass., who is a prominent member of the Legislature of Massachusetts.

"DR. AYER:—My dear Sir: I have found your SARSAPARILLA an excellent remedy for Syphilis, both of the primary and secondary type, and effectual in some cases that were too obstinate to yield to other remedies. I do not know what we can employ with more certainty of success, where a powerful alternative is required."

Mr. Chas. S. Van Liew, of New Brunswick, N. J., had dreadful ulcers on his legs, caused by the abuse of mercury, or mercurial disease, which grew more and more aggravated for years, in spite of every remedy or treatment that could be applied, until the persevering use of AYER'S SARSAPARILLA relieved him. Few cases can be found more inveterate and distressing than this, and it took several dozen bottles to cure him.

Leucorrhoea, Whites, Female Weakness, are generally produced by internal Scrofulous Ulceration, and are very often cured by the alternative effect of this SARSAPARILLA. Some cases require, however, in aid of the SARSAPARILLA, the skillful application of local remedies.

From the well-known and widely-celebrated Dr. Jacob Morrill, of Cincinnati.

"I have found your SARSAPARILLA an excellent alternative in diseases of females. Many cases of irregularity, Leucorrhoea, Internal Ulceration, and local debility, arising from the scrofulous diathesis, have yielded to it, and there are few that do not, when its effect is properly aided by local treatment."

A lady, unwilling to allow the publication of her name, writes:

"My daughter and myself have been cured of a very debilitating Leucorrhoea of long standing, by two bottles of your SARSAPARILLA."

Rheumatism Gout, Liver Complaint, Dyspepsia, Heart Disease, Neuralgia, when caused by Scrofula in the system, are rapidly cured by this EXT. SARSAPARILLA.

AYER'S CATHARTIC PILLS

possess so many advantages over the other purgatives in the market, and their superior virtues are so universally known, that we need not do more than to assure the public their quality is maintained equal to the best it ever has been and that they may be depended on to do all that they have ever done.

Prepared by J. C. AYER, M. D., & Co., Lowell, Mass., and sold by

Sold by all Druggists and Dealers in Medicine everywhere.

CHILDREN'S DEPARTMENT

"FEED MY LAMBS."—John 21:15.

BOSTON, JULY 7, 1863.

For the Herald.

To the Members of the Do Society.

A kindly greeting to every one of you, I am with you. I like your name; I like your object, and wish you great success in your good work. May you all "Do" well, and be not weary in well doing. I want to join you, and suppose if I do, that I must "Do" something; so here is 20 cents; and here is little Mary, who steps along, saying, "I want to join too," she sends 5 cents. Yours for every good word and work. S. A. COBURN.

Haverhill.

DEAR TREASURER:—We have some little friends who wish to join your "Do Society." Gilly, Emily, Harry, Abby, Flora, Sylvia, Abbie; 5 cents each. A. F. O. Franklin, N. H.

Things that never Die.

The pure, the bright, the beautiful,

That stirred our hearts in youth,

The impulse to a wordless prayer,

The dreams of love and truth;

The longings after something lost,

The spirit's yearning cry,

The strivings after better hopes—

These things can never die.

The timid hand stretched forth to aid

A brother in his need,

The kindly word in grief's dark hour,

That proves a friend indeed,—

The plea for mercy, softly breathed,

When justice threatens high,

The sorrow of a contrite heart—

These things shall never die.

The memory of a clasping hand,

The pressure of a kiss,

And all the trifles, sweet and frail,

That make up love's first bliss;

If with a firm, unchanging faith,

And holy trust and high,

Those hands have clasped, those lips have met,

These things shall never die.

The cruel and the bitter word,

That wounded as it fell;

The chilling want of sympathy

We feel, but never tell;

The hard repulse, that chills the heart

Whose hopes were bounding high,—

In an unfading record kept,

These things shall never die.

Let nothing pass, for every hand

Must find some work to do;

Lose not a chance to waken love—

Be firm, and just, and true.

So shall a light that cannot fade

Beam on thee from on high,

And angel voices say to thee—

These things shall never die.

All the Year Round.

Teasing Children

A timid little girl was once visiting at the house of a friend, and to the surprise of every one, manifested extreme reluctance to occupying a certain seat at the table. For some time the reason could not be discovered, until observant eyes found out the cause of her dislike, in the movements of a gentleman opposite, who amused himself in making faces at his little neighbor. As years went on, and the child outgrew her infantile terror, she never could overcome the disagreeable association of memory with that gentleman, and his many estimable qualities were to her always under a cloud.

Do the best you can where you are; and when that is done you will see an opening for something better.

"Bob the Cabin Boy."

The following, written by Rev. C. J. Jones, pastor of the Mariner's Church, N. Y. shows what little "Doers" can do, if they do it in the name of the Lord. The scene took place in one of the towns of Cape Cod. "Little Mary," was the daughter of a pastor of one of the churches in the place. The sailor had come into the place for the purpose of attending school, and boarded with the teacher, an unconverted man.

"Little Mary" saw the "new scholar" in the House of God on the Sabbath, and became interested sufficiently in the stranger to inquire of the scholars something of his history. She learned that he was a German, and she conceived the idea of reaching him through his mother tongue. But here a difficulty arose. There was no Tract Depository there. Nor could a German Bible be found in the whole place. But faith like Mary's is not overcome by difficulty. After diligent search through the town, our youthful missionary succeeded in finding, in the language of the stranger, a little unpretending eight-paged tract. How came it there? he who saw the end from the beginning, sent that little winged messenger into a town where no one understood its strange characters, and suffered it to lie there, until he came for whose soul's salvation it was prepared. Little Mary secured her treasure, and bore it joyfully to her home, big with the intent to do her Master's work. She had learned, young as she was, that duty is ours and results are God's; and she waited with trembling anticipation the providence that was to throw her in the way of the man to whom it would become intelligible.

The opportunity was not long in presenting itself. The Sabbath came again, and with it the sailor came to church. As the throng of worshipers were leaving the sanctuary, Mary threw herself into the current, and was soon beside the bronzed sailor, into whose horny hand she timidly thrust the silent messenger, and then hastened to her home, in the consciousness of having made one effort for the salvation of a soul, and prayed to her Father in heaven to give efficacy to the simple means. Nor was the effort entirely unappreciated. The tract was taken home and laid upon the table, and soon attracted the attention of the teacher, who having paid some slight attention to the German, began to spell out the title, "Bob the Cabin-Boy." On discovering its character, he threw it down, and exclaimed, "Pshaw! you are not going to read that. It is religious." The sailor said, "Oh, yes! I will read it. Mary, the minister's daughter, gave it to me;" and suiting the action to the word, he began to read. As he read, his interest increased, and he laid it down with regret when he finished. It had touched his heart, and he read it again and again.

At night, when he retired, he again picked up this little tract—the only thing in that place that spoke to him in his mother tongue, and called up the remembrance of his mother's prayers. His life passed in review before him; he saw himself a sinner. But in the absence of the Bible, he turned again to his tract, and in agony of grief imitated "Bob the Cabin-Boy," and poured out his soul before God, with strong crying and tears, till He who giveth liberally to all men and "upbraided not," assured him that his sins were laid on Jesus, the Lamb of God, and his soul rejoiced in God his Saviour.

It was now his turn to act the missionary, and he became the teacher, while the teacher, his room-mate, sat at his feet and

listened to the wondrous story as it flowed in loving accents from the loosened tongue of his changed pupil. The result showed the power of truth, and the efficacy of prayer. The teacher became a child of God, gave up his school at the end of the term, and entered Bowdoin College to fit himself for future usefulness, if God shall accept him in the Gospel ministry.

This, in substance, is the story of the sailor himself, who, a few days ago, called upon the writer, to tell—as hundreds of other sailors have done within the last five years—what God has done for his soul.

One fact that adds greatly to the interest of this narrative, is, that this man of the sea speaks and reads in many languages. The writer requested him to enumerate them; they are as follows: German, Polish, Lithuanian, Russian, Dutch, Flemish, Portuguese, and English, which, with most of the above, he now reads and writes intelligibly. In answer to the inquiry, "Now, what can you do in all these languages?" He replied, while the tear of joy gathered in his eyes, "I can tell in all these languages what Christ has done for my soul; and, by the grace of God, I will do so as long as I live."

He has gone forth again upon the waters, not any longer a careless blasphemer, but as a missionary of the Cross of Christ, a "living Epistle, to be known and read of all men."

A few days since, the writer received from him a letter, written in English, from one of our Southern ports, which shows that he has entered upon his Master's work. He says, after describing a severe gale, in which the crew were alarmed, and he was filled with the peace of God: "My shipmates asked me if I belonged to the Church. I told them, 'Yes, I do.' I need not tell you what sort of questions I had to answer. I really do not know whether I succeeded in answering them all correctly or not; but I tried all I could to keep on the Lord's side, and told him all my feelings. And as I told you, I have given myself up to him, and am not growing weary in well-doing, and in loving him. Christ is my Captain. I steer by the compass of God's Word, and strive to keep on the straight course to the heavenly country." Here are eight missionaries in one man; who shall measure his influence, or estimate the results of his conversation?

Reader, are you doing any thing for the sons of the sea? Say not, "I cannot reach them." They are accessible to kindness; and armed with a simple tract, you may break through the barrier of caste and language, until the soul's outward defences of prejudice and hatred of the truth shall fall before your simple faith, as the walls of Jericho at the sound of the Levites' horn. Imitate little Mary. Drop a tract in the hard hand, and a soft word of kindness and sympathy in the ear, and by God's grace you shall save a soul from death, and hide a multitude of sins.

"Never tell a lie."

How simply and beautifully has Abdel Kader, of Chilon, impressed us with a love of truth in a story of his childhood. After stating the vision which made him en-treat of his mother to go to Bagdad, and devote himself to God, he thus proceeds: I informed her of what I had seen, and she wept; then, taking out eighty dinars she told me, as I had a brother, half of that was all my inheritance; and she made me swear, when she gave it to me never to tell a lie, and afterwards bade me farewell, exclaiming, "Go, my son, I consign you to God; we shall not meet until the day of judgment."

I went on till I came near Ham-nai, when our kafilah was plundered by sixty

horseman. One fellow asked me what I had got.

"Forty dinars," said I, "are sewed under my garments."

The fellow laughed, thinking, no doubt, I was joking with him.

"What have you got?" said another.

I gave him the same answer. When they were dividing the spoil, I was called to an eminence where the chief stood.

"What property have you got, my little fellow?" said he.

"I have told two of your people already," said I. "I have forty dinars sewed in my garments."

He ordered them to be ripped open, and found the money.

"And how came you," said he, in surprise, "to declare so openly what had been so carefully concealed?"

"Because," I replied, "I will not be false to my mother, to whom I promised I never will tell a lie."

"Child," said the robber, "hast thou such a sense of duty to thy mother, at thy years, and I am insensible at my age to the duty I owe to my God? Give me thy hand, innocent boy," he continued, "that I may swear repentance upon it." He did so. His followers were alike struck with the scene.

"You have been our leader in guilt," said they to their chief; "be the same in the path of virtue."

And they instantly, at his order, made restitution of the spoil, and vowed repentance on his hand.

The Kitten Brought Up in a Christian Family.

I was once a little girl, and in those days I lived in a far country with my dear parents. One day, as I was by my mother, learning to read, Miss T—came in. Mother was always glad to see her. She seemed ever to have some good example to give, or some profitable thing to say. After talking of various things, Miss T—suddenly asked mother if she knew of any one in the neighborhood who could let her have a kitten; "but," she added, "it must be one brought up in a Christian family. I would have no other."

Mother let fall her work and looked up. I looked at mother, then at Miss T—. I was beginning to think that she was not a good woman at all, for we had been accustomed from our earliest years to speak of holy things with reverence, and the slightest approach to ridicule in connection with religion was to us most shocking. My dear mother had been quite startled, and with a grave and somewhat sad countenance she begged her friend to explain herself. Miss T— was quite serious too. "I mean this," she said, "that in a Christian family little ones are taught to be kind and considerate, to regard the welfare of others, of their fellow-beings, and also of animals; so that any poor dumb brute living among such children is well treated, and if so, its nature will be gentler and more docile than where they are roughly handled, hardly fed, teased and spoken to as if they had no feeling. I have always noticed, for instance," continued Miss T—"that of all the dogs you have had, my friend, not one has even growled at me, or has ever showed any ugliness of temper."

It was long ago that I heard this, dear children; but though other scenes of my childhood have passed from my memory, this has not; and I wish to say to you all, be kind to your little dog, to the cat, and the birdie that sings in the pretty cage at the window. If you love them, they will show your kindness in their disposition, and thank you for it as well as they possibly can.—*Child's Paper.*